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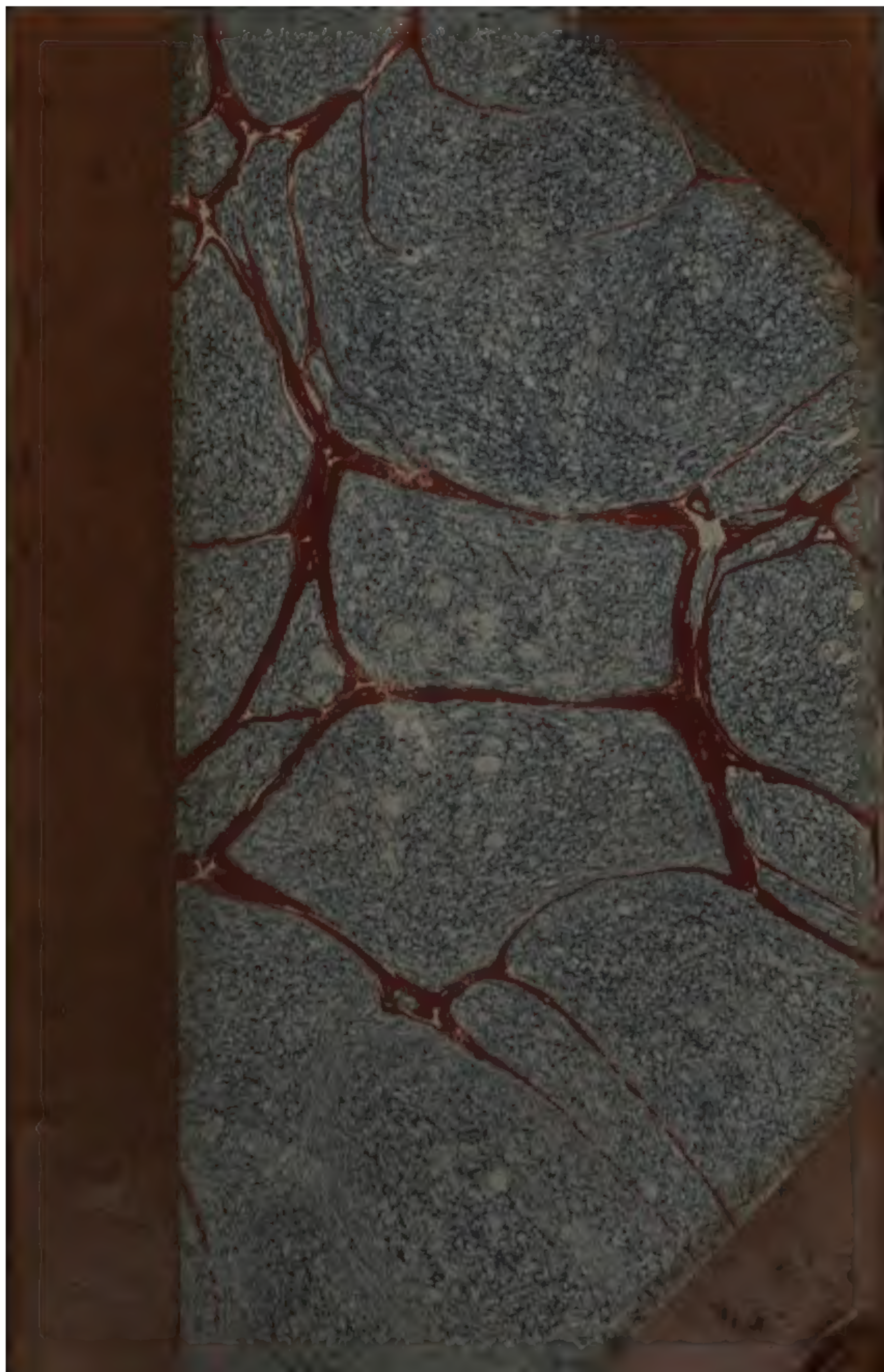
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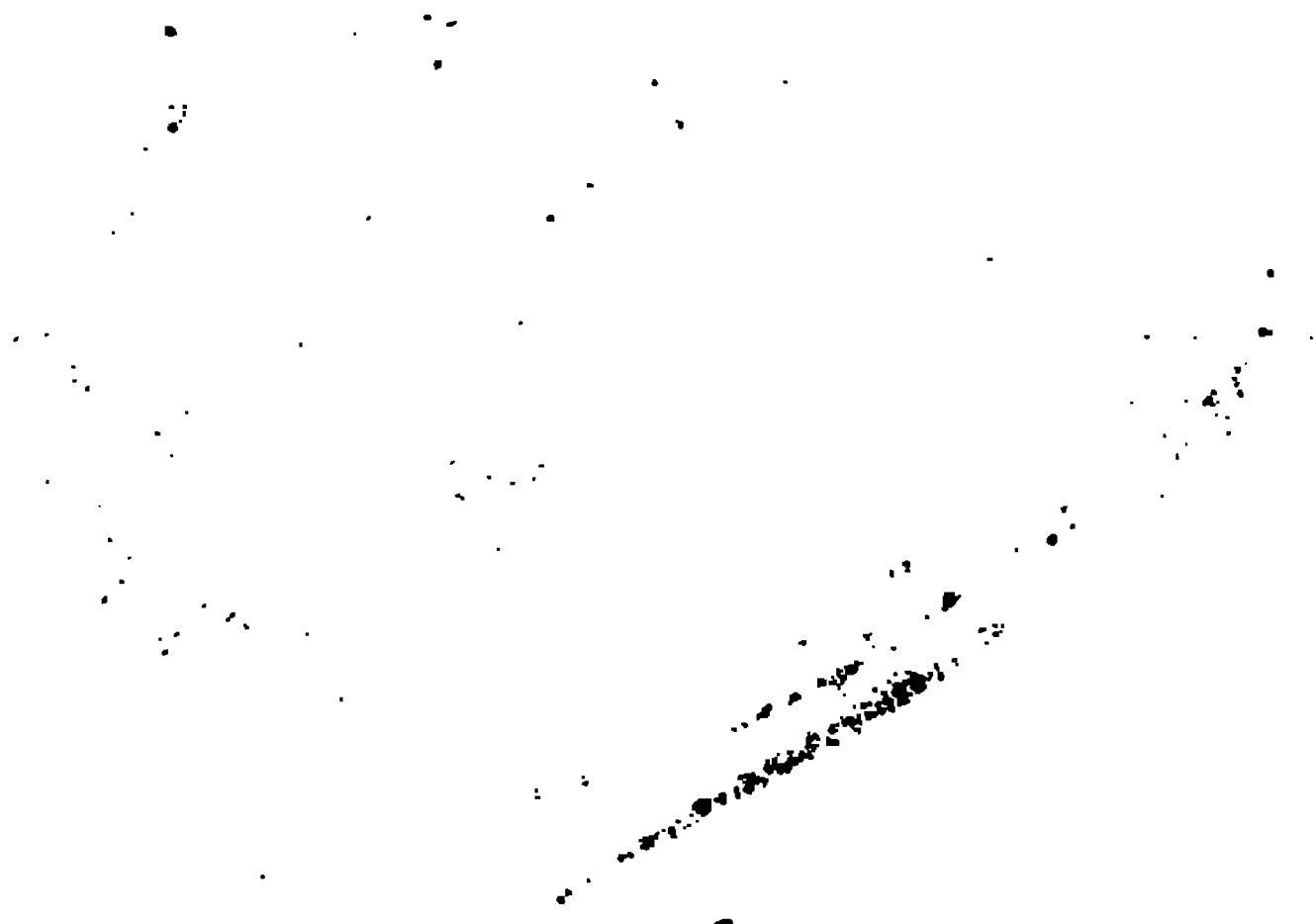
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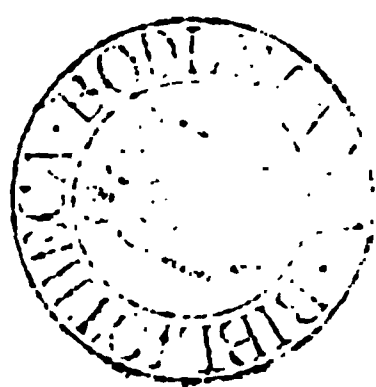
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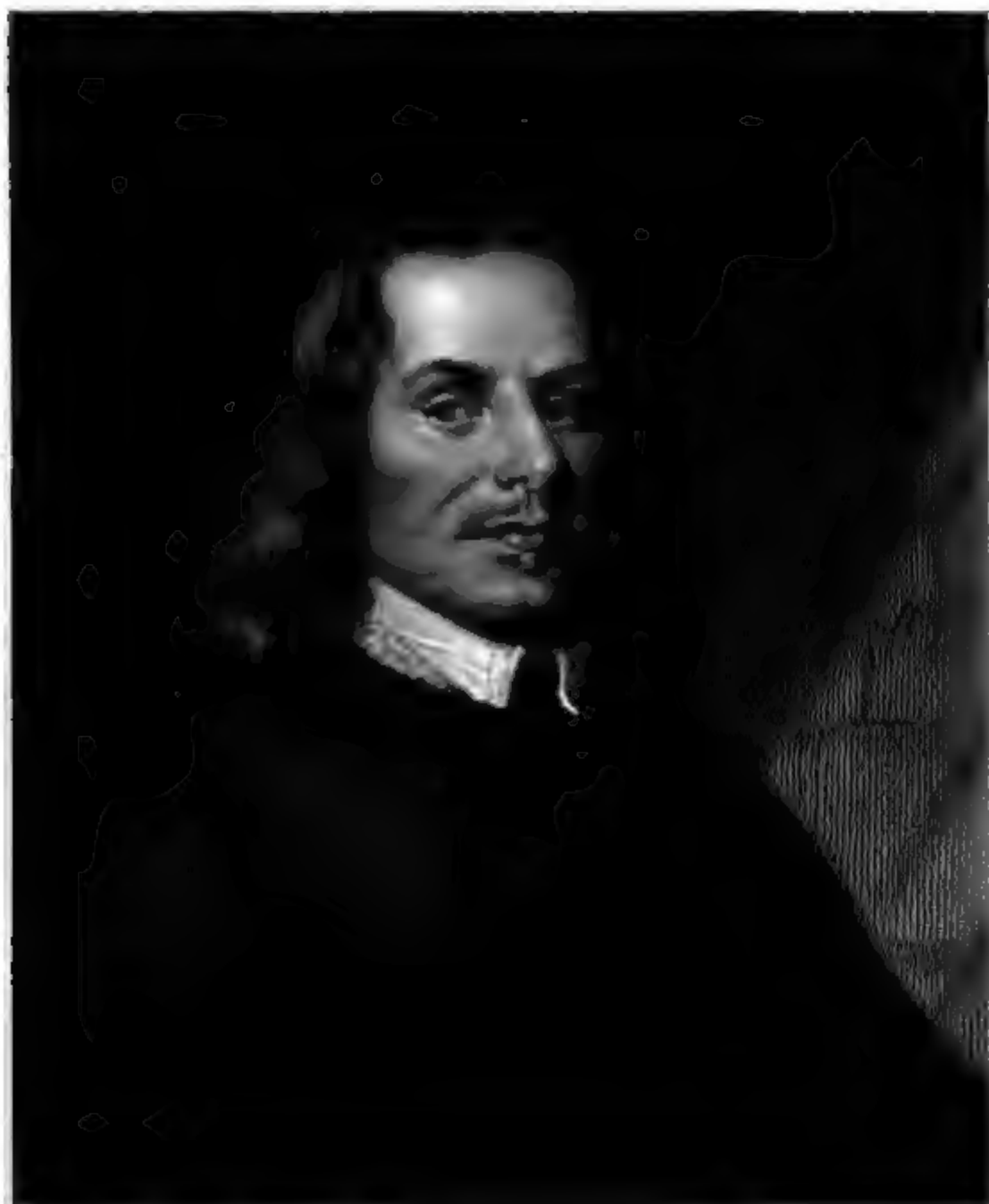


Per. 11135 $\frac{97}{1843}$









and may you in the bosom of Christ.

Jo. Bunyan 1687

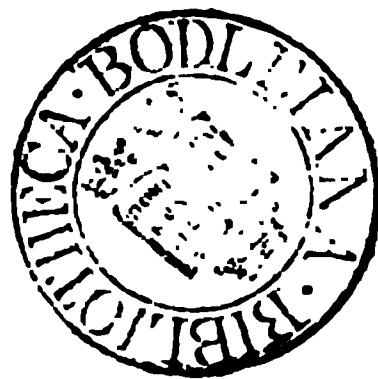
THE
BAPTIST MAGAZINE
FOR
1843.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS
OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOLUME XXXV.

(SERIES IV. VOL. VI.)

"Speaking the truth in love."—EPH. iv. 15.



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P R E F A C E.

THE completion of another volume demands from the editor a retrospective view of its contents ; reminding him of his obligation to those who have furnished instructive and pleasing articles, and bringing to remembrance difficulties which he has had to encounter.

Will it be deemed unsuitable, if he should refer to some of these difficulties on this prefatory leaf ? They are not greater, it is probable, than other editors experience ; but a passing notice of them may facilitate his future labours, or those of his successors, and there are many contributors who would gladly welcome any suggestions having this tendency.

To correspondents in different parts of the kingdom who transmit intelligence of local occurrences, the magazine is greatly indebted ; but some of these kind friends are not aware how much it would add to the value of their communications if they were made immediately after the events have taken place. Sometimes there is a delay of two, four, or six months. In other cases, articles are delayed till they are supposed to be just in time ; and then they are sent, with many apologies, and earnest requests that they may appear in the ensuing number. This often happens when the magazine is at the stitcher's ; but, at a period rather earlier than this, it is evident that a communication so received must be deferred, or that something else must be displaced to make room for it. Disappointments often ensue ; while the editor has to regret that he is apparently, though not really, inattentive to the wishes of those who have been intending to perform acts of kindness. The earlier communications are received, the more valuable they are.

Another difficulty arises from the impossibility, in many cases, of reconciling the claims of private friendship with public duty. An editor must sometimes sacrifice the interests of the public, or appear harsh and unyielding to those who solicit favours. This applies principally to the review department. The value of honesty in a review can only be estimated duly by those who are aware of the deceptiveness of title-pages, and the artifices employed by some authors and publishers to push their works into circulation. Readers who can purchase but few books, especially, are under great obligation to a fair reviewer, who gives, to the best of his power, a correct description and estimate of the publications coming before him. But let no man think that this can be done without the painful resistance of temptations. The editor claims

for himself the credit of so much honesty as this :—he never allows an author to review his own book. He never inserts a review received with the work from the author or the publisher. He never allows an author to review his work by proxy : a fairer estimate and less copious praise might indeed be expected from an author of average modesty, reviewing his own performance, than from an intimate friend of the author, whom he had selected to applaud him, with or without a tacit understanding that he should perform the same kind office for him on another occasion. These are not parts of the system on which the *Baptist Magazine* is conducted. The reviews are all written either by the editor himself, or by gentlemen whom he has selected for the service, in whose judgment and integrity he can confide. It is only when reviewing is done fairly that it can be useful to the public ; but an editor who adheres inflexibly to this course, will sometimes be deemed rigid, severe, and arbitrary.

Nor is the essay department without its difficulties. Short and lively pieces would be more acceptable to the mass of readers than long disquisitions, however good ; but the talent of writing short pieces for a magazine seems to be almost as rare as the talent of making short speeches on a platform. In this, however, the editor ventures to call upon his younger brethren in the ministry to try their powers : in so doing they will aid a work, of the importance of which to the interests of the denomination it is not necessary to remind them.

Trusting that the reader will make allowance for these difficulties when forming his estimate of the ensuing volume, and that his own good sense will suggest to him some others, the editor will at present mention no more. Were it desirable, he could write also on the pleasures of his occupation ; and then he would refer to the increase that has been made this year in the grants to widows of beloved brethren no longer on earth,—to incidents, occasionally reported to him, illustrating the usefulness of papers that have passed through his hands,—and, especially, to the hope that his efforts to keep before the churches and the younger members of Christian families the principles of that kingdom which is not of this world, may conduce to the promotion of their highest interests, and subserve the merciful purposes of Him whose approbation is the best reward. May that compassionate Redeemer, who despises not the offering of a cup of water, forgive the faults and imperfections which He has undoubtedly discerned, and condescend to acknowledge both the editor and his readers, in that day when it will be seen that acquaintance with Him is infinitely more valuable than proficiency in “the wisdom of this world, and of the princes of this world, that come to nought !”

WILLIAM GROSER.

London, November 24, 1843.

THE BAPTIST MAGAZINE.

JANUARY, 1843.

JOHN BUNYAN.

A GLANCE at the portrait with which this number is adorned cannot fail to awaken emotion in the breasts of thousands. Some will remember the delight with which in their childhood they traced the steps of the heavenly Pilgrim through all the perils and difficulties of the narrow path, and learned to desire that like him they might at length find a home in the Celestial City. Others will look back to the commencement of their Christian life, when they found in Bunyan's metaphorical narrative, instructions, encouragements, and cautions, adapted to their condition, and derived from it impressions which they hope never to lose till they have passed the dark river and are beyond the reach of foes. A smaller number, who after many years of matured experience have renewed their acquaintance with the fascinating allegories in which he embodied the wisdom that was given him, will think of the tears that have flowed down their cheeks while contemplating the miseries of Mansoul, when its Prince had withdrawn himself on account of its ingratitude, and its Lord Mayor returned in disappointment from his mission to the Court of Shaddai. Indignation will be enkindled in many while they observe the tokens of incarceration,

and think of the tyranny which in protestant times immured the holy man in the jail at Bedford for his zeal in the promulgation of truth ; while the minds of others who are accustomed to regard the works of the Lord and consider the operations of his hands, will advert with admiration to the wisdom of the Sovereign Ruler, in rendering the wicked tyranny of men subservient to his own purposes, in the production of works so valuable, which would never have been composed had the writer been at liberty to indulge in his usual active habits, or possessed the enjoyments of social life.

As a biographical sketch is prefixed to almost every edition of the Pilgrim's Progress, it may be presumed that all, or nearly all our readers are acquainted with the outline of Bunyan's history. It may suffice to say, on this occasion, that he was born in the village of Elstow, near Bedford, in 1628 ; that he was brought up to his father's trade, which was that of a tinker ; that at the age of seventeen he enlisted in the parliamentary army ; that after his discharge a series of remarkable dispensations were instrumental in bringing him to Christ ; that he was baptized in 1653, and received into the church at Beauford ; that in 1655, he was encouraged by the

church to preach ; that in 1660 a bill of indictment was preferred against him, which stated that he “devilishly and perniciously abstained from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom ;” that during the long imprisonment that ensued he wrote the *Pilgrim’s Progress*, and many other works of various degrees of excellence ; that in October, 1671, he was chosen by the church at Bedford “to the office of elder, or co-pastor ;” that his imprisonment terminated in the following year ; and that, after a course of active usefulness, he died on the 31st of August, 1688. Further particulars may easily be obtained, as Bunyan has had in our own days many biographers. The late Mr. Ivimey’s first publication was a duodecimo volume entitled *The Life of Mr. John Bunyan*. Prefixed to Mr. Murray’s elegant edition of the *Pilgrim’s Progress* is a *Life*, consisting of about 100 octavo pages, written by Dr. Southey, whose sentiments accorded more nearly with those of Bunyan’s persecutors than with those of Bunyan, and whose able writings have done much to prepare the way for the recent revival of principles which threaten our religious liberties. To Messrs. Seeley’s edition is prefixed a *Memoir* by the late Mr. Scott of Aston Sandford. The incomparably beautiful edition published by Messrs. Fisher is introduced by a

Memoir of Bunyan’s Life and Writings in fifty-seven pages, by Mr. Josiah Conder, which is every way worthy of the honourable position that it occupies. Finally, Mr. Philip of Maberly Chapel, Kingsland, published in 1839, after much research, a volume of six hundred pages, in which every thing pertaining to Bunyan and his history is treated with unprecedented minuteness.

The following description of his person given by a contemporary biographer will be an acceptable accompaniment to the engraving:—“He appeared in countenance to be of a stern and rough temper, but in his conversation, mild and affable ; not given to loquacity or much discourse in company, unless some urgent occasion required it ; observing never to boast of himself or his parts, but rather to seem low in his own eyes, and submit himself to the judgment of others. He had a sharp, quick eye, accompanied with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong-boned, though not corpulent ; somewhat of a ruddy face, with sparkling eyes ; wearing his hair on his upper lip, after the old British fashion ; his hair reddish, but, in his latter days, time had sprinkled it with grey ; his nose well set, but not declining or bending, and his mouth moderately large ; his forehead somewhat high ; and his habit always plain and modest.”

THE DESIGN OF BAPTISM.

BY THE REV. ANDREW LESLIE.

BAPTISM is the immersion in water of those who believe in the gospel of our Lord and Saviour Jesus Christ ; and is performed in the name of the Father, of the Son, and of the Holy Ghost. It may be difficult to say what is precisely

meant by the words, "in the name of." Some understand them to mean "by the authority of," and others, "in the belief of," that is, in the belief of a Father, of a Son, and of a Holy Ghost; in other words, in the belief of a Trinity. The latter, we presume, is the precise meaning of the terms. The belief of this was to be the distinguishing mark of the Christian from the Jew, who speaks contemptuously of a Trinity, and from the gentile, who multiplies his gods beyond the bounds of rationality. The belief of a Trinity may, therefore, be considered as a prime characteristic difference of the believer in the gospel from all other men, whether Jew or gentile; and baptism stamps him, as it were, with this distinction.

But, further, the belief of a Trinity is a thing in itself of the very highest importance. The admission of this doctrine involves the admission of every essential doctrine of the word of God. 1. The belief in a *Father* implies the belief in a Being who has authority over us—authority to command us, authority to call us to account, and authority to punish us if we transgress his law: in other words, it implies the belief in a moral governor. 2. The belief in a *Son* implies the belief that the second person of the godhead has become incarnate; for it is in reference to his incarnation that he is called the Son of God: "that holy thing which shall be born of thee shall be called the Son of God;" and the belief of the incarnation necessarily involves the belief of the atonement, for it was to give his life a ransom for many that Christ was born into our world, and for a season became subject, as a Son, to the Father. And, 3. The belief in a *Holy Ghost* implies a belief in the depravity of man; for it is in reference to the work of the removal of this depravity from the spirit of man, that the third person of the blessed Trinity sustains the name of the Holy Spirit, or the Sanctifier.

Thus the doctrine of the Trinity involves the very important doctrines of the moral government of God, the entrance of sin into the world, the incarnation and atonement of Christ, and the necessity for the Spirit's influences for regeneration and sanctification. All these doctrines stand or fall with the doctrine of the Trinity. Hence, it is almost always the case, that the man who denies the latter denies the former also.

We can now see the reason why baptism was commanded to be administered in the name, or belief, of the Father, of the Son, and of the Holy Ghost. Baptism is the initiatory rite into the Christian church. Its being required, therefore, that a man should profess his belief in the doctrine of a Trinity before he gains admission into the church, is just in effect to tell him, that he cannot be a Christian without a belief in all the other doctrines which this one doctrine implies.

But why command him to make a profession of these doctrines by being immersed in water? We reply, *Chiefly that these doctrines themselves may be more vividly exhibited to, and more deeply impressed on, his mind.*

1. *That they may be more vividly exhibited to his mind.* The eye affects the heart: and all know how very strikingly and fully the doctrines of the death and resurrection of Christ, of man's utter defilement, of the Spirit's purifying influences, and of the Christian's death unto sin and his new life unto righteousness, are shown forth by the believer's immersion in water. The whole thing is a sort of *visible display* of every sentiment involved in the doctrine of the Trinity. And hence it is, that baptism is spoken of in different parts of the Bible as exhibiting all these prime articles of faith. See particularly Rom. vi.

2. *The immersion in water in the name of the Father, of the Son, and of the Holy*

THE DESIGN OF BAPTISM.

host, was designed, too, to impress all the doctrines involved in these three names more deeply on the mind. We have already intimated, that these doctrines are the all-important and essential doctrines of the Bible. Without the belief of them a man cannot be a Christian. It

is important, therefore, that the whole should be prominently and impressively brought into view at the very entrance of a person into the church of the living God. Hence, to accomplish this, God has commanded baptism to be administered,—the first thing of all,—to every man who professes to believe the gospel. By the appointment of baptism as the initiatory rite into the church, God has, in effect, said, “I am determined that no man shall come into my church, without his having had presented to him at the very threshold every thing essential in revelation. They shall stare him in the face at the very portal. And, that they may the more deeply be impressed on his mind, I command that my servant shall, in the presence of all who may be there assembled, lead him down into the water, and, in the most solemn manner, immerse him in the name of the Father, of the Son, and of the Holy Ghost,—the doctrine which embodies the whole of the others.” God has thus taken care that once, at least, in a believer’s life, all these important doctrines shall be presented to his mind, and presented, too, in such a way, that he live till the age of Methuselah, he will not be able to forget either the occasion or the doctrines.

If these sentiments be correct, the following inferences will, we judge, be allowed.

1. That baptism cannot, with the greatest propriety, be administered to any but to those who have arrived at the years of understanding. To none but such can any exhibition of the important doctrines implied in the doctrine of a

Trinity, and represented by the waters of baptism, be made; and on none but such can there be any impression produced of the importance of these doctrines.

2. If baptism was designed to exhibit to, and to impress on the mind, the all-important and essential doctrines of the gospel, it must be very sinful to do any thing by which this design of God shall be nullified. There are two ways in which this may be done. 1st. By omitting the ordinance altogether; and, 2nd. By substituting in its place another thing which has nothing in it calculated to bring out God’s design. The former is done by the Quakers, and by those who acknowledge that believers’ immersion is right, but who refuse to submit to it; and the latter is done by all those communities of Christians who substitute infant-sprinkling for believers’ immersion. The generality of persons upon whom the former of these ceremonies is performed, are not such as can have any thing exhibited to them or impressed upon them. The design, therefore, of God in the institution of baptism seems, by sprinkling, and by the unfit age of the subject, to be altogether frustrated. And even where the subject has arrived at an understanding and an impressible age, yet sprinkling being the ceremony administered, nothing is exhibited to him of the doctrines of the death and resurrection of Christ, of the utter defilement of the sinner, of the necessity for his being washed, and of the actual cleansing of the believer by the Holy Ghost. And what by sprinkling is exhibited in the place of these, who can tell? And,

3. It must be decidedly wrong for baptists to countenance, in any way, the substitution of any thing in the place of that ordinance which was designed to accomplish such great things. Baptists undoubtedly do this when they connect themselves with churches where this

substitution is made, and where the thing set up virtually does away with what was intended to stamp with peculiar importance, and to exhibit with the greatest impressiveness, the grand doctrines of salvation. It is not implied by this, that these communities have abandoned these doctrines, or count them of less importance or value than we do ourselves; neither is it intended to be implied that we should not acknowledge such communities as Christian. All that is meant is just this, that in a baptist joining such churches he is virtually abandoning his own principles, and is actually countenancing that which he cannot otherwise regard than as an unintentional caricature of a most important ordinance.

It is our belief that baptists themselves have, in general, overlooked the design of baptism; and that, instead of having made too much of this ordinance, as they have often been charged with doing, they have hitherto made too little of it. They have, to the neglect of the design, dwelt almost exclusively on the subjects and the mode of baptism. Had the former been more insisted on, less, we are persuaded, would have been needed to have been said on the latter. It is when the design is considered, namely, the exhibiting to, and the impressing on the mind, the important doctrines involved in the doctrine of the Trinity, that not only the importance of the ordinance comes out, but also the necessity for its being administered to understanding and impressible beings, and in the impressive way of immersion. And it is our belief, too, that the more the design of baptism is considered, the more will the importance of the ordinance be discerned, and the greater will appear the necessity for all baptists making a more decided stand than they have yet done against the thing which has been so extensively substituted for the immersion of believers. Indeed, the day

appears to be drawing on when the grand subject of contest in the Christian church will be, *infant sprinkling or believers' immersion*. It is nothing but the former that in the establishment connects the church and the state; and it is nothing but the same thing which among other communities partially connects the church and the world. Abolish infant sprinkling, and render it necessary that a man, before he enters the church, should understand and profess the grand and essential doctrines of the gospel, and a blow will be struck at establishments and partial worldly church communities which will shiver them to atoms. This, as the design of baptism comes to be understood, will be more and more clearly discerned; and hence we may expect, that the more distinctly the tendency of believers' immersion is perceived, the more fierce will be the opposition to its existence and prevalence. The believers in infant-sprinkling will, ere long, find out that this ceremony is the chief pillar which supports their fabric; and round this they will muster. Indeed, they appear to have been for some time past gathering round it more frequently and densely than they have ever been accustomed to do. They seem to have a sort of instinctive impression that here their chief strength lies, and that here their mightiest efforts must be put forth. Hence their determination to conceal the doctrine of believers' immersion by endeavouring to keep the word which expresses it untranslated. Like the Roman Catholics who wished to keep religion veiled in Latin, the pædobaptists of the present day wished to keep the ordinance in question veiled in Greek. But it will not do. The truth will be out. God will prevail. But mighty will first be the contest.

To the baptists we say, then, To your colours! Let none, by a union with pædobaptist churches, countenance in

any way a ceremony so subversive of the design of believers' baptism, and so instrumental in the upholding of the union of church and state, and of the partial union of the church and the world. Baptists in pædobaptist churches must, ere long, come out, or they must renounce their principles. The revival of the doctrine of baptismal regeneration by the Puseyites, and the conduct of the Bible Society towards the baptists, as well as some other things which might be mentioned, are bringing on a crisis which will, ere long, compel every conscientious and God-fearing baptist to take his own side : and the sooner this is done the better. The baptismal battle must be fought, and the point of contest will be *believers' immersion or infant sprinkling*.

THOUGHTS ON IRELAND.

BY THE REV. J. P. MURSELL.

HAVING just returned from a visit to the South of Ireland, on behalf of the Baptist Foreign Missions, will you allow me, Mr. Editor, a little space in your miscellany for the purpose of calling attention to the present state of that country, and of advocating its claims.

In a periodical devoted to questions of politics, of literature, or of taste, a series of papers might with propriety be written on the neighbouring country, in tracing its numerous and heavy wrongs to their sources, in invoking the genius of antiquity which slumbers on its bosom, or in descanting on the enchanting scenery with which it is adorned. But, engaging as such studies are, and ever must be, to men of sound and of cultivated minds, your columns are consecrated to far higher and nobler themes.

I cannot refrain, however, from expressing my opinion, that very many of the evils which afflict the sister country would disappear before the footsteps of a wise and equitable system of legislation. Extend to these people their civil and political rights ; remove from their midst a rich and arrogant ecclesiastical establishment, whose presence exasperates, as well it might, the vast majority of the nation, who have no communion

with it—which is the fruitful occasion of heart-burnings, brooding jealousy, and fiery party zeal—for the very tolerance of which by insulted millions it is needful to fill the cities of Ireland with soldiers, and choke its villages with a military police ; leave the dogmas of the protestant faith to be enforced by reason, by persuasion, and holy love, and cease to demand obedience to them through the harsh thunders of the law, or by the harsher charge of the bayonet : and the giant mischief which lies in the way of the improvement of a great and generous people is removed. They will give no ear to instructions issuing from an oracle which introduces itself by exacting enormous wealth and trampling on their dearest rights. Why need we wonder at the complaint so often made in both countries, that “little confidence can be placed in the population of Ireland.” Let us leave off oppressing them, and we may then confide in them. The principles of human nature, the history of communities, the testimony of universal experience, falsifies the notion, that where justice and kindness are shown, treachery and violence may be expected in return.

Nor can I deny myself the pleasure of

a passing allusion to the exquisite natural beauties which nestle within the Irish shores. In common with thousands I have read the descriptions of her tourists, have listened to the songs of her poets and to the warm eulogies of her patriots; but it is impossible to form any adequate idea of the best scenery of Ireland from the reports, however excellent, of written records, or the paintings, however vivid, of the most delicate fancy. The lover of nature must visit those too neglected shores, repair to those justly celebrated spots to which the loud and long blast of established renown, or the more silent instructions of friendship may direct him. Let him sail down the beautiful Shannon, linger amidst the grandeurs of Killarney, with its enchanting lakes, its fairy islands, and its hoary mountains; wander along the vale of Ovoka, and through the glen of the mountains; and, unless he be deaf to the eloquence of nature, and unsusceptible to some of the most exquisite pleasures of the heart; unless he be blind to the "invisible things of God which are known by the things which do appear," and unapt in tracing those glorious footsteps of the great Creator which the curse itself has been unable to erase,—he must leave these specimens of Irish scenery with a glow of fresh and elevated delight, with a mind occupied with chaste and lofty images, and a heart filled with admiration and awe of Him the "thunder of whose power who can understand?" It is pleasing to learn that the attention of travellers and tourists is turning more than in past years towards this land, and that the number of visitors is gradually increasing. The systematic traveller, the more occasional Rambler, the man of taste or the votary of innocent pleasures, the lighter or the more meditative observer, cannot possibly repair to more fascinating or instructive scenes.

The condition of the industrious classes

of society stands in pensive contrast with the magnificent scenery amidst which they dwell. Abodes of wretchedness and forms of misery disfigure and haunt this beautiful region (as though in mockery of nature) such as we are at present unacquainted with here. Throughout large districts in the southern department of the empire, society seems as though it had lost its principle of cohesion, and were in a state of dissolution and decay; there is no solidity or compactness in it, but it lies in fragments all around you, like the ruins of those venerable towers which so constantly arrest the eye: the vestiges of poverty stretch themselves, like signals of distress, over the face of the land. It is impossible, however, that the most superficial observer should fail to be struck with the capabilities of the soil. Unequivocal indications of this will meet him wherever he goes; if he be too indolent to perceive any other, he will notice one, in the sleek and happy condition of the creatures which wallow or browse around the miserable hut, as compared with the circumstances of the ill-fated mortals who inhabit it. All that is required to elicit the productive power of this fine country is even an ordinary amount of capital. This, under the blessing of an ever benignant Providence, would spread fertility through her sterile wastes, draw forth resources from her grateful bosom unrivalled in any other part of the British realms, would "cover her hills with corn and her valleys with flocks," and spread joy and gladness through her dreary homes. But to trace out the anomalies in the civil and social condition of the sister land, to pursue effects to their causes, to show how one modifies, or impedes, or counteracts another, to remove the motley surface and lay bare distinctly the roots which generate the mischiefs beneath which she groans, awaits some master mind. It would be a noble and

a mighty, but by no means an insuperable task ; Ireland offers a most inviting field and supplies unusually rich material for the honest, acute, and profound studies of the philanthropist, the political economist, and the reflective philosopher combined.

The plaintive feelings awakened in a sensitive breast by the depressed fortunes of the industrious classes of Ireland, deepens into absolute melancholy when the mind turns towards their moral and religious condition. To see a population distinguished by some of the finest attributes of the human mind, and enriched with some of the best qualities of the human heart ; to observe millions of one's fellow-countrymen, endowed with a quickness of perception, a vivacity and activity of intellect, with a beautiful vividness of imagination, and with an ardour of passion far beyond their neighbours, enveloped in the grossest ignorance, and spell-bound by a "strong delusion," were enough to oppress the dullest heart. Who but must long for the power of a Samson to shake the pillars of the immaterial structure which imprisons them, and reduce it to a heap of ruins ? During my visit I made it my business to devote as much time as was compatible with the object of my mission in observing the mechanism of the prevailing religion of the island. I entered as a quiet spectator the most celebrated places of worship in the cities as well as villages of the south, both on the sabbath, and as often as possible during the week. I was present at their ordinary and extraordinary devotions, during the ministration of a solitary priest, and when a large body of them, attended by the highest officer of their church, were met to conduct the more imposing ceremonies of the place. I studied the people, and sought to arrive at the amount of their ideas respecting subjects which belong to the highest interests of men ; but it was impossible to make

these silent tours without being weighed down with sadness, or excited with indignation, or disposed to retire and pray. Well might the great apostle, while moving about the streets of Athens, "feel his spirit stirred within him when he saw the city wholly given to idolatry." Ignorance, the dark basis on which superstition erects her temples, and the thick atmosphere amidst which she lifts her mysterious shrines, with infidelity, her foul and legitimate offspring, divide and distract the land. The uneducated masses evince a prostration of intellect, a degradation of feeling, and a frenzy of devotion, which fitly reflect the hideous features of the system they instinctively approve. Crosses, effigies, and holy water ; confessions, penances, and prayers ; beads, scapulas, and genuflexions, are the complicated manipulations of the terrific monster who holds them within his infernal grasp. The poor, deluded victims are emphatically "led captive"—decked in the spoils of a violated Christianity—"by the devil at his will." A disposition to cast off the restraints of religion, and to treat its claims as unworthy the attention of cultivated minds, is obviously extending itself among the better instructed classes of society. Thousands are, doubtless, conscientious adherents to the faith of their fathers, and most sincerely attached to the cumbrous ceremonies of their church. But infidelity, clumsily concealed or openly avowed, claims a vast and expanding territory, and numbers, I believe, among its disciples no small proportion of the priesthood. But, whether among acknowledged devotees, as the poor, or the less zealous partizans of the church, as with the higher branches of the people, practical unbelief everywhere abounds. Obedience to the priesthood rather than to Christ ; the substitution of unmeaning mummeries for the exercises of a rational and enlightened worship ; neglect of the

sabbath ; profanity ; a contempt of probity ; a relaxation of every moral tie, pervades, with individual exceptions, the Catholic population ; and if these are the noxious fruits, what must be the virus of the pestilential tree ! In the dreadful records of her past history, and in the glaring features of her present condition, are written, as with a pen of fire, the condemnation of the church of Rome. " Her sins have reached unto heaven, and God hath remembered her iniquities ; her plagues shall come in one day, death, and mourning, and famine ; and she shall be utterly burned with fire : for strong is the Lord God who judgeth her."

And is this that state of things to which learned doctors and mitred prelates would recall us ? Are we, scared by the force of authority, or bewildered by the cry of " spoliation," or beguiled by the blandishments of a dissimulative sanctity, to retrace our steps to the treacherous purlieus or the guilty habitation of her who has on her forehead a name written, " Mystery, Babylon the great, the mother of harlots, and abominations of the earth ?" Let perplexed schoolmen and ambitious priests drag their slaves or decoy their votaries to their appropriate home, but let the army of the faithful arise, in the " name of the Lord let them lift up their banners," and with the torch of truth in their hands, the grace of Christ in their hearts, and the spirit of endurance on their brow, let them pursue their glorious way, be ready to tread, if needs be, the thorny path of their fathers, and tranquilly choose the dispersing shades of death to the damp and pestiferous clouds of a disgusting and destructive superstition. " And one of the elders answered, saying unto me, What are these, which are arrayed in white robes, and whence came they ? And I said unto him, Sir, thou knowest. And he said to me, These are they which have come out of

great tribulation, and have washed their robes and made them white in the blood of the Lamb."

The church of Christ among different denominations of dissenters on this side the channel, has done wisely and well in attempting to disseminate the gospel throughout the sister island. But for these benevolent and well timed exertions, the southern district of the country would have been divided between the prevailing superstition and the pretensions of the state church. The measure of influence in favour of more enlightened scriptural sentiments which the protestant hierarchical institution has exerted in Ireland is, compared with the wealth, the learning, the talent, and the high patronage it has enjoyed, exceedingly small : and, had it been left without the wholesome stimulant of non-conforming example and zeal, it would have been smaller still ; for all richly endowed and secularly sustained establishments have an unconquerable tendency to sleep. That spirit of activity which has evinced itself at home within the few past years in the English church has extended to Ireland, so that there is a greater number of evangelical ministers in the pulpits, and much more positive effort put forth in society than in years gone by. A jealousy of the opinions and labours of dissenters is by no means confined to England, but has been kindled very strongly across the water, so that the line of demarcation between the authorized and unauthorized system is becoming daily more defined. Though this may not be an agreeable, it is probably a necessary process ; the opinions of men need as-sorting and their principles testing ; it is high time, unless we are to be deluged beneath the billows of a spurious charity, or lulled into universal stupor by the inebriating influences of a mawkish sentimentality, that the master influences which are at work in society should be

defined, and their power ascertained. It is time that custom, and habit, and law, that self-interest, hypocrisy, and ambition, and all such moral tyrants, had claimed their disciples and inherited their rights: that the purer, and higher, and diviner principles which happily reside among us, and gently sway the hearts and consciences of their admirers, should marshal their forces; that the mists of confusion and of exaggeration should ascend; and that the prophet from his height should once more descry "multitudes, multitudes in the valley of decision." The design of the great Redeemer is, obviously enough, whether agreeable to us or not, to sift the nations and to purify his church.

Though the combined exertions of evangelical dissenters in Ireland have not been very conspicuously triumphant, the results of their labours must not be underrated. These are not to be judged of hastily, and pronounced upon from a superficial survey. There may be comparatively few instances of conversion to God. The positive aggressions on the territory of popery may be slight. But a profound process may be, and is, however silently and slowly, going on, in which a patient and discerning mind will recognize a most divine reward. It is impossible that the gospel of Christ should be preached in its simplicity and purity, however scantily, for successive years, even "where Satan's seat is;" that godly men should move about in all the departments of life, however thinly scattered, where error and vice are never so rampant; that sound and solid principles should be unobtrusively maintained, though it be beneath the very altars of superstition, without great and happy effects. How gentle, imperceptible, but nevertheless how sure, is the influence of pious example in the family circle! How gradually and invisibly does it make its impressions, and win its way to its final but beautiful

triumphs! How frequently its kindly results fail to show themselves in their maturity till the passive occasion of them has descended to the grave. The work which is passing in Ireland through the presence and agency of devout and laborious men, resembles in its operations this silent but impressive law. The face of things appears to be but feebly affected, but the influence of truth is invisibly diffusing itself over the scene, is insinuating itself, after its own manner, here and there beneath the surface of things. Malignity is held in abeyance, prejudice totters, constrained concessions occur, a spirit of inquiry creeps forth, indications of a kind of silent thaw appear. Let any thing transpire to disturb the spell of the priesthood, and the amount of good which has been effected in these ways would be seen. It is impossible, however, to think of the agents of the Wesleyan body, those of our independent friends, and those connected with our own denomination, spread though ever so barely over the land, without rejoicing in their labours and without honouring the men.

The difficulties which stand in the way of evangelical labour in Ireland are such as we are total strangers to at home. Those alone who reside in their midst can form any adequate conception of them. The zealous itinerant who penetrates the villages of England with the word of life in his hand, is confronted by ignorance, by sloth, and by volatile or sordid passions, while behind all these lie entrenched the deeper corruptions of the heart; but beside all these, the minister of truth who seeks to reclaim the sons of Erin is met at every stage by an all-pervading and mysterious power, before whom the universal mind is prostrate, "Who opposeth and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the temple of God,

showing himself that he is God." Inhaling from their infancy the deleterious and stupifying draughts of the dominant superstition, and left entirely without education, the lowest class of the people, though naturally quick, are totally deaf to the appeals of reason on the subject of religion. Blinded by prejudice and habit, they can form not the remotest idea of those distinctions, definitions, and allusions, which would constitute the medium of thought in an evangelical address to a rustic assembly in this land. Thick folds of gloom are wrapped about their minds, which need to be removed before they can be regarded as presenting the same material for spiritual culture that stretches all around us here. As to those who belong to the more advanced sections of catholic society, they assume an attitude of proud defiance. They possess the very religion we wish to teach them. It has descended to them direct from its original source. It is associated in their minds with all that is venerable, apostolic, and holy. It was the faith of their ancestors, has numbered among its adherents the learned, the polite, and the great. Kings have laid their crowns at its feet, and nations have, through successive ages, solemnly followed in its train. Its vespers have arisen with the morning and evening breeze from millions and millions of homes during the strange season of more than a fourth of the date of time. While those who would feign become their instructors, and allure them from their church, are themselves apostates from the only true catholic community! The scheme of faith and practice we wish to substitute for that which a catholic population approves, is destitute in their eye of every fascination. They have been used to gorgeous rites and a pompous worship; visible objects and sacred relics every where arrest and attract them. They are accustomed to perform their devotions amidst sensible

splendours or equally sensible austerities. Mind, if indeed it be engaged at all, is made to depend on stimulants and provocatives, which reach it from innumerable palpable forms; and from all this we seek to draw them into connexion with a religion which "comes not with observation," which repudiates external glory and glare as an offensive obtrusion, which is simple, spiritual, and pure, and whose highest offices and most sacred duties are conducted amidst the silence and abstraction of thought, which, discarding all ceremonies on the one hand, carries on its holiest exercises within the precincts of the heart, and despising all monastic and fanatical pretensions on the other, walks abroad with open and serene countenance in the light of day. Nor must we conceal from ourselves the adaptation of the prevalent system to the natural and depraved propensities of its votaries. Consisting mainly in endless performances and in a strict adherence to prescribed duties, it leaves the mind where it finds it, excepting that it renders it the victim of a miserable self-deception. It has the effect of quieting the conscience without purifying the heart, of inducing self-satisfaction, while it leaves its votaries at liberty to indulge without restraint the passions of an unrenowned nature. The deepest devotion to the church is perfectly compatible with the most entire aversion to the law of God. There is scarcely a spiritual requisition made by true religion which is not exacted in form by the Romish church. She evinces a profound skill in mimicking the manners, while she condemns the spirit, of genuine Christianity. She has for ages sat as the mistress of the nations, decorated in meretricious ornaments, in solemn mockery of heaven, impiously counterfeiting those beautiful graces with which the divine Spirit adorns the true church of Christ. Nor can we lose sight of the fact, that it is to the interest

of a mighty and corrupt priesthood to maintain this system inviolate ; that all that ingenuity, and talent, and superstitious sanctity, combined with intrigues, denunciations, and penalties can do, is done to guard the bulwarks of this ancient church. The terrors of this world, and the mysterious thunders of the world to come, are fulminated with solemn face and sepulchral voice to hold deluded millions in awe. These, after all, are only a sample of those difficulties which rise, like frowning battlements, before the minister of truth in Ireland, and of which the far-famed walls of ancient Babylon were but a feeble type.

It is obvious, then, that Ireland must be visited and treated as a missionary field. The shores of Africa, or the plains of distant India, are not more dependent on voluntary effort and on extraneous aid than the neighbouring valleys of Erin. Nor will greater embarrassments throw themselves in our way in any region we may visit, than bestrew the path of the missionary there. The brahminical caste, which filled the hearts of our honoured brethren with dismay in the eastern world, scarcely offers a more invincible obstruction to the gospel than the anathemas which sound forth from every altar within the precincts of the church of Rome. In India, the poor Hindoo will saunter into the bungalow, and even the Brahmin will argue with his opponent ; but in Ireland, neither people nor priest will approach you. Your chapels may stand in their midst from year to year, and your ministers expound from their pulpits the way of life, from youth to hoary age, but no catholic dares enter the one or listen to the other. To look therefore for those results, even in any tolerable measure, under such circumstances, as we hope and delight to observe flowing from the ministry at home, is unreasonable. The field is barren, and stony, and thorny ; it needs patient and ever-confiding cul-

tivation. The soil is as unpropitious as a painful combination of circumstances could render it, a long and dreary blight has overspread it, and the enemy has, through a tedious succession of years, sown, undisturbedly, tares upon it. It demands much toil, calls for steady faith, and will yield a distant harvest. " But he that goeth forth weeping, bearing precious seed, shall doubtless come again with joy, bringing his sheaves with him."

A position of difficulty in all great enterprises has been wont to be regarded as the post of renown, and true magnanimity has been used to inspire men to tranquilly advance on the strongest fortresses of the foe. To abandon Ireland on account of the seemingly insuperable obstacles which rise in the way, or under any pretext of the uselessness of our attempts, would be to cover ourselves with disgrace and our great Master with dishonour. Hostilities in such a cause should rouse, but not retard us. Our holy resolution should strengthen as the dense columns of opposition spread themselves before us. The great Chatham, when reminded of the difficulties which stood in the way of the execution of some favourite measure, said, in the imperial parliament, " My lords, I trample on impossibilities !" How much more may those breathe this noble spirit who are engaged in extending the empire of Christ, since " the shields of the earth belong unto God." If unpropitious prospects were a just excuse for discouragement and dismay in the prosecution of great plans, or in the fulfilment of arduous duties, the glorious deeds which have shed imperishable lustre on the names of many of our venerable ancestors would never have adorned the history of the world ; but the records of time would have been one unrelieved story of selfishness, pusillanimity, and defeat. If this maxim had been acted upon, Carey and Tho-

us would have forsaken India ; the indefatigable Morrison would have retired from China ; and the noble-minded Philip had withdrawn from the Cape. Many a devout missionary toiling in his distant sphere, would return with the complaint, "All day long have I stretched forth my hands to a stiffnecked and gainsaying people." What steady, persevering, and prayerful effort has accomplished, under God, in remote lands, we may surely hope it will secure in countries nearer home. Instead, therefore, of becoming disheartened, or of growing weary, let us study the models and copy the example of the great and of the good, but above all of Him who, in the face of appalling evils, cried, "I have a baptism to be baptized with, and how am I straitened till it be accomplished."

The slow progress which is observable in the several stations of our own denomination, and the few additions which are made to our churches, are unquestionably occasion of much regret. But we are not to be discouraged under the feeling that the fruits of our exertion are uncompensative of the labour bestowed. Such language, indeed, rather becomes the counting-house and the exchange than the church of Jesus Christ. It is the cold calculation of reason, not the holy impulse of an anxious and benevolent heart. It is the inference of limited and superficial thought, and not the fruit of comprehensive and profound reflection. It savours in no measure of the temper, nor becomes the greatness of the Christian philanthropist. It be-
 hoves us to be influenced by higher and more inspiring motives than success can minister, or the want of it destroy, while one of the incidental benefits of those departments of effort which are most forbidding and rugged lies in their becoming the nursery of the nobler and sterner virtues, and in preparing examples and kindling lights which may animate and guide the church of God.

Instead of relinquishing Ireland, and leaving it a prey to a merciless superstition, it becomes the denomination, in my humble opinion, smitten with a sense of its wrongs, and pierced with the cry of its desolation, to linger on its shores with the holy solicitude of the prophet, "How shall I give thee up, Ephraim? my heart is stirred within me ; my repentings are kindled together."

Those ministers who are engaged in the cultivation of that unpromising soil deserve the highest respect, the warmest sympathies, and the kindest co-operation of their friends at home. There should be, as it appears to me, more intercourse between the churches in this and those in that division of the empire. The well-known and long established ministers of the several denominations should visit their brethren, occupy their pulpits, acquaint themselves with their difficulties, and cultivate a feeling of cordial brotherhood. What though the churches be comparatively small and few? All the more reason that they should be kindly esteemed and tenderly nourished. Their solitude constitutes one of their trials, and invests them with unusual claims on the attentions and sympathies of others. Let that solitude, whether of the pastor weighed down by discouragement, or of his people struggling to sustain him by their prayers, be relieved by the occasional presence of men of the "same heart and of the same mind." Let the surrounding population see that the little society residing in their midst is a valiant band of a large and united body, "the weapons of whose warfare, being spiritual, are mighty through God to the pulling down of strong holds." Who that has esteemed and valued friends labouring in the more distant missionary field, had not often wished it were possible to pay them a friendly visit, and to enjoy with them, though ever so occasionally, the communion of saints? The pleasure

which is denied us in the one case is within our reach in the other. Our brethren and Christian friends in Ireland are near us; a few hours places us in their midst; and much mutual advantage would accrue from the free and frequent intercourse of our churches. Quite as much, to say the least, as can possibly flow from coquetting with the slaveholding churches in America.

The efforts which have been made to evangelize Ireland, have hitherto fallen exceedingly short of the exigencies of the case; indeed it opens a sphere far wider than the redundant energies of our churches are able at once to fill; but we have not occupied it with a zeal or a promptness proportioned to our means. If a deep and decided impression is to be made on the reigning system, and the inhabitants rescued in any numbers from its intolerable yoke, more comprehensive plans must be devised, and a steady adherence to our principles maintained. A very enlightened and unyielding opposition towards the ruling abomination, must be associated with the utmost lenity towards those who are sitting beneath its bewildering shade. A cordial sympathy with the catholic population in the attainment of their rights as citizens of the realm, should go hand in hand with scriptural and strenuous exertion to supplant by all holy means their religion. We must cease to persecute or punish them through the medium of their civil interests, on account of their adhesion to what we believe to be a corrupt ecclesiastical polity, nor must we symbolize with those who do. For suspicion we must substitute confidence, for acrimony benignity, and for the rod of oppression the beautiful sceptre of liberty. Unless we are prepared to do this, at whatever cost of popularity, and in the face of all narrow and puerile objections, we must be content to be ranked, in the estimation of the millions of Ireland, among her bit-

terest foes, and to have little claim to become their teachers and their guides.

Our proceedings must be based on an accurate estimate of the character of the people among whom we seek to appear. Though we deplore the overshadowing and benumbing influence of their motley and erroneous faith, we must not underrate the mental qualities of the Irish. Mind is strangely vital. Its plastic power is never more conspicuously seen than in the energy with which it will lift up the masses of rubbish which time and circumstances may heap upon it, and sometimes even mould them to its will. The intellect of Greece and Rome put itself forth in beauty and in might in defiance of the degrading idolatries of the land. Indeed, the great systems of error by which nations have been deluded are themselves prodigies of intellectual acumen and skill, and none more so than that "mystery of iniquity" which works so near us. Education is carried farther among those classes of society who can command its benefits in Ireland than with us. Its cities and towns teem with men of cultivated and polished minds. A keenness of perception, a sleepless activity of intellect, combined with natural taste and earnest feelings, characterize this interesting nation, from the halls of learning to the wildest and darkest cabin. It is, therefore, a fatal mistake to dream that any kind of agency will do for Ireland; that persons who are unfit to labour at home may migrate there. Men of education, of commanding talents, of sound judgment, and of deep piety, are required there. There are no qualifications which give efficiency to the ministry at home, which are not equally, nay more loudly, called for in this contiguous land. In its cities and towns the denomination should be represented by men prepared to take their place in any society in Europe. Under the direction of these well-chosen per-

sons should be placed a large number of pious readers, who should penetrate, as from a powerful centre, the surrounding villages and homes. Schools should be cultivated with great care, and general as well as scriptural knowledge, diffused among the children of the poor. The instruction of the young is of prime importance in this great design.

The model of this larger plan already exists in South Ireland in connexion with the Baptist Irish Society. But it is only a model. Mr. Gould of Dublin, who though not connected with the society most cordially co-operates with his brethren who are, Mr. Thomas of Limerick, Mr. Trestrail of Cork, Mr. Hardcastle of Waterford, and their respected colleagues, are filling central positions, from which devoted and zealous persons go out to read the scriptures to the neighbouring poor. Nor can the services of these itinerant labourers be too highly valued and esteemed. But these arrangements need to assume a larger and widely extending scale. "The harvest is great; the labourers are few." Those who are already toiling in the field would hail the arrival of "men of God, thoroughly furnished to every good work," to co-operate with them in their aggression on the usurpations of the man of sin. Their cry is, "Come over, and help us." Could my voice be supposed to have the least influence on that section of the Christian church to which I have the honour to be attached, I would entreat the denomination to strengthen the funds of the society which bears its name; to put ten instead of three or four thousands a-year at its command; to think on the miseries so long and so

patiently endured by the sister country: to throw the eye over the moral desolation occasioned by its mighty superstitions; and, while nobly assailing the idols of the east, diffusing peace and joy through the islands of the west, and carrying, in holy and heavenly resolution, the tidings of salvation among the long-cursed children of Ham, to revive and energetically push forward their silent conquests in Ireland. To concentrate as well as diffuse their efforts, till some rays of light shall fall distinctly on the dark and dismal visage of antichrist, as the prelude of the day when "the Lord shall consume him with the breath of his mouth, and shall destroy him with the brightness of his coming."

I cannot close these remarks without recording my grateful recollection of the uniform kindness with which my esteemed colleague, Mr. Tinson, and myself were received during our transient visit, not only by the members of our own denomination, but by Christian friends of other branches of the church. Pulpits were opened, platforms supported, contributions most courteously granted, and every sympathy evinced by independent, presbyterian, and Wesleyan friends; nor without expressing my admiration of the Christian union which appeared to exist among the friends of the Redeemer in that land; nor without breathing an earnest prayer that the Lord would arise and have mercy upon Ireland, that he would "build all her waste places, make her wilderness as Eden, and her desert as the garden of the Lord, that gladness might be heard therein, thanksgiving, and the voice of melody."

Leicester, Nov. 19.

SONNET.

BY THE REV. E. S. PRYOR, A.B.

“ He shall cover thee with his feathers, and under his wings shalt thou trust.”

PSALM xci. 4.

THE wings of God ! How vast these wings must be !
 Encompassing this moving world ; nay, more—
 The universe ;—space and eternity,—
 Where not an angel's thought can soar,—
 These balmy wings have spread for evermore.
 Nations have lived beneath them, planets rolled
 Round gorgeous suns, within their circuits old.
 But not for these the wings were stretchèd o'er
 All life and matter ; God, in providence,
 Is to his saints a refuge and defence ;
 To every trembling child he grants a nest
 Beneath his wings, unseen by mortal sense.
 Father, as unfledged birds, we seek thy breast ;
 And, covered by thy feathers, calmly rest !

THE JOYFUL RETROSPECT.

'Tis fled !—'tis fled !
 The night that sin and sorrow spread ;
 The gloomy doubt, the appalling fear,
 Shall never check our triumphs here ;
 The night of sin hath sped.

'Tis o'er !—'tis o'er !
 The hour of sorrow is no more ;
 There is no cheerless mourner here,
 None droops the head, none sheds a tear ;
 For all our griefs are o'er.

'Tis done !—'tis done !
 The weary race of life is run ;
 The panting, fainting strife is past,
 The happy goal is reached at last,
 The fadeless crown is won.

'Tis past !—'tis past !
 We've met of foes the worst, the last ;
 We've left the land of sickly breath,
 And passed the iron gates of death,
 And all our woes are past.

A. M.

A NEW YEAR'S BENEDICTION.

NUMB. vi. 24—27.

THE Lord Jehovah bless thee,
 And keep thy heart secure ;
 His panoply protect thee,
 Long as thy days endure.

Jehovah shine upon thee
 With his benignant face ;
 His Spirit breathing on thee
 An atmosphere of grace.

'The Lord look full upon thee,
 And give thee his own peace ;
 His countenance beam on thee
 Till he himself shall cease.

But (Elohim's chosen !) never
 Shall Elohim cease to be :
 Jehovah's own ! for ever
 His blessing rests on thee !

J. G. F.

REVIEWS.

The Baptismal Privileges, The Baptismal Vow, and The Means of Grace, as they are set forth in the Church Catechism, considered in six Lent Lectures. Preached at Sulhamstead, Berks, by the Rev. CHARLES SMITH BIRD, M.A., F.L.S., late Fellow of Trinity College, Cambridge. London: R. B. Seeley and W. Burnside. 12mo.

THE author of these lectures is a clergyman of the church of England, who appears sincerely desirous of promoting the spiritual welfare of the congregation of which he has the charge; and conceiving that his object would be advanced by instructing his people on the subject of baptism especially, and the church catechism in general, he delivered these lectures in *Lent*, on successive Sunday mornings. What particular connexion there is between this humanly appointed fast, and the divinely appointed ordinance of baptism, does not, we confess, appear to us; but there are, no doubt, associations in the minds of those who minister in national churches, the creeds, and forms, and usages of which are "by law established," with which we are unacquainted.

We have carefully perused this volume, and that with mingled feelings of pleasure and pain. To say that the style is simple and perspicuous, sometimes rising into elegance, is its least praise; its temper is excellent, and quite as candid as the author's views could possibly admit, and there is a fervent spirit of devotion throughout the whole which is admirable. *But*,—there is a great and grievous error which pervades the work: there is a strong delusion inculcated with all the warmth of piety and the earnestness of zeal, which we deeply deplore, and which greatly disturbed our pleasure in the perusal. The author ardently and sincerely maintains the glaring, the enormous heresy, of BAPTISMAL REGENERATION.

How remarkable are the changes which have passed over the church of England, at least over the clergy of that church, even since our own recollection. We remember a time when a pious minister in that church was a "rara avis in

terris," when dissenters would flock to hear him as a kind of evangelical prodigy. Then the clergy were commonly—though, of course, still in the apostolical succession, and the only dispensers of sacramental grace—worldly, card playing, fox hunting, play going people, who cared much for the fleece and little for the flock; who seldom thought of lectures, or Sunday schools, or catechizing, except when alarmed by the vicinity of some *unauthorized* teacher. But a better state of things in process of time arose. By the writings of Wilberforce; by the influence of such men as Newton, and Cecil, and Scott, and Simeon; and by means of the Bible Society, which brought together good men of all denominations, and gave new warmth to their piety, evangelical religion became, to a considerable degree, prevalent and popular with the clergy. But, within a few years, another change has come over this church; the rising light of gospel truth has been obscured by the misty superstitions of antiquity; the horizon has been darkened by cloudy vapours exhaled from those abundant relics of popery which lay for a time comparatively quiescent in the forms and services of the church, but which have been recently stirred up into active commotion by the Oxford divines.

That the common herd of those who seek the priesthood "for a morsel of bread," whose relatives have put them into the church because they are fit for nothing else, or in whose families there are snug livings; that those who are ambitious, and see in their visions rich canonries, and deaneries, and mitres; to whom clerical power, apostolical descent, and the monopoly of sacramental grace are especially flattering and inviting; that such men should eagerly fall in with the semi-popery of the Oxford tracts, is no wonder; but that sober, considerate, and evangelical ministers, should, in whole or in part, patronize these mischievous errors, and lend themselves to such dangerous delusions, may well excite our surprise and grief.

We regard the doctrine of baptismal regeneration as second only to transub-

stantiation in the grossness of its error, and, perhaps, more mischievous still in its practical results. It inculcates a most pernicious falsehood; it teaches the whole multitude that they have already been regenerated, that they received grace and adoption into the family of God at their baptism, and that, therefore, they are "members of Christ," and are made "inheritors of the kingdom of heaven;" and this, though they never manifested any sign of grace or goodness, but went "astray from the womb, speaking lies," and lived "without God and without hope in the world." Who shall enumerate the souls that have been deceived and ruined by this delusion?

The advocates of this antisciptural error do not, however, all agree exactly in their theory. That of our author appears to be this:--all infants are born in original sin, and as such are subject to the wrath of God and to eternal death. By baptism, as the appointed means of conveying the merits of the Saviour's death, this sin is washed away, and their salvation, if they die in infancy, secured. They receive, according to our author, "grace," "actual grace," "an inward spiritual grace," in baptism; they are made partakers of the Holy Ghost, who enters into their bodies at baptism (p. 81); they are then united to Christ, and God is their reconciled Father through him.

Mr. Bird, it seems, was influenced greatly in the publication of these lectures by a desire to show that it is the true doctrine of the church, and consonant alike to scripture and to reason, that "grace is *actually* communicated to *every* infant," who is thus baptized (the italics are his own). For the proof of this we are referred to the second lecture, in which we have searched in vain for a single proof from the New Testament that infants are to be baptized at all, much less that such saving virtue belongs to this rite. The only semblance of an argument from scripture is from 1 Pet. iii. 21, "The like figure whereunto baptism," &c.; on which Mr. Bird remarks that "the church" is the ark "into which we have been introduced by baptism." There are, however, two very palpable mistakes which destroy his assumption; first, baptism is a "figure;" secondly, the church is not "the ark" that saves souls, but Christ only. Instead of a translation from

death to life, "from the power of darkness into the kingdom of God's dear Son," from a state of nature into a state of grace being effected by baptism, it is in the scriptures uniformly connected with faith in the Lord Jesus Christ. "To as many as received him to them gave he power to become the sons of God, even to as many as believed on his name."

And so far from this dogma being proved to be "consonant to reason," we see nothing in the place referred to but a few flimsy fallacies which are quite unworthy of the good sense of Mr. Bird, together with contradictions and inconsistencies which we are surprised that he did not discover. We must be allowed to point out a few of these.

Our author, when magnifying the importance of baptism, maintains that all infants are by it made children of God, who then becomes their reconciled Father; subsequently, when treating on faith, he declares "there is but *one* way of being justified in the sight of God, and that is *by faith*." But if infants have their sin washed away, and God, being reconciled to them, becomes their Father, they are undoubtedly in a state of justification. How are these things to be reconciled? Here are two very distinct ways of being placed in a state of favour and acceptance with God; and yet, according to our author, there is but one.

Mr. Bird speaks of "*conscious* faith" following baptismal regeneration, if it "be allowed to do its work." But if the soul be actually regenerated, the work is done, a "new creature in Christ Jesus" is formed, with all the essential properties of spiritual life; or does Mr. Bird mean to maintain that there may be regenerated unbelievers? But he strongly intimates, by the emphatic italics by which "*conscious* faith" is marked, that there is in the baptized infant an *unconscious* faith. Will he venture to affirm that there may be belief without consciousness?

Mr. Bird feels that facts are against his hypothesis; he acknowledges that in a great many cases men are evidently not benefited by their baptism, and how does he account for it? He tells us, p. 32, that "in such matters" we should "be guided, not so much by what we see, as by what we believe." But our Lord assures us that "a good tree will bring forth good fruit," that if the tree

be made good "the fruit will be good also." What difference then do we see in children, as they grow up, between those who have been baptized and those who have not? Who could distinguish the baptized from others? Do they not all go astray and live far from God till a change is produced in their minds by divine grace? And are we, when we see them grow up from their infancy in sin and folly, by thousands and tens of thousands, to *believe* that the Spirit of God once dwelt in them, that they were actually united to Christ, and had a new and holy nature imparted to them? We must, then, not only believe without evidence, but against evidence. What does the papist, what does the wildest impostor require more? Is it not this very neglect of facts, in favour of opinions, that has produced innumerable errors both in science and in religion?

From our author's reasoning the inference is unavoidable, that all who die in their infancy without baptism are lost! a position so monstrous, so libellous of the divine character, that his own pious mind seems to shrink from it. He therefore will not assert "that Christ cannot or will not save the unbaptized who die in their infancy," p. 16. He hopes and trusts "that the child would not suffer for the sins of the parents," p. 32. But where is the room for any such hope or trust in our author's system, and according to his own words? "By nature we are not only lost and separated from God, but there was no way by which we could possibly be restored. The longer we lived the further we should have gone astray from God,—every step would have been a step towards the bottomless pit. But, thanks be to God, we have been delivered from this miserable and hopeless state, and introduced by baptism into one of a very different kind. From *being by nature children of wrath, we are hereby made, as the catechism afterwards expresses it, children of grace.* The wrath of God against original sin, that sin which is born in us and inherited from Adam, and which, without one to wipe it out, would of itself have sufficed to keep us for ever from God,—the wrath of God, I say, against this original sin, is removed by the blood of Christ, when, according to his own gracious institution, we are presented to him in our infancy, and the curse is taken away," p. 15. If, then, without "baptism we are in a state of

nature—lost and separated from God," ever approaching nearer and nearer "towards the bottomless pit," if that "original sin" which is born in us, expose us so fearfully to "the wrath of God" as to be sufficient of itself "to keep us for ever from God," and if it is "by baptism that we are delivered from "this miserable and *hopeless* state," and that "the curse is taken away," there is no hope for children dying in their infancy without baptism; and thousands and tens of thousands of helpless babes, who never committed sin in thought, or word, or deed, are consigned hopelessly to eternal perdition! From such theology, we most devoutly say, "Good Lord deliver us."

But, in the midst of all this, our author tells us that by baptism we are only put in "a salvable state," "a state in which we may attain salvation," "a state of capabilities." Can this be all that is meant by the magniloquent expressions of baptismal privileges which our author is perpetually using? To have sin washed away, to be made the residence of the Holy Ghost, to be actually, not visibly merely, but *actually* united to Christ, so that God becomes our "reconciled Father," and to be thus made "inheritors of the kingdom of heaven," are blessings of such immense magnitude, that if, according to our author's statement, they are conveyed by this outward rite, we do not wonder that he has no fear "of baptism being overrated." But then it all means no more than this, that baptism renders us capable of salvation! And are not the children of quakers and baptists capable of salvation? are they not in a salvable state? Where, then, are the unspeakable glories of infant baptism?

We had noted other glaring discrepancies for remark, but our limits forbid the extension of this article. How is it possible, it may well be asked, that men of so much good sense and piety can reconcile their minds to such contradictions? How is it that they do not see through such fallacies? It is partly, no doubt, from the prejudices of education, and principally, perhaps, from the habit of looking at scriptural truth through the medium of church formularies. We would not, by any means, wound the feelings of pious churchmen unnecessarily, but how can we shut our eyes to the mischievous errors inculcated by the prayer-book and catechism? How can

we be silent when heresies so pestilential are propagated, when delusions so ruinous to the souls of men are maintained and diffused with so much zeal?

We beg permission, in closing this article, most respectfully, yet most earnestly, to request the amiable author of these lectures, which contain much that is truly excellent, to reconsider the subject of baptism; to study it as it is presented in the scriptures, and to lay aside the discolouring glasses of church formularies. We even charge him as a professed minister of Christ, to beware of "teaching for doctrines the commandments of men," of taking from or adding to the words of God's sacred book. We warn him against the danger of ruining the

souls of men by leading them to cherish delusive hopes, and by preaching sacramental grace and church authority instead of "repentance towards God and faith in our Lord Jesus Christ." In fine, we beg him affectionately and solemnly to remember, that the day is coming when "every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is;" and that in that day neither general custom, nor church authority, nor the traditions of the fathers, will save any thing that is not sanctioned by God's own sacred word, from being burned up as "wood, hay, and stubble."

BRIEF NOTICES.

Expositions of the Epistles of Paul to the Philippians and Colossians. By JOHN CALVIN and D. GOTTLÖB CHRISTIAN STORR. Translated from the originals, by ROBERT JOHNSTON. Edinburgh: pp. 427. Price 6s.

The epistles to the Philippians and the Colossians, though short, are deeply interesting, and specially adapted to the present state of many Christian communities. The former is a fine illustration of reciprocal kindness between a faithful minister of the gospel and a church that had derived advantage from his labours. The latter is an inspired argument against all attempts to improve the simple doctrine of Christ by incorporating with it portions either of Jewish or Gentile philosophy. Considerable aid in the interpretation of these apostolic documents may be derived from the volume before us. It contains a translation of each epistle, rendered now into English from the Latin of the late Professor Storr of Tübingen; with copious exegetical notes by Storr, which will be useful to those, and those alone, who desire to examine the original text with critical accuracy; and, a commentary on each epistle, of a much more popular character, by the justly celebrated Calvin. This constitutes the fortieth volume of the Edinburgh Biblical Cabinet, and is deserving of its place in that valuable series of translations from the works of eminent foreign theologians.

Illustrations of Scripture, from the Geography, Natural History, and Manners and Customs of the East. By the late PROFESSOR GEORGE PAXTON, D.D., of Edinburgh. Third Edition, revised and greatly enlarged, by the REV. ROBERT JAMIESON, Minister of

Currie, Author of "*Eastern Manners Illustrative of the Holy Scriptures*," &c. Geography. Edinburgh: pp. 554. Price 6s.

To all who are engaged in the instruction of the young we earnestly recommend this volume. If Sunday school teachers will make themselves masters of its contents, they will acquire thereby increased ability for the most important part of their work and increased pleasure in its performance. If the conductors of our superior schools will adopt it as a book to be read and explained in the common course of their business, they will find it an admirable introduction to the study of general history, and greatly conducive to biblical knowledge. Its subject is important, its plan perfect, and its execution excellent. Antediluvian geography is treated of in the first chapter; after which follow the mountains of Ararat on which the ark rested—the land of Shinar—the dispersion of mankind—the conquests and kingdom of Nimrod—Chaldea—Assyria, Persia, Media, Egypt, Arabia—and finally, Palestine. The physical and political geography of this country is illustrated fully, and with reference to the changes it has undergone, and then notices are added of the countries on its borders and the countries cursorily mentioned in the New Testament. The additions of the present editor are copious and valuable. Useful indexes, both of subjects and texts, are appended.

Illustrations of Scripture, from the Geography, Natural History, and Manners and Customs of the East. By the late PROFESSOR GEORGE PAXTON, D.D. Third Edition, revised and greatly enlarged, by the REV. ROBERT JAMIESON. Natural History. Edinburgh: pp. 508. Price 6s.

The figurative language abounding in the inspired pages requires that an interpreter of the word volume should be acquainted with that portion of natural history with which the Hebrews were conversant. The subjects of which the volume before us treats,—herbs and shrubs—woods and trees—insects—reptiles—amphibious animals—domestic animals—beasts of prey—wild, inoffensive animals—birds of prey—and harmless birds,—are so constantly referred to in scripture, and their qualities and uses are so often used in illustration, especially by the prophets, that a work like this, in which a vast amount of information derived from various sources is condensed and arranged, is of great practical utility. This volume, with that which is the subject of the preceding article, and two on the Manners and Customs of the East noticed in our number for March last, constitute one work, compiled originally by Dr. Pictou, improved materially by Mr. Jamieson. Each of the volumes now introduced to our readers is complete in itself, and double title-pages are given to suit those who wish to have the whole, and those who wish to purchase on one of the subjects alone. The four volumes are however uniform, and intended to go together, and to a minister whose library needs additions, they would be an acceptable and useful present.

Memoir of the Life of the late Rev. PETER ROE, A.M., Rector of Oulagh, and Minister of St. Mary's, Kilkenny. With copious Extracts from his Correspondence, Diaries, and other Remains. By the Rev. SAMUEL MADDER, A.M., Prebendary of Blackroth, &c., &c., Doctor of Ossory. Dublin: 8vo. pp. 683. Price 14s.

Mr. Roe was born in the county of Wexford in the year 1778. Having studied at Trinity College, Dublin, he entered in 1799 on the curacy of St. Mary's, Kilkenny, of which church he afterwards became incumbent. In the early part of his ministry he was sufficiently enlightened respecting the nature and importance of the gospel to be zealous for that portion of it which he understood, though his views of divine truth were neither clear nor comprehensive. Gradually however he acquired greater light, and promulgated faithfully in his own sphere the same doctrine as was taught in England by Cecil, Scott, and Richmond. During the latter half of his life, which ended in April 1841, he appears to have been sincere, upright, pious, and diligent; and as a preacher he was energetic and laborious. In his visits to England he was, it seems, addicted to visit dissenting meeting-houses to a degree which his biographer does not justify, though he seeks to extenuate it by assurances that it did not proceed from want of attachment to the church, but "from the opinion which he held very strongly, that all who truly love the Lord Jesus should be joined in one spirit, and that however we might deplore the loss that any sainted who had departed from the church, we should nevertheless hail them and meet them as brethren, if we found in them the spot of his children." We have been disappointed in not finding accounts of direct and persevering exer-

cises on behalf of the Roman Catholic population by whom Mr. Roe was surrounded; but probably these were impeded both by his position and by some of his opinions. He was strongly opposed to the extension of civil equality to them, and to the Irish Board of National Education. He refused however to use force for the recovery of his tithes, and when, through their being withheld, he was reduced to difficulties, divine providence interposed, and his wants were supplied by unknown friends. He appears to have been an amiable man, and he belonged to a class of clergymen whose numbers are we fear rapidly declining.

Reasons for leaving the Presbyterian Church; being a Statement of the Scripture Doctrines on Baptism, the Eldership, and Discipline; with an Appendix, containing Correspondence between James Carlisle, Minister of the Scots' Church, Mary's Abbey, Dublin, and the Author, on Baptism. By SAMUEL BOYD, Recently Minister of the Presbyterian Church, Drogheda, in connexion with the General Assembly. Belfast. H. Greer 12mo. pp. 110.

Since Mr. Boyd's resignation of his church at Drogheda, he has been labouring in the north of Ireland in connexion with the Baptist Irish Society; and though his change of sentiment will be in all probability detrimental to his temporal interests, we trust that it will not be injurious to his usefulness as a minister of that gospel which he appears to be well qualified both to preach and to defend. The history of his adoption of our sentiments is curious. It arose from his desire to act in all things in conformity with the standards of the Church of Scotland. This involved him in practical difficulties, and excited opposition. He determined to justify himself by an appeal to scripture. The question being whose children had a right to baptism, he determined to show publicly the ground of the distinction which the Church of Scotland makes, and which he practiced, between the children of the believer and of the unbeliever. He announced this as the subject for the following Lord's day. He began his preparation early in the week; but the week was not long enough. Further investigation ensued, the results of which, as far as they are hitherto developed, we must leave the pamphlet itself to tell.

The Psalmist. A Collection of Psalm and Hymn Tunes, suited to all the varieties of Metrical Psalmody: consisting principally of Tunes already in general use for Congregational Worship, newly harmonized for four voices, with a separate Accompaniment for the Organ or Piano-forte; the greater part by VINCENT NOVELLO, Esq. Comprising also many original Compositions and Adaptations contributed expressly to this work by himself and other eminent Professors. The whole adapted as well for Social and Domestic Devotion as for public Worship. Part IV. London: Price 5s.

The previous parts of this work having been commended in the Baptist Magazine as they have successively appeared, and its character

having become pretty extensively known throughout the country, it might perhaps be sufficient simply to announce its completion. Musical critics are we believe unanimous in their testimony that as a scientific work it is unequalled; indeed the names of the professors of sacred music who have been engaged in its compilation are sufficient to set all ordinary musical criticism at defiance. Respecting its adaptation to congregational use, however, a diversity of opinion exists. Some say it is too refined to be generally acceptable; others say that the taste of the community should be raised by its introduction. The admirers of such tunes as Eythorne, Atwaters, and Kentucky, will neither find them nor any thing resembling them; but solemnity and devotional expression pervade the whole work. Of the hundred tunes contained in this part we are happy to see that a large proportion are in peculiar metres. Above thirty are original compositions by the celebrated Samuel Wesley; many others are contributions from living authors, and some are adaptations of airs by eminent foreign composers, arranged by Novello, H. J. Gauntlett, Hawkins, and Goss. A general index to the whole accompanies this Part.

A Plea for Zion. London: Foolscape 8vo. pp. 16.

This short poem, inscribed to the members of the baptist church at Battersea by one of their number, Mr. Joseph Tritton, contains, in addition to other topics of a more general nature, pleasing references to the deceased pastors, especially the amiable and polished Joseph Hughes. We are happy to learn that it has materially subserved the pecuniary interests of the church in connexion with the recent alterations in their place of worship.

On the True Church of Jesus Christ; an Essay, with an Appendix, by D. RHYS STEPHEN. Newport: 8vo. pp. 37. Price 1s.

The substance of a course of lectures which the author delivered to his congregation at Newport, is condensed in this essay, which illustrates the constitution of the church of Christ—church officers—and the essential distinctions between the true church of Christ and national religious establishments, and the opposition of the latter to the former. It contains many just and pointed observations on the system generally called Puseyism, on the present position of the Scotch establishment, and on national churches in general, and concludes with a cheering view of the signs of the times.

The Approaching Downfall of Popery and Civil Despotism in Europe, with especial reference to the recent progress of Popery and Puseyism throughout the world. By a Layman. London: 12mo. pp. 105. Price 2s. 6d.

The writer thinks that the ten-horned beast described in the 13th chapter of the Revelation is the emblem of civil despotism; that the two-horned beast exercising all the power of the first beast in his presence is ecclesiastical tyranny; that the two witnesses prophesying twelve hundred and sixty days in sackcloth are

the Old and New Testaments, in accordance with whose predictions the showers of divine influence essential to the conversion of the world are restrained; that these twelve hundred and sixty days must end in the year 1866; that the dominion of the Romish church and the ten-horned beast will then terminate; that they will continue to exist and strive, for thirty subsequent years, during which the seven vials will be poured out, and that then they will be completely and finally destroyed. The argument in favour of these and similar opinions is conducted with more sobriety than is usual among writers on unfulfilled prophecy, and in greater accordance with the principles of the gospel dispensation. Without intending to express concurrence with all the author's sentiments, we do not hesitate to say that his work deserves the attention of those who are engaged in prophetic studies.

The Secret Disciple. A Sermon occasioned by the decease of Miss Selina Sherman, at Freiwaldau, Silesia, Austria. Preached at Surrey Chapel, November 27, 1842. By the Rev. JAMES SHERMAN. Second edition. London: Hamilton & Co. 8vo. pp. 32.

This sermon, the tenth of a series adapted for youth, contains a brief account of the respected preacher's daughter, who, on the 21st of last October, at the age of eighteen, closed rather suddenly a life in which she endured much suffering. Mr. Sherman adverts to facts, some of which came to light after her decease, affording him the pleasing persuasion that she was a true disciple, though she had not disclosed her religious feelings; and he takes occasion, very properly, to exhort his young hearers, first to become disciples of Christ, and then, notwithstanding conscious imperfections, to take the earliest opportunity to make their discipleship known.

Progressive Questioning Book. Comprising Steps I., II., & III., or Questions on St. Mark, St. Matthew, St. Luke, and the Acts of the Apostles. Intended for the Use of Teachers in Sunday and other Schools. By the Rev. E. T. M. PHILLIPS, M.A., Rector of Hathern, Leicestershire, and Chancellor of the Diocese of Gloucester. London: Seeley and Burnside. 12mo.

A well-meant attempt to supersede the necessity for knowledge and habits of thinking among Sunday school teachers, just as prayer-books supersede the necessity for gifts for prayer among those who conduct worship, and open to the same objections. The information communicated is of a very elementary character, such as we hope few of our teachers need. The book is not written in a sectarian spirit; but some parts of it would amuse both teachers and pupils in our schools: for example, "What did the eunuch immediately declare that he believed? What did they then do? How was he baptized?—Probably by dipping. Was dipping the most common way?—Yes. Do we baptize by dipping?—Not commonly. Why so?—Because it would kill many of our children. But does our church order dipping if the child can bear it?—Yes."

The Christian Philosopher; or the Connexion of Science and Philosophy with Religion. Illustrated with Engravings. By THOMAS DICK, LL.D., Author of "The Philosophy of Religion," "Philosophy of a Future State," "Diffusion of Knowledge," "Moral Improvement of Mankind," "Celestial Scenery," "Siderial Heavens," &c. Eighth Edition, revised, corrected, and greatly enlarged. Glasgow: Collins. 12mo. pp. 656.

Since this work first appeared, it has passed through so many editions and acquired so extensive a reputation, that all that is now requisite is to describe the alterations which its author has thought it desirable to make. These have originated in his desire to incorporate with it the improvements and discoveries which have been made since its publication. The articles on geology, astronomy, natural philosophy, chemistry, physiology, history, printing, mariner's compass, telescope, air balloons, steam navigation, and geography, have been materially enlarged; and new articles on daguerreotype, electrotpe, electro-magnetism, electric telegraphs, railroads, &c., have been introduced. These cannot fail to render it increasingly acceptable. So many scientific works are chargeable with sceptical tendencies, that it affords us great pleasure to have the opportunity to direct the attention of our readers to this, as not only a safe book for the rising generation, but one which presents comprehensive and accurate views of science in combination with devout reference to the attributes and revealed purposes of the Creator.

RECENT PUBLICATIONS Approved.*

The Congregational Calendar and Family Almanac, for 1843, being the third after Bissextile, or Leap Year. Compiled pursuant to a vote of the Annual Assembly of the Congregational Union of England and Wales. London: 12mo. pp. 132. Price 1s.

The Nestorians; or the Lost Tribes: containing Evidence of their Identity; their Manners, Customs, and Ceremonies. With Sketches of Travel in Ancient Assyria, Armenia, Media, and Mesopotamia; and Illustrations of Scripture Prophecy. By ASAHEL GRANT, M.D. Second edition. London: 12mo. pp. 320. Price 6s.

The Family Choir; or Psalms, Hymns, and Spiritual Songs for Social Worship. The Music selected from Handel, Haydn, Mozart, Beethoven, Righini, Romberg, Croft, Webbe, Burney, Mehul, Hiller, Arnold, Ritter, Rink, Abbe Stadler, Latrobe, Nageli, L. Mason, Hastings, Silcher, &c. &c. Arranged for four Voices and the Pianoforte or Organ. The Poetry from Watts, Wesley, Newton, Doddridge, Steele, Toplady, Logan, Heber, Montgomery, Sigourney, Hastings, S. F. Smith, &c. Part II. London: Price 1s.

Characteristics of Puseyism. A Sermon preached in Hoxton Academy Chapel, London, on Sunday Evening, November 12, 1842. By the Rev. H. J. Evans. Published by request. London: 8vo. pp. 35. Price 1s.

Addresses to the United Secession Congregation, Wellington Street, Glasgow. Delivered on the occasion of the Rev. John Robson going for a time to the West Indies. With Appendix. Published at the request of the Session. Glasgow: 12mo. pp. 55.

Scripture Illustrated by Engravings, designed from Existing Authorities. Part IV. Containing the following subjects: Joseph supplying Corn from the Egyptian Storehouses. Jehoahaz put in Bands by Pharaoh Necho. Boaz and Ruth. David's Charge. London: (Tract Society) Price 1s.

The Royal Gift Book for the Young. With steel engravings of the Queen, the Prince of Wales, and Prince Albert. London: (Tract Society) 32mo. pp. 284. Price 2s. 6d. Cloth, gilt.

Columbus and his Times. London: (Tract Society) 18mo. pp. 156. Price 1s. 6d.

Lessons in Reading for Children in Families and Schools. With Questions on the Principal Subjects. London: (Tract Society) 18mo. pp. 156. Price 1s.

Play Hours; or the Happy Children. Intended for those under Ten Years of Age. London: (Tract Society) 18mo. pp. 108. Price 1s.

Short Texts in Short Words, for Daily Use and Learning to Read; all the words being of one syllable or not more than six letters. London: (Tract Society) 16mo. square. Price 4d. Cloth.

The Lobster. London: (Tract Society) 16mo. square. Price 4d.

The Master and Mistress; or Hints to the Heads of Families relative to their Servants. London: (Tract Society) 18mo. pp. 252. Price 2s.

The Eclectic Review. December, 1842. London: Price 2s. 6d.

Grace in the Bud. A Short Account of a Little Boy who died April 27, 1838, aged Six Years. By WILLIAM URWICK, D.D. Third edition. Dublin: 18mo. pp. 36. Price 4d.

The Poetical Treasury, a Series of Sacred Poems, on Subjects selected from each chapter of St. Matthew and St. Mark's Gospels. By ELIZA MASKELL, Author of "Poetical Musings." London: 18mo. pp. 144.

Use Them; or Gathered Fragments: Missionary Hints and Anecdotes for the Young. By Mrs. BEDDOW. Second edition. London: 18mo. pp. 137. Price 1s. 6d.

Perseverance Rewarded: a Sequel to "Use Them, or Gathered Fragments." By Mrs. BEDDOW. London: 18mo. pp. 246. Price 2s. 6d.

The Visit to Clarina; or, the Effects of Revenge. An Irish Story. By M. F. D., Author of "The Lost Farm," "Sabbath Musings and Every Day Scenes," &c., &c. London: 18mo. pp. 176. Price 2s.

Reproving Sin; or, the Duty and Obligation of Christians to Rebuke Sin in their Neighbours. Three Sermons by RALPH WALLER, Minister of Christ. London: 12mo. pp. 48. Price 3d.

* It should be distinctly understood that insertion in this List is not a mere announcement: it expresses general approbation of the works enumerated.

STATISTICS.*

ASSOCIATIONS OF INDEPENDENT OR CONGREGATIONAL CHURCHES IN ENGLAND.

From the Congregational Almanac for 1843.

Bedford (pastors or churches associated)	8	Leicester	22
Berks, East	15	London, Congregational Board.....	90
Bucks, North.....	17	Monmouth.....	15
Cambridge, South	17	Northampton	18
Cheshire Union	29	Norfolk	27
Cornwall	18	Nottingham	18
Cumberland	13	Oxford and West Berks	16
Derby	23	Salop.....	28
Devon, South.....	31	Somerset	21
Devon, East	16	Suffolk	33
Devon, North	10	Sussex	18
Dorset	29	Stafford	39
Durham and Northumberland	28	Surrey	40
Essex	27	Worcester	10
Gloucester and Bristol	42	Wilts and East Somerset	29
Hants.....	88	York, North Riding	20
Herts.....	11	Hull, East Riding, and North	
Kent	43	Lincoln	23
Lancaster	103	West Riding	86

CONGREGATIONAL UNION FOR SCOTLAND.

Northern Shires.....	churches	26
Northern Isles.....		7
Edinburgh, Linlithgow, and Stirling Shires		14
Fife, Perth, Forfar, and Kincardine Shires.....		24
Lanark, the Western and Southern Shires.....		38
Total number of congregational churches ascertained in England.....		1121
	Scotland.....	109
		<hr/>
		1230

Independent chapels in London and its suburbs..... 121

The secretaries of the Congregational Union are the Rev. John Blackburn, the Rev. William Stern Palmer, the Rev. Algernon Wells, and Joseph Wontner, Esq.

The secretary of the London Board of Congregational Ministers is the Rev. W. S. Palmer, to whom all letters on the business of the Board are to be addressed, at the Congregational Library, Blomfield Street, Finsbury.

* It may be necessary to inform new Subscribers that several pages of Baptist Statistics were given in our number for December.

WESLEYAN METHODIST CONNEXION.

From the Minutes of the Conference of 1842.

Total number of members in GREAT BRITAIN this year	326,727
Last year	328,792
Decrease	2,065
Number of members in IRELAND this year	27,630
Ditto last year	27,268
Increase	362
Number of members in MISSIONS this year	88,315
Ditto last year	84,234
Increase	4,081
Total number of members in the Wesleyan Methodist Societies throughout the world, exclusive of Regular Travelling Preachers, who are statedly employed in the work of the ministry	1,356,573

**THE NUMBER OF REGULAR TRAVELLING PREACHERS, AND OF SUPERNUMERARY
AND SUPERANNUATED PREACHERS.**

In Great Britain.

Regular preachers.....	960	
Supernumerary and superannuated preachers.....	133	
	<hr/>	1,093

In Ireland.

Regular preachers stationed in the circuits	101
Missionaries	24
Supernumerary and superannuated preachers.....	38
	<hr/>
	163

In the Foreign Stations.

Regular preachers and assistant missionaries now actually on the list, (besides the twenty-four missionaries employed in Ireland, and a considerable number who are to be appointed to the vacant foreign stations as soon as possible)	333
Supernumerary and superannuated preachers	6
	<hr/> 339

In the American Connection in 1841.

Regular preachers in circuits, and missionaries to the Indians and others	3,776	
Supernumerary and superannuated preachers.	268	
	<hr/>	4,044
Total throughout the world.....		<hr/> 5,639

PRESIDENT. The Rev. John Hannah, D.D.

SECRETARY. The Rev. Robert Newton.

CONFERENCE OFFICE, 14, City Road, London.

INTELLIGENCE.

NEW CHAPEL.

ST. ANDREW'S, FIFE.

The baptist chapel in this city, at first composed of individuals who had seceded from the congregational church, was formed in the month of July, 1841. For some time after its formation, the preaching of the word was sustained by the pastors and preachers of other churches, who kindly lent their aid. The Rev. John Edwards, late of Lancashire, stately preached to the church for upwards of a year, and Mr. T. P. Henderson is at present engaged in the ministry here. A neat and comfortable chapel, capable of containing about 300 persons, has been erected in South Street, which was opened on the 13th of October, 1842; on which occasion sermons were preached by the Rev. James Haldane of Edinburgh, and the Rev. Robert Thomson of Perth. The cost of the chapel, vestries, and site, is upwards of £600. To meet this sum, about £160 has been collected. The members of the church have done to their utmost to defray the debt; but, being few in number, they cannot sustain the burden alone. From the kindness manifested by their brethren in Edinburgh, Glasgow, and other places where the case has been made known, they are encouraged to hope for further pecuniary aid from their fellow Christians in other parts of the kingdom.

ORDINATIONS.

COLCHESTER.

On Wednesday, Oct. 19, Mr. R. Langford, late of Sible Hedingham, was publicly recognized as pastor of the particular baptist church, Eld Lane, Colchester. The Rev. T. K. Davids, independent, commenced by reading and prayer, the Rev. A. Anderson of Bures delivered the introductory discourse; the Rev. J. Pilkington of Rayleigh asked the usual questions; the Rev. C. T. Rust, the late highly esteemed pastor, who has resigned from ill health, offered the ordination prayer; and the Rev. G. Pritchard of London preached to Mr. Langford, from Jer. xxiii. 28, "He that hath my word, let him speak my word faithfully." In the evening, the Rev. J. Garrington of Burnham read and prayed; the Rev. J. Pilkington preached to the people, from Cant. iv. 12--16; and the Rev. J. Spurgeon of Stanbourn, independent, concluded with prayer. The Rev. J. Hiron

of Thorpe, and R. Barnes of Glemsford, also took part in conducting the devotional services of the day.

WEYMOUTH.

The Rev. J. C. Butterworth, M.A., late of Bristol College and of the University of Edinburgh, has accepted a unanimous invitation from the baptist church at Weymouth, and entered on his pastoral duties the first sabbath in December.

GUERNSEY.

The Rev. S. Spurgeon, late of Carmarthen, has accepted the unanimous invitation of the baptist church at Guernsey, lately under the pastoral care of the Rev. G. W. Fishbourne.

BURTON LATIMER.

The Rev. William May of Prescott, Devon, has accepted the cordial invitation of the church at Burton Latimer, Northamptonshire; and intends to enter on his pastoral duties there early in February.

RECENT DEATHS.

MRS. WILLEY.

Mrs. Frances Willey was the oldest daughter of Mr. and Mrs. Hadfield of Newark; and from her childhood was remarkable for the serenity of her mind. Her parents accustomed her to attend the house of God; and it was there, in early life, that she received those impressions which eventually led her to devote herself to Christ. At the age of eighteen she gave satisfactory evidence of her conversion to God, and was baptized and united to the church then under the pastoral care of the late Rev. Wm. Perkins. She sustained a long and painful conflict of mind before she could fully surrender herself to the Lord. Her family connexions up to this period being all pædobaptists, the ordinance of believers' baptism was a formidable difficulty in her way; but, taking the New Testament as her guide, and regarding its authority as alike imperative and supreme, the path of duty became plain before her, and she nobly resolved to pursue it. One of her surviving female friends, referring to this early stage of her history, says, "Her natural disposition was rather of a nervous and despond-

ing tendency, yet in the all-absorbing subject of the cross of Christ and the extension of his kingdom she took a most lively interest. Many and delightful were the seasons of Christian intercourse and Christian effort we enjoyed together; sweet is the recollection of those hallowed meetings for prayer in which we engaged, as a little band, to keep alive the spirit of devotional feeling which we deemed so necessary to fit us for the more active duties which, as professing Christians, we had to discharge." During the early part of her religious experience, her mind was frequently overwhelmed with distress from the exalted view she entertained of the grandeur and purity of the divine perfections, as contrasted with her own vivid consciousness of depravity and guilt. When the Holy Spirit led her to see the extended claims and sanctity of the divine law, she was oppressed with the deepest anguish, and for weeks had scarcely any repose, either of body or of mind: until at length the Lord Jesus revealed himself to her in the riches of his redeeming mercy, and through the exercise of faith in him her mourning was turned into joy. As a sabbath school teacher she was punctual, diligent, and zealous. For nearly fourteen years she was thus engaged in ministering instruction to the children of the poor. No contingency of an ordinary kind could prevent her attendance twice every sabbath, while she was equally diligent in filling up her place at the week-day evening writing-school, which for some time was almost exclusively subject to her superintendence. She was qualified alike by her ardent piety and her deep study of the human heart for imparting knowledge and counsel to the young; and the uniform attention with which her lessons were received by her youthful charge, sufficiently attested the fascination of her influence over their minds. Her amiable and tranquil deportment towards them, her persevering assiduity in fulfilling her engagements with them, her undissembled and prayerful solicitude for their welfare, as well as the wisdom she displayed in adapting her instructions to their various dispositions and capacities, could not fail to secure their confidence and love; while at the same time she won the admiring esteem of her fellow-teachers, by many of whom indeed she was regarded as being quite a model of what a Sunday school teacher should be.

In her twenty-sixth year she was united in matrimony to Mr. S. Willey, and soon after they removed from Newark to Nottingham. She was now, of course, called to occupy an entirely different sphere from that in which she had previously moved. But her mind was well prepared for the duties and solicitudes of her new situation. As a wife she was affectionate, confiding, and submissive, cheerfully taking the part assigned her, alike

by nature and revelation, in the arrangements of the conjugal state, and showing that solicitous desire to please which in return commanded the willing homage of deference and love, and thus transformed an obvious duty into a source of delight. As a mother, she was tender, yet firm; fond, yet dignified; her word was decisive, her command was law. Never would she excite the mind, either with a promise or a threat, to deceive it. Her whole conduct was transparently truthful. In the religious education of her children she spared no pains, she refused no labour. Anxious above all things for their spiritual welfare, she sedulously endeavoured to imbue their opening faculties with the knowledge and love of the scriptures, to habituate their little knees to bend at the footstool of mercy, and to teach their infant voices to lisp the accents of prayer and of praise.

From her earliest acquaintance with religion she discovered a strong attachment to the Saviour's cause, and as she advanced in life the ardour of this feeling seemed ever to increase. She regarded the church with which she was united in fellowship as her spiritual home; there the affections of her heart were fixed, her divinest enjoyments were thence derived, and there she delighted to mingle her devotions with the solemn assemblies, and to feast on the ordinances and institutions of Christ. But though her life was distinguished by so much excellence, yet it was greatly chequered by affliction. She had many severe domestic trials, which she bore with the most exemplary fortitude. When secular reverses overcast her prospects, she adapted herself to her altered circumstances without the least indication of fretful discontent, as became a candidate for heaven. When bereaved by death of her only son, whom she loved as her own soul, her grief was controlled by her confidence in God, and, instead of impatiently repining at her loss, she devoutly adored the rightful Arbiter of life and death. For many years she was scarcely ever exempt from bodily suffering; and, chiefly as the result of this, she was, on two separate occasions, the subject of deep mental depression. During these mysterious intervals she seemed to have lost all the consolations of religion, and was moreover harassed with the most fearful and gloomy forebodings of death. But in her deepest distress she never for a moment called into question either the reality or the excellence of the religion of Christ. Like Mary at the Redeemer's sepulchre, she shed the tears of affection amidst the agitations of unbelief, and exclaimed, in the darkness which surrounded her, "They have taken away my Lord!" unconscious that her Lord was that moment present at her side.

The last nine months of her life she was

confined to her room, gradually sinking under the complaint which was the evident harbinger of approaching dissolution. And it was there, when retired from the world, and waiting for her change, that the eminence of her piety, the vigour of her fortitude, and the fulness of her joy, were perceived. In tones of melting pathos she would converse on sacred subjects, and hold the attention of her visitors in fixed enchantment, while, from her well-stored mind and sanctified reflections, she brought forth the treasures of Christian experience, and expatiated on the value of divine revelation, on the pleasures of communion with Christ, on the manifold advantages of afflictions, and on the glories of the world to come.

Her last moments were deeply touching. On the morning of her decease, after passing a restless night, she complained of being cold, and requested one of her children to come and recline on the pillow with its face in contact with her own, to counteract the chilling sensation of death which she felt to be stealing over her. She appeared to be entirely free from pain, and to be in the full possession of her faculties, which indeed she retained to her latest breath. Seeing the cold sweat of death on her cheek, her husband gently pressed it with his hand, observing to her, "Death is doing his last work now;" when she immediately replied, "How delightful! how delightful to die! This is delightful now! Oh, it is delightful!—it is delightful!" The manner in which she uttered these words was indicative of the highest joy. These and similar expressions she continued to reiterate till she ceased to breathe. She died May 10, 1842, in the forty-second year of her age; and her loss will be long deplored by a numerous family, and a large circle of relatives and Christian friends.

Nottingham, Dec. 8, 1842.

REV. T. FUTCHER.

Mr. Fatcher, who was born in April, 1767, of pious parents, was brought to the knowledge of the truth in early life, and soon after joined the baptist church at Salisbury. By that church he was called to the work of the ministry, nearly fifty years ago. He laboured successfully in many of the villages of Hants, until the providence of God directed him to Long Parish, in the year 1815. After having laboured there about three years a church was formed; and, on the 15th of July, 1818, he was ordained pastor, and continued to labour among them until June, 1838; when, at the Southern Association, held at Whitechurch on the fourth of that month, he was suddenly seized with a paralytic stroke. From that stroke he never recovered, and for the last two years and seven

months was confined to his room. The gospel that he had so long and faithfully preached supported his mind, and his last days were blessed with peace and joy. He fell asleep in Jesus on the evening of Tuesday, Nov. 22, 1842.

REV. J. REYNOLDS.

Died, at Isleham, Cambridgeshire, on the 25th of November last, the Rev. John Reynolds, pastor of the particular baptist church at Isleham. Mr. Reynolds had been the pastor of that church about twenty-three years, and, in the last few years especially, the church had greatly increased under his ministry. He was taken ill on Monday evening, Nov. 21, after coming from the prayer meeting, and died, from internal obstruction, on the morning of Friday, Nov. 25.

REV. PHILIP HOUSE.

Mr. House, formerly of Ashburton, subsequently of Dartmouth, Devonshire, but for the last eight or ten years incapacitated by age and infirmities for ministerial occupation, entered into rest on the 29th of November last, aged eighty-two years, having survived his wife precisely a quarter of a century. His end was peace.

MR. J. JEFFES.

Died, on Monday, December 5, at his residence, Westbrook Green, Diss, Norfolk, John Jeffes, Esq., aged eighty-one. He was for many years a liberal supporter of the Baptist Home Mission and Irish Societies; generally, if not uniformly, contributing £100 per annum to each, but never allowing his name to transpire. His contributions usually appeared in the reports of the above societies as "Donation from a friend, by the Rev. C. Elven of Bury, £100."

Mr. Jeffes was a man of great nervous feeling and retired habit. His spirituality was rather to be inferred from his correct Christian deportment and enlarged liberality to the cause of God, than from any communication he made on the subject, even to his most intimate friends. But, during the last few days of his life, he freely and sweetly spoke of the ground of his hope, namely, "the Rock of Ages;" while he fervently prayed for and expected all for Christ's sake. It was affecting, but pleasing, to witness the ardour of his desire to be free from sin. He denied himself all the superfluities and some of the comforts of life, that he might have the more to consecrate to the Saviour's cause; it being a principle with him to give in life, and not bequeath at death. His contributions towards the erection of chapels

and objects of general charity, were unitedly equal, or nearly so, to the annual donations above referred to, by which "he being dead, yet speaketh." He was interred in the baptist chapel, and his death improved by the minister of the place.

MISCELLANEA.

PROFITS OF THE MAGAZINE.

The half-yearly meeting of the proprietors was held Dec. 16, when the following sums were voted to the widows of deceased ministers:—

		Recommended by
M. A.	£5	Rev. Dr. Cox.
E. B.	5	James Edmonds.
A. C.	5	Henry Crook.
A. C.	5	John Shenston.
E. C.	5	James Puntis.
E. C.	5	John Peacock.
S. D.	3	John James.
A. E.	3	Thomas Thomas.
H. E.	3	Edward Williams.
I. E.	3	Timothy Thomas.
J. E.	5	Thomas King.
M. E.	3	Joel Jones.
H. P.	5	Thomas Taylor.
J. F.	5	John Fry.
P. K.	5	Thomas King.
A. M.	5	Thomas Swan.
J. M.	5	Thomas King.
M. A. M.	5	William Davies.
M. M.	5	Eliel Davis.
H. P.	3	Stephen Price.
E. R.	3	James Richards.
E. W.	5	John Carrick.
L. W.	3	D. R. Stephen.
S. W.	5	Dr. Cox.

FREDERICTON COLLEGE.

On the evening of Nov. 29, a meeting was held in Salter's Hall Chapel, to commend to the divine care and blessing the Rev. Charles Spurden, late of Hereford, who was about to depart, in order to take charge, as mentioned in our last, of the Baptist Educational Institution in New Brunswick. The Rev. S. J. Davis having opened the meeting with singing and prayer, the secretary of the Baptist Colonial Missionary Society, the Rev. W. Grazer, explained the design of the meeting and the nature of Mr. Spurden's appointment, and the Rev. A. G. Fuller solemnly committed him to God. Mr. Spurden then addressed the assembly; after which Dr. Stane delivered to him a valedictory address, the substance of which will be presented

to our readers in our next number. Mr. Spurden sailed from Liverpool on the 3rd of December.

COLLEGIATE HONOURS.

The Columbian College, Washington, at its annual commencement, Oct. 5, 1842, conferred the degree of D.D. on two of our English brethren. The Christian Watchman, in its account of the transaction, says, "Besides the college degrees mentioned above, the honorary degree of A.M. was conferred on the Rev. A. M. Poindexter, of Virginia, and the honorary degree of D.D. on the Rev. Archibald Maclay of New York, on the Rev. Benjamin Godwin of the city of Oxford, England, and on the Rev. James Acworth, president of Bradford College, England."

We may take this opportunity to say that Mr. Godwin's admirable volume on the Atheistic Controversy, which is too little known in this country, was republished in America several years ago, and has been reprinted there again, we believe, recently.

BAPTISM OF AN INDEPENDENT MINISTER.

The Rev. James Taylor, independent minister at Airdrie, was baptized in Hope Street Chapel, Glasgow, on the evening of Wednesday, the 14th of December. His labours during his previous pastorate were extensively useful in Airdrie and its neighbourhood; and now that he is about to form a baptist church, the blessing of heaven is earnestly implored on his new connexion.

MARRIAGES.

At the baptist chapel, Ringstead, Dec. 7, 1842, by the Rev. B. C. Young, Mr. THOMAS STAINS to Miss MARY ROBERTS, both of Ringstead.

The parties were refused marriage at the parish church, because the bridegroom, whose parents were baptists, had not been baptized, though the banns had been published, and the morning on which the marriage was to have been celebrated had arrived. The parties consequently separated, and the village chapel was immediately licensed.

At Hoxton Academy Chapel, by the Rev. F. A. Cox, D.D., LL.D., Nov. 30, Mr. JOHN DANDO to Miss CAROLINE MEEN.

At Queen Street Chapel, Woolwich, by the Rev. John Cox, Dec. 7, Mr. WM. BENTALL of Halstead, Essex, to Miss FAIREY of New Cross, Deptford.

At the baptist chapel, Pershore, by the Rev. F. Overbury, Dec. 7, Mr. WILLIAM STEELE to JANE, eldest daughter of Mr. HENLEY, both of Pershore.

On Friday, Dec. 9, at the independent chapel, Lutterworth, by the Rev. Jesse Hopwood, Mr. J. H. SCROXTON, a deacon of the baptist church, Bromsgrove, to Miss MARY VERNON of Parltou, Warwickshire.

SCRIPTURE LESSONS FOR SUNDAY SCHOOLS,

RECOMMENDED BY THE SUNDAY SCHOOL UNION.

January to June, 1843.

Date.	Verses for repetition from the lesson of the previous Sunday.	SUBJECT FOR THE DAY.	Lessons for reading and teaching.
Jan. 1	1 Tim. iv. 8—10	Religion to be learned only from the Scriptures <i>The Ethiopian studying the Scriptures</i>	Ps. cxix. 89—106.
8	Acts viii. 32, 33	The Scriptures divinely inspired <i>Timothy's knowledge of the Scriptures</i>	Acts viii. 26—35.
15	2 Tim. iii. 14—17	God is eternal and unchanging <i>Christ's appearance to John in Patmos</i>	Deut. iv. 1—15.
22	Rev. i. 17, 18 ...	God the universal Sovereign <i>Nebuchadnezzar's acknowledgment</i>	2 Timothy iii.
29	Acts xvii. 24—26	God cannot be deceived <i>Achan's crime and detection</i>	Ps. cii. 11—28.
Feb. 5	Heb. iv. 12, 13 ...	God can do all things..... <i>Christ the Creator</i>	Rev. i. 9—20.
12	Col. i. 16, 17.....	God's providence is over all <i>The covenant with Noah</i>	Acts xvii. 16—31.
19	Matt. vi. 25, 26	The gospel revelation of God..... <i>Conversation between Philip and Christ</i>	Dan. iv. 28—37.
26	John xiv. 8—10	The condition of man since the fall <i>David's Confession</i>	Hebrews iv.
Mar. 5	Matt. xv. 18, 19	God has provided for man's salvation <i>The doctrine Timothy was to preach</i>	Josh. vii. 10—26.
12	1 Tim. i. 15	Christ perfectly obeyed the law of God <i>Paul's desire</i>	Jer. x. 6—16.
19	Phil. iii. 7—10...	Christ atoned for our sins <i>John's announcement</i>	Col. i. 9—22.
26	Heb. ix. 27, 28...	Christ intercedes for transgressors <i>His prayer for the disciples and Peter</i>	Matt. vi. 19—34.
Apr. 2	Heb. vii. 25	Christ gives his Spirit to renew our hearts <i>Paul's conversion</i>	Genesis ix. 1—17.
9	Rom. viii. 13, 14	Christ set us a perfect example..... <i>Christ's example compared with that of others</i>	2 Corinthians iv.
16	1 Pet. ii. 21—23	The life of Christ—His temptation <i>Why Christ was tempted</i>	John xiv. 1—14.
23	Heb. iv. 15, 16...	The life of Christ—His teaching <i>How the people regarded his teaching</i>	Matt. xv. 1—20.
30	Luke xii. 24	The life of Christ—His miracles <i>Nicodemus's avowal</i>	Psalms li.
May 7	Matt. xi. 4—6 ...	The life of Christ—His devotion <i>Christ's chief employment</i>	Luke i. 67—80.
14	John iv. 31—34	The deep humiliation of Christ..... <i>Christ in Gethsemane</i>	1 Timothy i.
21	Matt. xxvi. 38, 39	Christ suffered willingly..... <i>The terror and weakness of the officers</i>	Romans x. 1—13.
28	John x. 15—18...	Christ triumphed over death..... <i>Peter's testimony</i>	Phil. iii. 1—14.
June 4	Acts ii. 22—24...	Prophecy fulfilled in Christ's death <i>Paul's preaching at Thessalonica</i>	Heb. ix. 11—28.
11	John xix. 34—37	Christ's dominion <i>The commission to the apostles</i>	John i. 19—37.
18	Eph. i. 20—22...	Christ present in his churches <i>The message to the Asiatic churches</i>	Hebrews vii.
25	Rev. ii. 1, 2	The divinity of the Holy Ghost <i>Christians are the temples of the Holy Ghost</i>	Luke xxii. 24—38.

The lessons recommended for the latter half of the year will be given in our number for July.

CORRESPONDENCE.

DONATIONS FORWARDED TO STOCKPORT.

To the Editor of the Baptist Magazine.

DEAR SIR,—I cannot describe the feelings with which the list of donations to our poor has been drawn up for your advertising columns. I and my people regard it as a noble demonstration of the power of Christian principle, unaided by legal sanction, to excite sympathy for the destitute in the church of Christ. If you can allow me a short space in your columns, I feel persuaded the friends who have so kindly aided us will be highly gratified to learn some of the good their bounty has been the means of doing. We found upon a close inspection that we had forty families more or less connected with our congregation, which had some of their number destitute of employment, and, consequently, the whole of the respective families suffering from want. We have been able to supply them all with a fair quantity of potatoes, with fifteen hundred weight of coals each, and, according to their respective numbers and necessities, with weekly doles of oatmeal or flour. This mode of distribution has given the greatest satisfaction to the recipients, as I trust it will do to the contributors. Amongst the blessings conferred upon the people, allow me to mention the following.

Our church and congregation have been kept together. Many of the families had struggled with distress as long as they could; and, but for this relief, must have been removed to parishes far away, and which they long since left, and so all their Christian and friendly association must have been for ever broken up in this world. The workhouse would have been their lot. Not an individual amongst us has been permitted to want food since the appeal was made to the churches, the supply having always been proportioned to the necessity in every case.

Several lives have actually been spared to their families: two mothers especially, who had not the means of obtaining the support necessary to enable them to recover from their confinement. Several others were fast sinking under a disease called here the *starvation fever*, and which bids defiance to medical skill, yielding only to the prudent application of nourishing diet.

The spirits of the people have been cheered, and, I believe the tone of their piety improved, as they have heard from time to time of the sympathy of their unknown friends, and received the support which honest industry had so long failed to supply.

And now we hope we can see the prospect

of better days; but, with the exception of the reduction in the price of food, they are, as far as Stockport is concerned, all in the future yet. We, however, hope God will smile upon us again, before long, in the dispensations of his providence, so that he will give to us, "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." With warmest thanks to you and our kind friends,

I am, dear Sir, yours truly,
C. BAKER.

—
THE LATE DR. CHANNING.

To the Editor of the Baptist Magazine.

DEAR SIR,—In reading over the Cornwall Gazette of Friday the 18th instant, I met with the following paragraphs in reference to the late Dr. Channing. The extract from one of his letters is of high interest; and the reflections accompanying it are, to a considerable extent, painfully just. Your insertion of them, in whole or in part, will oblige,

Dear Sir, yours, &c.,
W. F. BURCHELL.

Rochdale, Nov. 25, 1842.

Extract.

"This eloquent preacher and powerful writer, who in a private station, by the force of only talent and character, could win the admiration and influence the opinions of a nation; who had the courage and the virtue to denounce the sins of his countrymen,—the foul blot of slavery, and the nefarious invasion of the Texas; died early in last month, and his death is regarded throughout the United States as a public loss. The opinions of such a man, especially towards the close of life, are always interesting; and, after having held the cold and presumptuous heresy of those who 'deny the Lord that bought them,' we desire to know how he thought and felt when infirmity compelled him to retire from active duties, and warned him of an approaching change.

"We are happy to be enabled to lay before our readers the following extract of a letter which he wrote from Boston to Mr. W. Trebilcock of Carharrack in Gwennap, in this county, and which is dated so lately as August in last year.

"'As I grow older, I grieve more and more at the impositions on the human mind, at the machinery by which the few keep down the many. I distrust sectarian influence more and more. I am more detached from a denomination, and strive to feel more

my connexion with the universal church, with all good and holy men. I am little of a unitarian, have little sympathy with the system of Priestley and Belsham, and stand aloof from all but those who strive and pray for clearer light, who look for a purer and more effectual manifestation of Christian truth.

"This, from Dr. Channing, is an important, a painful confession. It is melancholy to find such a man, in the last stage of life, compelled to distrust the tenets he had held and taught, without knowing what to take in their stead; seeking every where to attach himself to personal goodness, in despair of attaining to divine truth; and, while the multitude regarded him as the light and glory of their land, to see him, by his own confession, 'waiting for light, but behold obscurity; for brightness, but walking in darkness; groping for the wall like the blind, and stumbling at noon-day as in the night;' distrusting the fallacies which had led him astray, but unable to apprehend those great and saving truths which alone could guide his feet into the way of peace,—those truths which even little children can receive in the full assurance of faith, to their great and endless comfort. But thus it hath ever been. The world by wisdom knew not God, who 'out of the mouth of babes and sucklings hath perfected praise.'"

EDITORIAL POSTSCRIPT.

Four pounds annually, is the sum which for the last fifteen years the proprietors have been accustomed to vote to each of the English widows who have participated in the profits of this Magazine. At the half yearly meeting held on the 16th ultimo, they had the pleasure of raising the exhibition to five pounds. The thanks of the recipients are due principally to those of our friends who have exerted themselves to increase the sale of the work; and all who are conscious of having done this will rejoice doubtless in the result. In the year 1820, however, and in some previous years, the maximum was six pounds, and the number of recipients nearly as large as now. We trust there will be no relaxation of effort, till the proprietors are enabled to grant this sum, at least, to all the widows of our deceased brethren who apply for aid, and we hope that the day will come when yet higher sums may be afforded, as we are sure that many who have been partakers of the cares and privations of laborious ministers, and who are well deserving of public sympathy, are very necessitous.

On the 13th ultimo a meeting of the Baptist Board of London Ministers was held at Fes Court, to give the Committee of the Baptist Building Fund an opportunity of conferring with them on the present state of

that society, its difficulties, and the objects it intended to effect. From the statements of the officers of the Building Fund, it appears that many who at its commencement subscribed very large sums, having been accustomed to feel the pressure of the personal applications on behalf of chapel cases which had been made previously, have been removed by death, and that their places have not been supplied by others. After the committee had withdrawn, the ministers present passed resolutions unanimously expressing approbation of the Building Fund, and desire that its efficiency should be increased. It is fervently to be hoped that some measures may be adopted, by which effectual aid may be afforded to country cases, without recurrence to the begging system and its innumerable evils.

An impostor is, we are informed, now traversing the country, begging professedly for the baptist church at Llanelli, Monmouthshire: a minister, among whose people he had been successful, requests us to caution the public against him.

The Rev. Micah Thomas earnestly requests that letters and circulars intended for the church in Frogmore Street, Abergavenny, of which he is pastor, be addressed, not to him, but to Mr. Jacob Wyke, Abergavenny.

The Secretary of the West Kent and Sussex Association, the Rev. H. H. Dobson of Maidstone, wishes to receive before the close of this month, from the churches which have not forwarded them, the details necessary to enable him to prepare the Circular Letter ordered at their last meeting.

We have just received from the Secretary of the Baptist Continental Aid Society, an extract of a letter from Mr. Oncken, saying that the general state of the churches in the north of Europe is very encouraging; that ten brethren are in the field as missionaries, three at Hamburgh, one at Berlin, one in Bavaria, one in Hanover, one in Oldenburg, two in Denmark, and one in Norway; and that in little more than seven years, between six and seven hundred have been brought to the Shepherd of souls, immersed, and formed into fifteen Christian churches. In the church under his own care, forty-five have been received during the year 1842. We are informed also that the churches in England will soon be visited on behalf of the society.

Another letter, received too late for insertion, informs us that our brother Peter Mönster is again imprisoned, the charge against him being "perseverance in preaching, and his having last Saturday baptized four persons." It is expected that he will be fined heavily. The number of members in the baptist church at Copenhagen is now about one hundred and fifty.

THE MISSIONARY HERALD.



JUBILEE MEETING AT KETTERING, JAMAICA. (PAGES 41.)

THE MISSIONARY HERALD,

FOR JANUARY, 1843.

As this is the commencement of a new volume of the *Missionary Herald*, it may be convenient to some of our friends if we introduce the details of intelligence which it will be our duty to give, by a brief notice of the stations at present occupied by our missionaries.

In CALCUTTA we have five resident European missionaries, who, with the assistance of about twenty natives, are engaged in preaching the gospel of Christ. Dr. Yates and Mr. Wenger devote a principal part of their time to the work of biblical translation, and are co-pastors of the church meeting in the Circular Road Chapel. Mr. Thomas, in addition to occasional preaching, superintends the printing press, and the scripture depository, and conducts general correspondence. Mr. Evans superintends the male department of the Benevolent Institution, containing 265 boys, and Mrs. Evans the female department, containing 123 girls; Mr. Evans being also pastor of the church meeting in the Lal Bazar Chapel. Mr. Page is principally engaged in preaching to that portion of the native population who use the Hindusthání language.

At INTALLY, in the immediate vicinity of Calcutta, the Native Institution, in which children of heathen parents receive instruction, and in which the number of pupils, though variable, sometimes amounts to more than two hundred, is under the superintendence of Mr. Small. The Native *Christian* Institution, a boarding school for the children of native Christians and conducted expressly with a view to their spiritual advantage, is under the care of Mr. Pearce, who has among his fifty pupils, five students of theology. The female department of this Institution is conducted by Mrs. Wenger at Kalinga. Mr. Pearce is also pastor of a small native church at Intally, and itinerates among the village stations in the south.

At HAURAH and SALKIYA, in the neighbourhood of Calcutta, are stations, between which the labours of Mr. Morgan are divided.

About fifteen miles south of Calcutta is NARSINGDARCHOK, where is a church which contained at the time of our latest intelligence fifty-seven members, with five schools containing 150 children, mostly heathen boys. Farther south, about thirty-five miles from Calcutta, is LACKYANTIPUR, where is also a church of from forty to fifty members. Fifteen miles further, in the same direction, is KHARI. The number of resident members of the church here, at the time of our last information, was thirty-four. These stations are superintended by Mr. Pearce and Mr. Wenger, with the assistance of Mr. W. Thomas, Mr. De Monte, and several native preachers.

At CUTWA, a town in the province of Bengal, situated on the western banks of the Hoogly, seventy-five miles N. N. W. of Calcutta, one native preacher labours under the direction of Mr. William Carey, who is pastor of a small church, and itinerates in surrounding villages.

SEWRY, in the district of Beerbhoom, is about 130 miles N. N. W. of Calcutta. Our missionary here is Mr. Williamson. There is a small native church, and the schools, one English, and one Bengali, containing forty-one pupils, are in a satisfactory state.

MONGHYR, a celebrated town and fortress in the province of Bahar, is about 300 miles N. N. W. of Calcutta, on the south side of the river Ganges. During the absence of Mr. Leslie, whose health required a visit to Europe, and who is now on his way homewards, this station has been occupied by Mr. Lawrence and Mr. J. Parsons. The church here consists of forty-six members; twenty-nine natives and seventeen Europeans. The schools contain fifty children.

PATNA is situated on the banks of the Ganges, about 320 miles N. W. of Calcutta. Its population is variously stated, at from 300,000 to 600,000. Mr. Beddy, aided by a native preacher, labours here. The number of persons in church-fellowship is about twenty-five. A Hindusthání service is conducted in the chapel every morning; and English service every Lord's day and Thursday evening. The English congregation averages about sixty. A female Orphan school is taught by Miss Beddy, who is assisted by a native Christian female.

At **BANARAS**, the ancient seat of Brahmanical learning and Hindoo superstition, on the north bank of the Ganges, about 430 miles N. W. of Calcutta, Mr. Smith labours, and, at **CHUNAR**, about seventeen miles from Banáras, on the south bank of the river. There is a small church at each station.

ALLAHABAD, the capital of the province, is about 500 miles W. N. W. from Calcutta, at the confluence of the Jamna with the Ganges. Here is a small church of sixteen members, whose pastor, Mr. Mackintosh, with the assistance of a native preacher, carries on worship in the chapel both in Hindusthání and in English, and itinerates in the surrounding country.

At **AGRA**, on the south-west side of the Jumna, about 800 miles north-west from Calcutta, is a church of seventy-two members. Our missionaries there are Mr. Williams, the pastor of the church, and Mr. Phillips.

Our most western station on the continent of India is **DELHI**, an immense city about 900 miles north-west of Calcutta. Three natives and nine Europeans constitute the little church under the care of Mr. Thompson, who, with a native preacher, labours here.

In the district of **JESSORE**, in the southern quarter of Bengal, containing about 5000 square miles, and above a million of inhabitants, is Mr. Parry, with several native assistants. His general residence is Sahibganj, about seventy miles N. E. of Calcutta. The number of members in the church now under his care is 108. He has five sub-stations, and five schools in which 200 Hindu and Muhammadan boys receive scriptural instruction.

At **BARISAL**, about 185 miles east from Calcutta, the principal town in the district of Bakarganj, Mr. Bareiro, assisted by two native preachers, ministers to a small church, itinerating also in the surrounding country.

About 190 miles N. E. from Calcutta is **DACCA**, a town of 90,000 houses, extending with its suburbs six miles on the banks of the Buri Ganga, or old Ganges.

Mr. Robinson and Mr. Leonard, with three native preachers, reside here, and labour diligently in the surrounding country.

At DINAGEPORE and SADAMAHL, about 240 miles north of Calcutta, Mr. Smylie and a native assistant labour. At each station is a small church.

CHITTAGONG is a district 120 miles long and about 25 wide, including a million of inhabitants, whose capital, also called Chittagong, is 340 miles east from Calcutta. Here Mr. Johannes and Mr. Fink reside, in the midst of a mixed population of Hindus, Muhammadans, and Arakanese or Mugs, among whom they itinerate. The church consists of thirteen members.

In the island of CEYLON, our principal stations are Colombo and Kandy. There are thirteen sub-stations and forty-one schools. Mr. Daniel and Mr. M'Carthy labour at Colombo. Mr. Dawson is at Kandy, which has been under the superintendence of Mr. Harris, who is now, we believe, on his voyage home. There are ten native preachers on the island, connected with the Society, and forty-two schoolmasters. Several churches have been organized, consisting of about five hundred members.

In the island of JAVA, Mr. Bruckner is labouring among the Javanese population at Samarang.

In SUMATRA, Mr. Ward has for many years performed gratuitous services in connexion with the Society.

At GRAHAM'S TOWN, in South Africa, the church, comprising about 150 members, is prospering under the care of Mr. Aveline. In the schools, native and European, there are 100 children. A sub-station at Karega is vigorously sustained.

The island of FERNANDO Po, on the western coast of Africa, is the first of a series of stations which it is hoped will soon be established. A church has been formed at Clarence, which is now under the care of Mr. Sturgeon, and the instruction of a school has been commenced. It is expected that Mr. Clarke will speedily resume his labours on this interesting spot.

In South America, at BELIZE, a church of 132 members has been gathered, to whom Mr. Henderson ministers. Seven native teachers and schoolmasters assist him, and four sub-stations and three schools are maintained.

In the BAHAMAS we have five principal stations, and twelve sub-stations. Mr. Capern, Mr. Littlewood, and Mr. M'Donald are aided in their labours by nine native helpers. There are three schools containing 200 children, and the number of church members, according to the most recent statement, was 1176.

The island of JAMAICA is no longer dependent on this Society for the maintenance of divine ordinances in its churches, or the spread of the gospel around them. Their ability and their zeal have led them to determine to carry forward the work, unassisted by the contributions of their British friends, though they desire still to be regarded as in intimate connexion with us—a desire which we fully reciprocate. At the time when our brethren formed this noble determination, their numerical strength was reported as follows: Stations 40: Sub-stations 42; Missionaries 30; Teachers 80; Female Missionaries 28; Schools 60; Sunday-schools 55; Church-members 32,810.

JUBILEE MEETINGS.

This month we have the pleasure to record the holding of Jubilee Meetings in each of the four quarters of the globe. In Asia, Africa, and the West Indies, Christian brethren deeply indebted to missionary exertions have united with their beloved ministers in echoing the thanksgivings and congratulations of their friends in England; while additional notices have been received of meetings held in various parts of our own country.

CALCUTTA.

The following account is abridged from the Calcutta Missionary Herald for October.

The prayer-meetings held on Monday evening, the 26th of September, in connexion with the English churches in Lal Bazar and Circular Road, bore a decided jubilee character. The weather being unfavourable, the attendance was not so numerous as could have been wished; but we believe that a spirit of gratitude and humble joy filled the hearts both of those who offered up their supplication at the throne of grace, and of those who silently joined them in the devotions of the sanctuary. The same pleasing spirit was also manifest at the well attended prayer-meeting of the united native churches of Kalinga and Intally, held on Wednesday the 28th in the Kalinga chapel.

On Thursday evening, the 29th, a numerous congregation gathered in the Circular Road Chapel. The services of the evening were opened at seven o'clock by the singing of a hymn; after which the Rev. J. Thomas read the second Psalm and the fifty-fourth chapter of Isaiah, and then engaged in thanksgiving and supplication. Another hymn having then been sung, the Rev. J. Mack of Serampore rose to deliver the first address.

He commenced by observing, that on the present occasion we were only acting upon the common principles of our nature. In all respects it was "greatly wise to talk with our past hours," and most of all it was of the highest importance, with regard to our progress in religion and piety, to acquire the habit of conversing with the past. Gratitude and humility were eminently promoted, and the lessons of experience imprinted upon the heart by such a habit. But whilst habitual retrospection was useful, experience proved also, that it was desirable to fix upon certain days and epochs to be particularly devoted to such retrospection. Such an epoch was naturally presented by the lapse of half a century since the commencement of our mission, and it was therefore desirable now to look back upon the past, to gain instruction and encouragement for the future.

The history of the church of Christ presented to our view different seasons of a special outpouring of the Holy Spirit, followed by most gratifying results, though generally succeeded by longer seasons of comparative relaxation and diminution of the heavenly influence. Of all the seasons of revival, the most remarkable and the most durable had been the day of Pentecost: in subsequent ages the era of the reformation was particularly distinguished for the working of the Spirit of God. A similar dawn of light broke in upon the baptist denomination towards the close of the last century. Genuine piety undoubtedly existed in the denomination, and its sweet fruits were enjoyed by those who possessed it, but it had lost its efficacy and power, because the most important truths were abused, perverted, poisoned. Good men, by an erroneous application of the glorious doctrine of election, had persuaded themselves into a belief, that it was not only useless, but sinful to preach the gospel of the grace of Christ to sinners, and to urge upon them the duty of believing in Christ. The withering effects of such prejudices may easily be imagined. The churches were altogether inactive and unfruitful. But God, in his infinite mercy, prepared the means which were to bring about a mighty change. The more correct and scriptural views contained in the works of Jonathan Edwards found their way across the Atlantic. They were carefully examined and joyfully received by the venerable Hall (the father of the celebrated Robert Hall), the heroic Fuller, and their friends, such as Sutcliff, Ryland, and others. Whilst the giant mind of Fuller was engaged in the exposition and defence of these truths, his friend Carey had no sooner received them than he felt an irresistible desire to proclaim the glad tidings of salvation, not only to sinners in England, but also in the uttermost parts of the earth. But it required years of prayer and continual effort, before he could induce others fully to sympathize with him. Even on the celebrated 31st of May, 1792, when at the close of his

powerful sermon at Nottingham several ministers met to consider the practicability of his object, they were about to separate without taking any positive steps towards carrying into effect what to all seemed extremely desirable. Dr. Carey related to Mr. Mack, that he then in an agony of spirit took his friend Fuller by the arm and said, And are you after all again going to do nothing? Upon this exhortation they resolved to prepare a plan against their next meeting for forming a missionary society. This, however, was the last time that that noble band had to be complained of as hesitating and inactive. Once engaged in the work, they displayed an energy and perseverance which commanded the admiration of subsequent ages.

After some encouraging remarks relating to the increase of the denomination in England, and the success of missionary operations in the west, Mr. Mack then proceeded to refer to India. Not only men had been at work here, but God also, and that most manifestly, as if to show that he was independent of human aid and agency.

Carey had to steal into this country, but now it was every where open to the missionary: the gospel might now be proclaimed without let or hindrance throughout the length and breadth of the land. This was more than could be said of European countries, more even than could be said of England. For when, on his late visit to England, he stated at a meeting at Weymouth that missionaries in India were allowed to preach in every lane and street and bazar, an old man at the close expressed to him not only his joy, but also his astonishment, stating that he had received a felon's treatment and a felon's fare, in Reading jail, for preaching in an English street. The liberty, then, we had was a great encouragement to us to go on. Another encouragement might be found in the success hitherto obtained. Fifty years ago, two of the pews of the chapel would have been more than sufficient to hold all who loved God, not only in this city, but he thought throughout the extent of the whole Bengal presidency. Now a capacious chapel was nearly filled with persons desirous of testifying their attachment to the cause of missions. How cheering would such a sight have proved to Carey and his associates in the early days of their sojourn here!

At the close, Mr. Mack exhorted the people of God present to adopt, for India, the principles now followed throughout the churches in Europe; to seek, by all means, to be active without their own particular pale, and particularly to endeavour that the newly-planted churches might soon be able to support themselves, and to carry on operations of their own, which would be the surest means of promoting their internal strength and prosperity.

The second address was delivered by the

Rev. W. W. Evans. He commenced by referring to the effect produced on the mind of Paul, when, on his approach to Rome, the Christian brethren of that city came to meet him; "he thanked God, and took courage." The past history of the mission afforded abundant reasons for thankfulness. To illustrate this topic, Mr. E. dwelt for some time on the proofs of the divine favour received, and the fruits of the mission already matured, both in this country and in the West Indies.

From the past, Mr. E. proceeded to say, we might derive encouragement for the future. The work was God's work, commanded by him, connected with his glory on earth, and promoted by him to an extent far beyond the limited influence of human effort. Many most formidable difficulties, such as the violent opposition of government, the absurd prejudices of the natives, the want of translations of the bible and of a religious literature, had been overcome, and there was no probability of their ever being revived, however numerous the obstacles still to be encountered might be. Many opportunities for spreading the gospel presented themselves; educational institutions were numerously attended; tracts, books, and scriptures eagerly received and extensively read; the preached word was, if not every where and at all times, yet often attentively heard and received with approbation. And, lastly, we might joyfully rely on the promise given by Christ, when he commanded his disciples to go into all the world, and preach the gospel to every creature—"Lo, I am with you always, even unto the end of the world."

The Rev. G. Pearce next addressed the audience. The celebration of a jubilee was sanctioned by the example of the ancient people of God, who were commanded to observe every fiftieth year as a season of grateful joy. Looking back upon the last fifty years, we beheld the rise and progress of the modern missionary enterprise through the medium of public societies, with which the sympathies of the church of Christ were entwined. It formed one of the leading features of the history of the kingdom of God in our days, and might be considered as an event of equal importance with the revival of literature and the great reformation in the sixteenth century which followed it. Whether the increase of religious knowledge and pious feeling in the church, or the multiplicity and extent of its operations, or the mighty results that have followed them, or the exercise of Christian liberality—all of which were its fruits,—be considered, it was a signal proof of the work of the Spirit of God in our days. The humane and benevolent character of the missionary enterprise alone entitled it to the sympathies of all who had the welfare of mankind at heart. Look at the overthrow of slavery in the West Indies; it would never have been accomplished but for the labours and persevering efforts of mis-

missionaries. Look at the abolition of infanticide in the isles of the South Sea; now mothers enjoyed the happiness of being surrounded with their children, whom, but for the efforts of missionaries, they would have consigned to a premature death. Look at the preservation of the lives of widows in this country; the suttee was a common rite in days which most of us could remember; now the flames of the funeral pile were extinguished. Or remember how many children were formerly thrown into a watery grave near Saugor island; now that cruel practice had ceased, because, like the good Samaritan of old, the missionary enterprise, whilst pursuing its great career, stopped on its way to alleviate the misery of the victims of cruelty.

The history of the missionary enterprise was, however, also fraught with solemn, humbling, and affecting lessons. It spoke of human sins and infirmities, of disappointments and discouragements, of afflictions and mortality. The history of the baptist mission in India alone recorded the names of ten missionaries who were not even allowed to remain here two years, and there had probably been an equal number of female members of the missionary band that were called away within that short period. A most impressive instance of that kind occurred this year in the case of Mr. Gibson, a young man full of vigour and devotedness, suddenly cut down at the commencement of his career. How important, then, that what our hand findeth to do, we should do it with our might!

The Rev. W. Yates, D.D., was the last speaker. He commenced by stating (to the great regret of the audience) that the lateness of the hour forbade him to deliver the address which he intended to have given, and that he would therefore only say a few words. Referring to the statements made by those who had preceded him, he remarked, how great a privilege it was to be engaged and interested in a work so great, so beneficial, and so distinctly approved of by God. The allusion which had been made to the peculiar grace given to the founder and many of the agents of the mission, made him consider it as a great privilege that he had been acquainted with almost all of them, at least as far as this country was concerned. He had known Carey, Fuller, Ryland, Sutcliff, Chamberlain, Ward, in short, almost all the missionaries that had come out to this country. He could say from experience, that to enjoy the friendship of such men, and to have been the fellow-labourer of a Lawson, Penney, Pearce, was indeed a blessed privilege.

The work was of an encouraging nature. This mission had been successful, and Christians of other denominations had also seen the fruits of their labour. They had laboured more, sent out more agents, expended greater sums than the baptists, and all had reason to

rejoice in the results of the efforts of all. His personal experience also was encouraging. It was twenty-eight years since he had sailed from England to this country, and looking back upon the whole of that period (more than one-half of the Society's existence) he could say, What hath God wrought!

The interesting meeting was concluded with prayer by the Rev. J. Brooks, after which the numerous assembly dispersed.

The meeting of native Christians which took place in the Lál Bazar on Friday the 30th, probably was one of the most interesting ever held in Calcutta. The lower part of that spacious place of worship was nearly filled, and a considerable number of seats in the galleries also were occupied. The number of native Christians of the baptist denomination could not have fallen below three hundred, and probably was much greater. Some of them had come up from the villages in the south, some from Serampore, whilst the neat appearance of many young people proved them to be the pupils of the Native Christian Institution. Some native converts, connected with the London Society's mission, had also come to rejoice with their brethren in the goodness which the Lord had shown unto them. And if we mistake not, the seats in the galleries were occupied by Hindu and other pupils of various schools, chiefly those connected with the mission. The number of European and East Indian attendance was necessarily very limited, owing partly to the time fixed for the meeting (eleven A.M.), and partly to the circumstance that the Bengálí language was to be used exclusively.

The very sight of such a numerous gathering of native converts was calculated to lead those interested in the conversion of India to thank God and take courage. Deep and joyful emotion was visibly expressed on the countenances of the missionary friends present, and many a tear was seen silently to testify of the feelings of their hearts.

The meeting was opened by singing a hymn, after which Mr. J. Robinson of Serampore read 2 Thess. ii. Prayer having been offered up by the Rev. C. C. Aratoon, the first address was delivered by Gangá Náráyan Sil. It was originally intended that Shujaat Ali should undertake that part of the proceedings of the day, but that good man was confined to his house by infirmity and indisposition. It would have been touchingly interesting, had that aged servant of Christ been enabled, in his customary Musalman garb, and with the fire of his affectionate eloquence, to give expression to the feelings of his heart before so vast an assembly of converts from among the inhabitants of this idolatrous land. His place, however, was not unworthily filled by Gangá Náráyan Sil. He commenced by

describing what he and his hearers had once been, when they were living in idolatry and sin, without God, without hope, without redemption; and then stated the blessings conferred upon them by missionary efforts, appealing to himself as an instance of their success. A full outline of his and the subsequent speeches would involve a repetition of much that was said on the occasion of the meeting on Thursday. It may be remarked, that both Gangá Nárāyan Sil and those who succeeded him, again, as had been done on the preceding day, urged upon their hearers the duty of making strenuous efforts that the gospel might be more firmly, more extensively planted in this heathen land. The following sentences will illustrate the manner in which our native brother exhorted his countrymen:

“Christian friends, you are no longer your own, for you have been bought by Christ; therefore glorify him in your bodies and your spirits which are his. Say with David, ‘What shall we render unto the Lord for all his benefits?’ Those of you who are rich and prosperous, aid with your substance that Society through which you have received the gospel, that its operations may flourish, and that the gospel of Christ may be brought to other sinners. It is much to be regretted, that as wealth increases, so the hand of its owner becomes less liberal. When people are in want, the mouth of their bag is wide open, but as by degrees silver falls into it, so it becomes narrower, until at last no room is left for a finger to pass through.

“Christian women, make efforts that your sons and daughters, your men-servants and maid-servants, your friends and relations, may obtain salvation. Remember how of old the Jewish maiden in Naaman’s house spoke to him of the prophet in Israel, or how the woman of Samaria said to her town’s people, Come and see whether this be not the Christ. Let therefore none be backward. Let none say, What can a woman effect? What can I do?

“Poor and unlearned countrymen, say not, What can I do for the extension of the kingdom of Christ? Though you possess neither wealth nor eloquence, you can by your conduct lead your friends and neighbours to see that you are the children of light.

“Have any in this assembly hitherto by their bad conduct, instead of raising up, pulled down the walls of Zion, and caused the name of Christ to be blasphemed among the idolaters around, then I entreat you speedily to turn away from your sins, and by a holy conversation to lead your neighbours to say, Come, and let us walk among this people, for the Lord is in the midst of them.”

A hymn was then sung which had been composed for the occasion by one of the students in the Intally Institution.

The Rev. G. Pearce and the Rev. J. Mack

then addressed the audience. The meeting was closed by a prayer offered up by the Rev. Dr. Yates.

Lord’s-day, Oct. 2nd, being the chief day of the Jubilee, the religious services held in the various baptist chapels all had a special reference to the subject. In consequence of the heavy rain, the attendance was not so numerous as would have been the case under more favourable circumstances. At the Circular Road Chapel the Rev. Dr. Yates preached in the morning, and Mr. Wenger in the evening.

The services in the Intally and Kalingá (native) chapels were conducted by their respective pastors, Messrs. Pearce and Wenger.

Two of the three services held at Intally deserve a special though brief notice. Early in the morning, between six and seven, six natives, mostly pupils of the Institution, were baptized by the Rev. J. Brooks.

The afternoon service was of a highly interesting nature. The native congregations and churches in Kalingá and Lál Bazar, being united with their friends at Intally, and those members of the Christian community in the southern villages who had remained in Calcutta, the chapel was filled with converts from among the inhabitants of this country, and about a hundred and forty communicants partook together of the Lord’s supper.

The collections for the Jubilee Fund proved that the people willingly presented their offerings unto the Lord. The amount was, in the Circular Road Chapel, Rs. 662; Lál Bazar, about 275; Intally, 15; Kalingá, 19; Haurah, about 340; Serampore, about 200.

Haurah and Salkiya.

In the week preceding the Jubilee day, special prayer-meetings were held in English and Bengálí, to implore the divine blessing upon the mission. The Bengálí prayer-meeting was to me, writes Mr. Morgan, a season of refreshing from the presence of the Lord. Tears were mutually shed. We sang Chamberlain’s translation of that beautiful hymn—

O’er the gloomy hills of darkness.

The recollection that once on the mountains of Wales, when a mere boy, I sang that hymn (it is a Welsh hymn), produced emotions which the pen cannot describe.

On the following Sunday, Jubilee sermons were preached, and we collected 340 rupees. The native Christians have manifested a spirit of liberality that greatly redounds to their credit. They have brought in eleven rupees; they are but seven members, and all of them very poor.

KETTERING, JAMAICA.

Prefixed to our present number is a sketch, taken on the spot, of the animating scene which was witnessed on the 5th of October, when the Jubilee of the Baptist Missionary Society was celebrated by the churches of the Baptist Western Union. No adequate idea of the appearance of the immense assembly could however be given by the pencil, especially in so limited a space; more may be learned from the following abridgment of the accounts in the local paper entitled, *The Baptist Herald and Friend of Africa*.

We have this week to record one of the most delightful seasons of joy it has ever been our happiness to witness—the Jubilee of the Baptist Missionary Society held at Kettering in this parish. The vast numbers who attended appear universally to have participated in the pleasures of the day, and we have reason to believe that lasting impressions of good will be the result. When the living mass arose to hymn the praises of the Eternal, the scene was overpowering. The booth, which contained 30,000 superficial feet, being 200 feet long by 150 broad, was literally crammed, and had in it nearly nine thousand persons; sixteen hundred children passed through one of the avenues, singing sweetly, and were at the same time addressed in another part of the village; and a congregation of full two thousand were assembled to hear the truths of the gospel in another; so that, excluding the many who were yet in the village of Duncan's, there were thirteen thousand listening to the deeply interesting details of the mission. Three happy days were spent; and we defy any country on earth to produce a peasantry more neatly attired, more consistent in their general behaviour, or more healthy in their appearance, than the assembled multitude of baptists at the Jubilee of their mission. And, in recording this, we feel that we are but giving the sentiments of every gentleman present.

On Monday the 3rd of October, the little village of Duncan's began to show a scene of life and activity, which plainly told that the Jubilee festival was at hand. Towards the close of the day, several vehicles fully laden arrived, and made their way towards Kettering; many persons on horseback, as well as groups walking, were to be seen in the different roads in various parties, all with joyous countenances, moving onward to the spot where the Jubilee was to be celebrated.

On Tuesday the 4th inst. the tent was all in order, to receive those who might assemble on this interesting occasion. The entrance was tastefully decorated with a large banner, on which were painted two angels, one with a trumpet, designed to represent the preaching of the everlasting gospel among all the nations of the earth, the other with an open book,

representing the bible, on which was written, 'Translated into forty languages,' being about the number of languages and dialects into which the inspired volume has been translated by the baptist missionaries in the East Indies. In the foreground, a tablet, upon the base of which was written, 'Africa shall be free,' and on the top, 'Slavery abolished August 1, 1838;' the whole surmounted with the inscription, 'Then shalt thou cause the trumpet of the jubilee to sound,' and at the bottom the motto adopted by the Society, taken from Carey's celebrated missionary sermon, 'Expect great things from God, attempt great things for God.' Various other banners were displayed in different parts of the booth. Between nine and ten o'clock the scene in the neighbourhood became truly animating; the children in large numbers were wending their way for the spot to keep the CHILDREN'S JUBILEE. Among others, those who came from the Rio Bueno stations, about two hundred in number, walked in a very orderly manner in rows, accompanied by their respective teachers; after these had taken their seats, the scholars connected with the Stewart Town and New Birmingham stations made their appearance, singing as they walked up to the tent a hymn composed by the late Miss Dexter, sister to the pastor of the church at Stewart Town, commencing with—

Come children and sing, of Jesus your King,
Who reigns in the mansions above;
He came down from the sky, to bleed and to die,
Come and sing of his wonderful love.

After the children were seated, before the service commenced a verse or two of the children's hymn was sung, beginning with—

If we the Saviour seek by prayer,
Our sins will be forgiven.

At the appointed time, the interesting services of the meeting were commenced by the Rev. W. Knibb reading a hymn; after singing, the Rev. Thomas Burchell implored the divine blessing upon the assembled children and congregation; after which suitable addresses were delivered by Messrs. Dendy, Clark, Hewett, Knibb, and Hutchins.

On Wednesday, the 5th of October, the booth was additionally ornamented by a variety of flags kindly furnished by a captain of a merchantman for the occasion; the entrance to the premises and the dwelling house were also similarly decorated; there was also a flag which particularly attracted attention, upon which a map of Jamaica was portrayed, over which an angel was flying with the everlasting gospel, the whole surrounded with the words "Baptist Missionary Jubilee."

At seven o'clock in the morning a prayer meeting was held, consisting of about fifteen hundred persons. At this meeting the Rev. John Clark presided, and the Rev. Messrs. Hewett and Millard took the devotional parts of the service.

At 11 o'clock the Great Jubilee Meeting commenced. Upon the platform were noticed, in addition to the missionaries' families, and teachers of schools, Captain Dillon, Dr. Carey, Messrs. Gregg, Harris, Lewin, Phillips, Simon Alberga, Kidd, and many ladies, all of whom appeared to take a lively interest in the proceedings. The service began with singing. The Rev. Walter Dendy sought the divine blessing, and the Rev. W. Knibb read the 72nd Psalm.

A hymn was sung commencing with

"Not unto us, O Lord,
Not unto us be praise!" &c.

After which the Rev. Thomas Burchell, the chairman, opened the business of the meeting by an appropriate speech.

The following resolutions were then proposed and adopted.

Moved by the Rev. D. DAY, seconded by Rev. E. J. FRANCIS,

1. That this meeting of the Churches in the "Jamaica Baptist Western Union," held at Kettering, in Trelawney, on the fiftieth anniversary of the Baptist Missionary Society, rejoices in its connexion with that Institution, and desires to record its gratitude to the Most High for having inspired the minds of its pious, talented, and devoted founders with such tender concern for the souls of the perishing heathen, and so ardent a desire for the promotion of the divine glory; and for having, by many remarkable dispensations of his providence, directed and supported the agents of the Society in seasons of perplexity and distress.

Moved by Rev. W. DENDY, seconded by Rev. T. F. ABBOTT,

2. That the success graciously vouchsafed to the parent Society, in enabling its agents, in connexion with those of kindred institutions since formed, to procure the abolition of Suttees and infanticide, and to break the chain of caste in the East Indies, to snap the fetters of the slave in these Islands, to translate the word of life into languages spoken by more than half the inhabitants of the globe,

and to bring many thousands of the heathen to the feet of Jesus, fill us with gratitude for the past and hope for the future.

Moved by Rev. JOHN CLARK, seconded by Rev. H. J. DUTTON,

3. That the openings which present themselves for the formation of new stations in the destitute districts of this colony, and new missions to the surrounding islands, and to Western and Central Africa, loudly call upon the church of God, and especially upon that portion of it in Jamaica, not only fully to support their own missionaries, but by enlarged liberality and zealous exertion to assist in carrying on the great work of evangelizing the world.

Moved by Rev. J. E. HENDERSON, seconded by Rev. J. MAY,

4. That we hail with delight the establishment, in connexion with the Jubilee, of the Jamaica Baptist Theological Institution for the training of young men for the Christian ministry; and, believing that it will, under God, prove the means of raising up a class of educated native agents, who shall in this island and on the continent of Africa, proclaim the unsearchable riches of Christ, we cordially recommend it to the sympathies, the support, and the prayers of our churches.

Moved by Rev. W. KNIBB, seconded by Rev. E. HEWETT,

5. That we cannot but deeply mourn that so many nominally Christian churches in the professedly enlightened and free states of North America should afford their countenance and support to slavery and the slave trade; that we would earnestly and affectionately remonstrate with them on the sinfulness of their conduct, and beseech them for their own sake—for the sake of the oppressed children of Africa, and for the honour of the religion which they profess, immediately to cleanse themselves from the foul stain by unloosing the heavy burdens, and causing the oppressed to go free.

Moved by Rev. W. LLOYD, seconded by Rev. J. HUTCHINS,

6. Feeling deeply sensible that no efforts, however well directed or long continued, can be successful unless the Spirit be poured out upon us from on high, we individually and collectively resolve to pray for the speedy fulfilment of the divine promise, that "the earth shall be covered with the knowledge of the Lord as the waters cover the sea."

About from ten to twelve thousand persons must have been present on this interesting occasion. In addition to the large meeting that was then held, in consequence of many not being able to get near enough to the platform to hear the speakers, a second meeting was held, at some little distance from the large booth, under the shade of some trees. The number of persons at this supplementary meeting was about fifteen hundred. At this

meeting the hymns that were sung, were read by the Rev. E. J. Francies. The Rev. B. Millard engaged in prayer, and the Rev. Messrs. Millard and Francies, and Mr. Tunley, gave the addresses, which were listened to with the greatest interest and attention.

On Thursday the 6th, an early prayer meeting was held, at which the Rev. D. Day presided, and Messrs. Hume, Pickton, and Woolley, took the devotional parts of the service, and the Rev. P. H. Cornford delivered an address on the necessary connexion between *a missionary spirit, and personal piety.*

At eleven A. M. another public meeting was held, at which many thousands were present. On the platform were a number of the neighbouring gentlemen, among whom we noticed G. Marrett, W. Holder, D. Kelly, and — Robinson, Esqs., as well as several attorneys and overseers, with other persons who occupied the seats that had been provided for the accommodation of visitors. The Rev. T. F. Abbott in the chair.

The meeting commenced by singing a hymn; the Rev. John May engaged in prayer, and a verse or two was then sung commencing with

“This is the year of praise,
Let not a voice be dumb,” &c.

The chairman then introduced the business of the day by saying, that he felt happy in meeting so many on the third day of the celebration of the jubilee. He was placed in a position that was highly gratifying, and he rejoiced in the prosperity and decorum, and exemplary conduct which had been displayed at the previous meetings. They had been apprised of the object of the meeting—to hear addresses from different persons relative to Jamaica, but in particular to hear an address from one whom they all knew and greatly respected. His address would be particularly directed to the deacons and leaders connected with the churches, but at the same time all might hear, he hoped, to profit.

Mr. Knibb then delivered a long and powerful address, (given at length in the Falmouth Baptist Herald), in which he enforced attention to various social duties, especially illustrating the importance of their giving to the planters continuous labour for fair remuneration, and which he concluded thus: “You will soon return to your homes in different parts of the island; let me entreat you to assemble the friends of order on every estate, and explain to them what you have this day heard from me; and whatever comes, let there be no fault justly laid to your charge. The eyes of the world are upon you, and every slave who moaning clanks his chain, expects by your conduct to have it smitten from his manacled body. By the woes of bleeding

Africa, by you to be hushed—by the hopes of the American slave, by you to be realized—by all the great and eternal principles of justice—by all the past mercies you have received—by the present momentous position in which you stand—do I implore you to use the influence you so justly possess, to maintain on fair and equitable principles Jamaica's welfare, and may the God of justice crown your efforts, with those of your masters, with that success which shall testify to the world, that agricultural, political, and commercial prosperity can be enjoyed in their fullest extent in connexion with the present freedom and eternal happiness of man.

The following resolutions were then adopted.

Moved by the Rev. D. DAY, seconded by the Rev. W. DENDY.

1. Convinced that the abolition of slavery and the slave trade, and the spread of civil and religious liberty throughout the world, will be materially promoted or retarded by the conduct of the emancipated peasantry in this island, we resolve to use all the influence we possess to advance those plans by which the proprietor may have an equitable return for the capital he invests, and the agriculturist a fair remuneration for the labour he performs.

Moved by the Rev. H. J. DUTTON, seconded by the Rev. J. E. HENDERSON,

2. That the most cordial thanks of this meeting be presented to those gentlemen, the proprietors, attorneys, and overseers of neighbouring estates who have so kindly assisted in the erection of this large booth, and in promoting by other means the comfort of the thousands who have attended the jubilee services.

The principal subject that engaged the speakers on Thursday at the Baptist Jubilee, was the prosperity of Jamaica in connexion with the abolition of slavery throughout the world, and well did the different speakers perform their part. The address, as our readers are aware, was delivered by the Rev. William Knibb, and we regret that our limits forbid doing justice to the important sentiments he advanced. The speeches of brethren Day and Dutton were excellent, and if any circumstance afforded us more pleasure than another, it was to witness so many individuals connected with the planting interest, and among them the senior magistrate of the parish, on the platform. To them we can appeal as to the falsehood of the rabid notice of the meeting in the Falmouth Post, which, if it exhibits any thing, shows, amidst all its bravado, how deeply that editor felt the humiliating position in which his political tergiversation had placed him.

Mr. Knibb expresses his own feelings in reference to the scene in the following letter, dated, Mount Carey, 14 October, 1842.

Your last was received amidst the laborious preparations for the celebration of our jubilee at Kettering; and as nearly the whole arrangements of providing accommodation for 12,000 persons and about 2,000 horses devolved upon me and my dear wife, you will easily suppose we had enough to do. Really it was one of the most magnificent sights I ever beheld. The full particulars you will find in the Herald, to which I refer you. We needed not a single policeman; we lost not a single fork or spoon, though the house was like an open tavern for four days; and though the meeting was full four hours long, there were not more than three left their seats of the immense mass assembled. I did long you could see it; and when 8000 were seated, through one of the avenues 1600 children passed right through the tent, singing, (oh that it may prove true)

‘We are bound for the land of Canaan.’

Really it was overpowering: the dark days of slavery passed in review, the present joyous scene in triumphant contrast, and tears alone relieved the overflowings of joy. Several of the people had walked nearly sixty miles to be present; and the happiness they evinced, the joy they expressed, the mutual congratulations that were uttered, amply repaid for all the toil in getting up the necessary apparatus for the glorious scene. Several magistrates and influential planters were present, especially on the Thursday, and appeared much to enjoy the scene. Full five hundred of our deacons and leaders from the different churches were assembled on the Thursday; and a more interesting spectacle has seldom been presented,

than when it was my happiness at the request of my brethren, to address them on the important position they occupied, and on the duties devolving upon them in reference to the extension of the gospel, and the abolition of slavery throughout the world. My address occupied more than an hour, and I wish, for the sake of the great cause, that I could remember it sufficiently to have it printed for circulation in the island. I wish distinctly to record the great kindness I received from the managers of the neighbouring estates. Without fee or reward they cheerfully brought up all the lumber eight miles, full 10,000 feet, to assist in the erection of the tent, and sent from their estates in wains and carts coconut leaves enough to cover the whole tent. About 500 of the people belonging to Refuge Church gave a day, cutting down more than 100 trees on Kettering land, and sawing them into logs for seats, or posts for the support of the roof; and in the kindness I have recorded both from managers and peasants, you have the result of all the abominable attempts that have been made to injure our usefulness, and destroy our reputation.

The ordinance of the Lord's Supper closed the delightful jubilee at Kettering, where many of the missionary band communed with about 4000 of the children of Ethiopia. This meeting had been larger, but in the village a supply of food failed, and many were obliged to return home. I have sent this brief account, which I have no time to correct. It is written on my jubilee tour, at Mount Carey, and I have nearly a month of it before me.”

GRAHAM'S TOWN, SOUTH AFRICA.

A letter from Mr. Aveline was quoted in our last, giving a brief account of a Jubilee Meeting held at Graham's Town on the 25th of July. In the Cape Frontier Times, received subsequently, we find the speeches delivered on that occasion by Mr. Nelson, who presided, Mr. Aveline, and Messrs. Boyce, Shaw, Locke, and Hepburn, of the Wesleyan, London, and Glasgow Missionary Societies. It would give us pleasure to reprint the whole; but, though our limits forbid this, we cannot withhold from our readers a specimen of the kind feeling prevalent, evinced in the addresses of our Wesleyan brethren, Messrs. Boyce and Shaw, who have long resided in the colony.

The Rev. W. B. Boyce observed, that he should address himself to that part of the audience, which, with himself, was not connected with the baptist denomination, and would endeavour to specify certain claims

which the baptist churches had upon the consideration and support of the universal church of Christ. 1st, As having furnished the Christian world with the writings of John Bunyan—here was a claim which could not be dis-

puted, and which all would feel. In honour of such a writer, our first favourite in early life, as well as in more mature years, every one ought to give something; and if all in Graham's Town who had been delighted with his writings would give the small sum of 5s., the amount would be considerable. 2d, The baptist churches first vindicated the anti-sectarian character of dissent. The venerable confessors of the 17th century, the fathers of the nonconformist churches, who were driven from the national church, because they could not conscientiously conform to every portion of its ritual, were necessarily occupied in laying the foundation of separate societies, and in rising up rival churches, and their immediate successors fully engrossed with the interests of their particular denominations, naturally fell into confined, limited, and sectarian views. The national church was equally sectarian: but on the revival of religion, which took place in the 18th century, Christians of all parties began to understand the claims of their common Christianity, and view their peculiarities of opinion and discipline as valuable only in proportion as they subserved the interests of the Redeemer's kingdom. Among dissenting bodies the baptists were the first who discovered that "the field was the world." The meeting at Kettering had no *sectarian* objects in view. The freedom of the baptist missions arose above the shibboleths of party, and excited in other dissenting communities a desire to imitate their example; and the reflex operation of missions upon the church at home is not the least of the blessings resulting from missionary efforts. It can be clearly proved that in proportion as the churches at home support missions, they are blessed with increase of numbers and spiritual life. 3d, The founder of the baptist missions first apprised the Christian world of the existence of a new power, calculated in the moral world to rival the wonders of steam in the material world; this is the power resulting from the union and combination of a few individuals. The small party in the Kettering parlour are the true re-discoverers of this power in modern times; they applied it to missions, and hence originated the London, Wesleyan, and other missionary Societies. On these grounds, as well as on others which might be mentioned, the baptist church seems to have no small claim upon the assistance of other Christian churches.

The Rev. W. Shaw said, He had great pleasure in uniting with his friends of the baptist denomination on this occasion. His own people (Wesleyans) had very lately celebrated their centenary, and if he might so be allowed to express himself, he was not sorry that the baptists had resolved to take a leaf out of their book. His people might indeed seem to be the elder denomination, as they had celebrated their centenary, while the meeting was assembled on occasion of the baptist jubilee; but he need hardly say that while

the Wesleyan centenary referred to the connexional origin of that body, the baptists, who are a much older denomination, held a jubilee with special reference to the establishment of their missionary society, now just fifty years ago. There were several grounds on which he was prepared to avow and defend his love and admiration of the Baptist Missionary Society. He had some personal reasons for this, having in early life derived great benefit, and imbibed a portion of his most cherished missionary feeling, from the perusal of the memoirs of the most sainted Pearce of Birmingham, one of the founders of the society. No one (unless strangely ignorant of the recent history of the church) could be at a loss to discover the public grounds on which the Baptist Missionary Society has established a lasting claim upon the love and respect of all who desire the propagation of Christianity in the world. The early founders of this society have left to the world an example of mighty faith, which can never be contemplated without advantage. It is true they were men of no ordinary character, some of them were men of gigantic mind, and all of them were deeply imbued with the spirit of piety,—but their position was not the most favourable for the enterprise on which they so nobly resolved. Ministers residing in the country, at a considerable distance from the metropolis, were not, especially at that period, so likely to be able to produce such a general feeling throughout even their own denomination, as the case seemed to require. But they had faith in God—mighty faith; he did not mean a wild and enthusiastic desire to do something, but a firm belief that as God had commanded the gospel to be preached to every creature, it was their duty, even with their limited means and resources, as a part of the Christian church, to set about the discharge of the long neglected duty of sending the word of salvation to the heathen world. Upon this mighty faith it was that the founders of this society built those noble works of a missionary character which have given an impetus to other missionary operations, and the consequences of which will be felt down to latest posterity. Never can the text and sermons of the immortal Carey be forgotten while there are any who take an interest in the great missionary cause. When he preached by appointment before the founders of the society, he taught them to expect great things, and to attempt great things. Upon these views he and his friends immediately began to act, and continued to act, leaving to posterity a bright and encouraging example how much may be accomplished by the blessing of God on the labours of zealous and faithful men, even under unfavourable circumstances. Who that wishes to see the holy scriptures extensively circulated, can hesitate as to the claims of this society for public countenance and support? Within less than ten years after the departure

of Carey and Thomas for Bengal, the baptist missionaries issued proposals for the printing of the sacred scriptures in no less than fifteen of the oriental languages! And we know that some of the early letters received from the first baptist missionaries in India, being shown to Dr. Bogue, were largely instrumental in causing that venerable minister to labour for the establishment of the London Missionary Society. He would not enlarge, but would conclude by expressing a hope, that every one present would be willing by some pecuniary offering to celebrate this jubilee, and show respect for the memory and labours of these mighty dead, who were the principal founders of this prosperous and important institution. For his own part, although he generally eschewed the use of very strong language, yet he had no objection at this time to appropriate the words said to have been employed by the venerable Dr. Adam Clarke on a similar occasion,—he should “hate his scoundrel heart if it did not love” the Baptist Missionary Society.

The following resolutions were passed unanimously.

Moved by the Rev. G. AVELINE, seconded by Rev. Mr. BOYCE, supported by Rev. W. SHAW,

1. That this meeting reviews with grateful satisfaction, the origin, progress, and success of the Baptist Missionary Society, and cordially approves the recommendation to celebrate in all baptist churches in England and throughout the world, the present as a year of jubilee,—it being the fiftieth since the formation of the institution.

Moved by the Rev. J. LOCKE, seconded by the Rev. Mr. HEPBURN,

2. That it having been determined as a practical expression of gratitude for past mercies, to raise a fund for the great objects of the society, to be called the jubilee fund, this meeting heartily concurs in this feature of the proposed celebration, and will immediately

proceed to raise subscriptions towards augmenting the proposed fund, the amount individually subscribed, to be paid on or before the 30th September next; or otherwise by two instalments, the first at the time just mentioned; the second, on or before the 1st of April, 1843, as may best suit the convenience of subscribers.

Moved by the Rev. THORNLEY SMITH, seconded by Mr. TUDHOPE,

3. That, whereas the fiftieth anniversary of the formation of the society will fall on Lord's day, October 2d, next ensuing, this meeting anticipates the pleasure of its celebration by having preached on that day two Jubilee Sermons, and by holding a Jubilee Meeting on Monday evening, the 3rd of October, after each of which services, public collections to be made for the jubilee fund; the amount thus raised, together with the subscriptions, or the moiety of them, to be immediately forwarded to England,—it being the wish of the parent society to ascertain the amount of the fund contributed by the close of the year.

Moved by Mr. W. SMITH, seconded by Mr. W. LEE,

4. That this meeting, disclaiming all sectarian prejudices, rejoices in the establishment and success of all missionary institutions, and expresses its sincere satisfaction, that on this occasion Christian ministers and friends of various denominations can so happily unite in furtherance of what they consider a common object of sympathy to the friends of Christianity and of the human race.

After Mr. Hepburn's address, Mr. Aveline introduced the subject of a subscription towards the jubilee fund, appealing to the chairman to set an example to his friends, who, kindly and promptly responding to the appeal, was liberally followed by a number of friends, who, ere the evening closed, subscribed the handsome sum of £326 10s., which we are happy to learn is still augmenting in amount.

SUFFOLK DEPUTATION IN AID OF THE JUBILEE FUND AND MISSION.

We have received from Mr. Pritchard the following account of a tour, which he and three other brethren have recently made through the county of Suffolk.

The deputation to the County of Suffolk, in aid of the Jubilee Fund and Baptist Mission, commenced their efforts, Lord's day, Nov. 13, 1842, by pleading the cause at Bury and Ipswich; where liberal collections were made. Monday the 14th, the deputation, consisting of brethren Collins, Elven, Middleditch, and Pritchard, met at Ipswich, and were joined by Dr. Prince. On the even-

ing of that day a public meeting was held in the Independent chapel, Tackett Street, kindly lent for the occasion. The chair was occupied by a respected deacon of the church assembling there. Before the time for commencing the business of the evening, every part of the meeting house was crowded to excess; and many departed for want of even standing room. A truly Christian and bro-

daily spirit appeared to pervade the whole assembly. In this meeting, the minister of the place, two other independent ministers, brother Sprigg, and the deputation took part. Though the last resolution was not put from the chair until near ten o'clock, there was no discovery of weariness nor impatience. The next morning, 15th, at eight o'clock, more than 350 friends sat down to a public breakfast in the Ipswich Temperance Hall, the arrangements of which did great credit to Mrs. S. Cowell of Ipswich, to whom the management had been entrusted, and to the other Christian females who kindly and efficiently co-operated with her. After the breakfast the deputation and other friends succeeded in obtaining further contributions to the Jubilee Fund.

Soon after the close of this meeting the deputation proceeded to Sudbury, where they were kindly received by brother Higgs, the pastor of the baptist church there, and at his house met brethren Clements of Halstead, and Anderson of Bures. Though the evening was most unpropitious as to weather, and the distance to the chapel considerable, the place of worship was well filled. The deputation and their friends were effectively supported by the two independent ministers of Sudbury. On the part of the audience and the brethren, the same desirable feeling, as at Ipswich, was delightfully manifest; and though the meeting did not separate till the same late hour, it was resolved to hold a meeting for prayer, at seven o'clock, the following morning, which was well attended: when the deputation took occasion to recommend the immediate formation of a Society auxiliary to the Baptist Mission.

After breakfast, on the 16th, the deputation departed for Clare; where they were received and entertained by their zealous young brother Jennings, the pastor of the church in that place. At the meeting in the evening the chapel, which, though not large, is of tolerable capacity, was excessively thronged; and although many must have been greatly inconvenienced by the want of accommodation, yet the attention and interest of the meeting did not seem at all to decline, though the period of its continuance was at least four hours. In this, as in every other place where Dr. Prince was present, his affecting details concerning Africa, and especially the letters received since his return, were evidently heard with strongly mingled feelings of grief and satisfaction. At this place too, the Dr. exhibited one of the horrid African deities, which, as might be expected seemed to excite in the good people of Clare disgust and astonishment. Early on the 17th, the deputation took their departure for Bury, where the public meeting was to be held on the evening of that day. Brother Elven's large Sunday-school was assembled, decorated with their Jubilee medals, to take tea in their ample

school-room. Previously to their sitting down to their treat, brother Collins gave them a short and appropriate address, and prayed affectionately with them. At the public meeting, the spacious chapel was well filled, and the energetic pastor occupied the chair, and introduced the business of the evening. Among others, who addressed the numerous auditory, was Mr. Elliott, one of the independent ministers of Bury; whose eulogy on the character of the late Mr. Andrew Fuller was as just as it was copious and impressive. The good feeling which prevailed at this meeting was in admirable harmony with the Christian kindness and liberality of the Bury friends, and their esteemed pastor. Friday morning, 18th, the deputation left Bury for Eye; but the distance being considerable, they did not arrive till four o'clock, P. M., at which hour a goodly company sat down to tea in the vestry. On this day and several other days, owing to the extent of the journey, dinner, with the deputation, was out of the question. Mr. Flanders, the minister lately come to Eye, occupied the chair at the public meeting; which was addressed, besides the deputation, by brethren Bayne of Stradbroke, and our brother Lewis of Diss. As many persons crowded into the meeting-house as it would contain; and, though numbers had to travel several miles after the close of the meeting, none appeared anxious to depart; all appeared, on this gratifying occasion, to be of one heart and of one mind, and cheerfully contributed of their substance to promote the cause of Christ.

On Saturday 19th, the deputation separated, that they might preach in different places the following day. One of them preaching at Stokeash, found a letter in the pulpit informing him that the money it contained, 8s. 8d., was the amount of rewards given to the children of the Sunday-school, at the rate of one halfpenny for every six verses of the Scriptures, which they committed to memory in a given time; with an understanding that it was to be presented to the Jubilee Fund. One of the girls repeated 134 verses; and one of the boys 119. The whole number of verses committed to memory was, 1202. The deputation appointed to re assemble at Grundisburgh, on Monday the 21st. Amidst a somewhat distant and scattered population, upon an elevation, stands the Baptist Meeting-house at Grundisburgh; where perhaps usually a congregation of nearly a thousand persons attend on the Lord's day. In this place the public meeting was held on the evening of the day in question. At three o'clock in the afternoon brother Elven gave an earnest and affectionate address to the Sunday-school children; and at four o'clock a large number of persons assembled in the chapel and vestry, to take tea. Before six o'clock, the time of commencing the business of the evening, the entire of the chapel was overfull; it was

thought there were 1300 persons present: Mr. Lacey, a respected deacon of the church at Stoke, Ipswich, was called to the chair, and the resolutions were moved and seconded by two Independent ministers from Woodbridge, (one of whom, with fraternal kindness, had lent his pulpit on the preceding evening to one of the deputation, to plead the cause of missions) and several of the other brethren who were present on this interesting occasion. The flight of time, however, was too rapid to admit one or two, who had kindly engaged to assist at this meeting, to lift up their approving voice in favour of the object for which it was convened. It was considerably after ten o'clock before the large assembly broke up; and even then, numbers appeared in no haste to depart.

Tuesday the 22nd, the deputation proceeded to Aldborough, which they did not reach until five o'clock P. M. They had in this, and the subsequent part of their journey, much reason to regret the absence of Dr. Prince, especially having been compelled to leave him at Grundisburgh, much indisposed, under the affectionate care, however, of his beloved associate, Mrs. Prince. Brother Matthews, pastor of the baptist church at Aldborough presided at the public meeting, where, in addition to the deputation, the claims of the jubilee were zealously advocated by brother Aldis of Aldaingham, and brother Brown of Friston. The lamented absence of Dr. Prince, was, in no considerable degree, supplied in this and the two succeeding meetings, by the very efficient manner in which he was represented by brother Elven. At this place the chapel is not large; it was well filled, and an excellent spirit appeared to prevail.

Wednesday the 23rd was appointed for the meeting at Beccles; at which place the deputation arrived at three o'clock P. M., and were received and entertained with fraternal affection by brother Wright, the esteemed pastor of the baptist church in that town. At the tea table of one of his kind friends, they were joined by the Independent minister of the place, who had liberally granted the use of his commodious place of worship for the public meeting, and who also took part in its proceedings. Mr. Wright was requested to preside, and in an opening address, remarkable for its force and perspicuity, gave a most beneficial tone to the meeting. Brother Puntis, of Norwich, by his presence and address at this meeting, rendered much assistance to the deputation: the outline which he sketched of the history of the mission, while it was well received by all, must have been full of information to the greatest part of the persons

assembled. This meeting, though not so crowded as most of the others, yet was well attended; and the collection, as in every instance, was made from pew to pew when the meeting was approaching the conclusion. The friends at Beccles appeared to enter heartily into the object and views of the deputation, and the public meeting seemed to communicate additional cordiality and interest to the welcome they had previously received.

Thursday the 24th the deputation was expected at Horham. Although they left Beccles immediately after breakfast, owing to the distance, crossroads, and numerous hills, they did not reach Horham, until the people were beginning to assemble for the public meeting. Within the walls of the chapel, which seemed to stand almost isolated, and remote from neighbourhood, there were not fewer than 700 persons. Our venerable brother, the pastor of the church, opened the meeting with reading and prayer, and brother Collins took the chair at the request of the friends, and introduced the business of the evening by an appropriate prefatory address. Brother Bayne's statements concerning India at this meeting, were affectingly impressive; and told strongly upon the feelings of the assembly; and though the meeting did not terminate till the usual hour, so much was the attention engaged, that some, both here and elsewhere, expressed their regret that the meeting was not more protracted.

With the meeting at Horham the commission of the deputation closed. The next day, Friday the 25th, they returned to Ipswich; where having, during rather an extended tour, been privileged with so much fraternal and Christian intercourse, they could not separate to their respective home-duties, without some feeling of affectionate regret.

This brief account of the proceedings of the Suffolk deputation must not be permitted to close, without gratefully acknowledging that merciful protection afforded throughout the journey; which, except the indisposition of Dr. Prince, did not suffer one painful incident to occur. Many thanks are due to the Christian friends where the meetings were successively held, for the kind reception and hospitable entertainment afforded to the individual members of the deputation. Nor must the active zeal and skilful arrangements of brethren Collins and Elven, the secretaries of the district, be passed over in silence, to whom must be ascribed the comfort with which the deputation proceeded from the commencement to the close of their journey; the correctness with which every appointment was made, and the punctuality with which every engagement was fulfilled.

Mrs. Harris and her family from Ceylon have arrived in safety. We are happy to add that Mrs. Harris's health is improved.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, July 4, August 16, September 16, Oct. 17; Rev. J. Wenger, Feb. 15, July 4, Sep. 16, Oct. 3; Rev. W. W. Evans, July 3, Sep. 15, Oct. 17; Rev. G. Pearce, Sep. 14, Oct. 17; J. C. Page, Sep. 16.—Entally, Rev. G. Small, June 4, August 8.—Patna, Rev. H. Reddy, July 1.—Monghyr, Rev. J. Parsons, June 22, Sep. 8; Rev. J. Lawrence, July 27, Oct. 13.—Sewry, Rev. J. Williamson, March 1, Oct. 10.—Howrah, Rev. T. Morgan, (no date, received Dec. 9).

CEYLON.—Colombo, Rev. E. Daniel, June 28, July 26, Sep. 20; C. Elliott, Esq., August 13.—Kandy, Rev. J. Harris, June 30, Aug. 8, Oct. 18; Rev. C. C. Dawson, June 3, Oct. 15.

SAMARANG.—Rev. Gotlieb Bruckner, June 23, July 1.

WEST INDIES.

JAMAICA.—Kingston, Rev. J. H. Wood, Aug. 5, Oct. 10; Rev. J. Davis, May 30; Rev. S. Oughton, July 20, Aug. 24, Oct. 6; E. Barrett, March 8.—Port Maria, Rev. D. Day, July 1, Sep. 6 and 20, Nov. 1.—Jericcho, Rev. J. Merrick, Sep. 5 (on his passage to England).—Fuller's Field, Rev. W. Hume, Oct. 5.—Mandeville, Rev. J. Wilson, July 19, Aug. 3, Sep. 19, Oct. 15.—Salter's Hill, Rev. W. Dendy, June 29, July 6.—Bethsephil, Mrs. Baylis, July 2; Rev. Thomas Pickton, July 4, Aug. 22, Oct. 3.—Annotta Bay, Rev. W. Lloyd, Nov. 1.—Old Harbour, Rev. H. C. Taylor, July 5.—Falmouth, Rev. W. Knibb, Aug. 5, 6, 10,

and 22, Sep. 18, Oct. 14 and 16, Nov. 1 (two letters); Rev. E. Hewett, (from Kingston) Aug. 6, (from Stewart Town) Aug. 18.—Waldensia, Rev. J. E. Henderson, Sep. 14.—Manchioneal, Rev. J. Kingdon, July 6.—Lucea, Rev. E. J. Francies, July 19, Aug. 22, and 24.—Ebony Grove, Rev. J. Reid, Nov. 1.—Gurney's Mount, Rev. E. Woolley, July 19, Aug. 6, (from Stewart Town) Aug. 18, Sep. 6.—Montego Bay, Rev. T. Burchell and others, (from Falmouth) August 19.—Rio Bueno, Rev. P. H. Cornford, (from Montego Bay) Sep. 5; Rev. B. B. Dexter, Oct. 14.—Brown's Town, Rev. J. Clark, August 6, Sep. 6, October —.—Savanna-la-Mar, Rev. J. Hutchins, Sep. 5.—St. Ann's Bay, Rev. T. F. Abbott, (from Stewart Town, two letters) Aug. 18, Sep. 5.—Ocho Rios, Rev. B. Millard, Aug. 19.—Bethsalem, Rev. J. May, (from Falmouth) Aug. 19, and 31.

BAHAMAS.—Nassau, Rev. H. Capern, July 11, Sep. 1 and 3, Nov. 3.—Turk's Island, Rev. W. Littlewood, June 17, Aug. 3, Sep. 8, Oct. 10.

HONDURAS.—Belize, Rev. A. Henderson, July 1, Sep. 16 and 17.

WESTERN AFRICA.—Fernando Po, Clarence, Dr. Prince, Jan. 24; Joseph Wilson and others, Feb. 2; T. Sturgeon, Feb. 28, March 1 and 4, June 23, 25, and 28, Sep. 17; Rev. John Clarke, July 4 and 20 (from Jamaica).

SOUTH AFRICA.—Rev. G. Aveline, July 29.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to Miss Selina Spurgin and friends at Langham, for a box of clothes, haberdashery, and books, for Western Africa; to Mr. Harrison, for hymn-books, for the Rev. W. Roycroft, on his leaving for the Bahamas; to the British and Foreign School Society, for a case of school materials, for the Rev. S. Oughton; to Mrs. Wheldon and ladies at Scarborough, for a case of useful and fancy articles, for the Rev. W. Knibb; to friends at places unknown, for two parcels for the Rev. J. Merrick; to Mrs. M. H. Hopkins, Bridgnorth, for a parcel of clothing, &c., for the mission; and to Annabell Henderson, Kingsland, for Cookson's Bible, for J. W. Christian, Fernando Po.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of November, 1842.

Annual Subscription.			Lydney.....			SHROPSHIRE.						
Marten, Mrs. R. H.....	1	1	0	Painswick	0	13	10	Oswestry	7	3	4	
Donations.			Shepscomb.....	0	7	0	Wellington	25	0	0		
A. Z.....	5	0	0	Shortwood	29	12	0					
Country Friend.....	3	0	0	Do. for School in Ceylon	8	0	0	SUFFOLK.				
Halford, J. F., Esq., Dal-	10	10	0	Slimbridge	1	10	11	Ipswich	53	18	0	
Ladies' Central Negroes'				Do. for Africa	0	7	6					
Friend Society, for Ja-	10	0	0	Stroud.....	21	14	8	YORKSHIRE.				
maica Schools.....				Tetbury	1	0	0	Bedale.....	6	6	0	
Manfield, W., Esq., by	10	0	0	Thornbury	17	12	0	Boro'bridge & Dishforth	41	6	0	
Jos. Gutteridge, Esq.				Uley, by Rev. J. Eyres.	2	11	9	Hull, on account	11	15	0	
			Woodchester.....	4	8	0	Masham	6	6	0		
			Wootton.....	17	10	0	Ripon	4	2	6		
						155	13	9				
			Ack. before & Expenses			111	2	0	NORTH WALES			
						44	11	9	Cefn Maur	2	10	9
			HAMPSHIRE.						Conway	0	8	0
			Andover	25	7	0	Llandudno	2	0	0		
			Beaulieu.....	8	2	6	Llanellian	1	10	6		
			HEREFORDSHIRE.						Llangollen	8	3	6
			Gorsley	6	3	11	Llansaintfraid	0	10	0		
			Lay's Hill	1	2	6	Ruthin	4	15	6		
			Leominster	7	0	0				SOUTH WALES.		
			Ross	6	11	1	Bethel.....	4	1	0		
			Ryeford	5	9	11	Cardiff, on account	50	0	0		
			Withington, by Miss E.				CARDIGANSHIRE, &c., by					
			Henley	1	0	0	Rev. D. Rees, on acct.	60	0	0		
			KENT.			Croisjoch	2	2	3			
			Town Malling	14	14	1	GLAMORGANSHIRE, by					
			LANCASHIRE.			Rev. J. James, on acct.	15	0	0			
			Sabden—				Hermon	4	0	5		
			Foster, George, Esq.				Jabez	5	1	0		
			(annual sub.).....	50	0	0	Merthyr Tydvil.....	36	3	0		
			NORTHAMPTONSHIRE.						IRELAND.			
			Clipstone	6	0	0	Abbeyliex	1	5	4		
			Kettering—				Athlone	1	18	6		
			Rev. T. Toller's	2	0	0	Clonmel	1	0	0		
			Spratton	4	11	10	Ferbano	1	15	6		
			NORTHUMBERLAND.			Fermoy	1	0	0			
			Newcastle—				Limerick	6	1	4		
			Rev. R. Banks's	1	7	7	Parsonstown	3	12	6		
			By Rev. P. J. Saffery	110	16	10	Ross	1	19	0		
			OXFORDSHIRE.			Waterharn	6	7	6			
			Oxford—				Do. for Schools	1	1	0		
			Mrs. Bartlett, for Africa	1	0	0						

Mr. Angus acknowledges, with the thanks of the Committee, £10 from "An undeserving man on whom God has heaped many favours," for the Jubilee Fund.

Collections on the 2nd of October in Edinburgh, acknowledged in the last Herald as for the Jubilee Fund, ought to have been acknowledged as for Translations.

CONTRIBUTIONS

Received for the JUBILEE FUND to the 14th of December, 1842.

Other donations have been kindly promised, and collections are now making in various parts of the country, but those sums only which have been actually paid are included in this list. Contributions hereafter received will be acknowledged in the Herald, and a complete list will appear in the Annual Report.

Collections, Donations, &c.

	£	s.	d.		£	s.	d.		£	s.	d.
Collection at Finsbury Chapel on the departure of Rev. W. Knibb	43	1	11	Gurney, W. B., Esq.	1000	0	0	Vines, Miss.....	0	15	0
COLLECTIONS AT THE JUBILEE MEETINGS IN LONDON, 11TH, 12TH, AND 13TH OF OCTOBER.				Gurney, Joseph, Esq.	100	0	0	Artillery Street—			
Exeter Hall Meeting	93	13	8	Gurney, Thos, Esq....	50	0	0	Rev. D. Moyle			
Finsbury Chapel, do.	33	14	6	Gurney, Miss	4	0	0	Collection	2	11	0
Do., Juvenile do.	9	0	7	Hanson, Joseph, Esq.	50	0	0	Collected by			
Finsbury Chapel, after Sermon by Rev. J. Atworth, A.M.....	20	9	4	Hanson, Miss A.....	1	0	0	Edgehill, Miss	0	16	6
London Tavern, after Lecture by Dr. J. P. Smith.....	7	12	3	Hatchard, Mr. J. G..	10	10	0	Williams, Miss.....	1	0	0
Ditto, after Breakfast	2	5	0	Head, Miss	5	0	0	Wilkin, Miss M. J...	1	1	4
Surrey Chapel, after Sermon by Rev. Dr. Carson	34	16	0	Keightley, Mrs.	5	0	0		4	7	6
DONATIONS.				Kemp, G. T., Esq. ...	50	0	0	Battersea—			
A Friend	1	1	0	Jones, Mr. Charles...	5	0	0	Rev. I. M Soule .			
A Friend	1	0	0	Lawrence, Miss E....	10	10	0	Davies, Miss E.....	5	0	0
A Friend (D.), by Mr. Hatchard.....	0	10	0	Marlborough, Mr....	52	10	0	Soule, Rev. I. M.	50	0	0
A Friend, S.M. 8800.	10	0	0	Marlborough, Mrs....	21	0	0	Tritton, J., Esq.....	250	0	0
A Wesleyan Friend..	3	3	0	Morris, Richard, Esq.	5	0	0	Tritton, Mrs. & Miss.	100	0	0
A Small Contribution from an obscure Friend	1	0	0	Murch, Rev Dr.....	50	0	0	Sunday Sch. Teachers and Children	5	0	0
A Family Contribution, by Rev. G. Pritchard	10	2	6	Nash, W. W., Esq....	21	0	0		410	0	0
An Undeserving Man, on whom God has heaped many favours	10	0	0	Nash, Mrs. W. W....	50	0	0	Blandford Street—			
Allen, J. H., Esq.	50	0	0	Nicholl, Lieut-Col...	1	0	0	Rev. W. B. Bowes :			
Angus, Rev. Joseph, half of £50.	25	0	0	Oliver, Mr. James ...	10	10	0	Collection	21	4	4
Baptist Magazine, Publishers of.....	10	0	0	Payne, Mrs., Penton Place	20	0	0	Keyes, Mrs. G. T., for Theological Institution	10	10	0
Benham, J. L., Esq..	100	0	0	Do., Mission. Box.	1	13	1	Williams, Sir James.	10	10	0
Bigwood, Mr.	0	10	0	Pewtress, Messrs. & Co.	50	0	0	Williams, Lady....	5	5	0
Bonsfield, J., Esq. ...	100	0	0	Poole, Moses, Esq....	5	5	0	Williams, Master A...	1	1	0
Bonsfield, Mrs. W...	5	5	0	Pontifex, Mr.	5	0	0	Williams, Master J.C.	1	1	0
Burks, Mrs.	20	0	0	Packer, Mr., Walworth.....	5	0	0		49	11	4
Burks, Miss	5	0	0	Q.H. 28531	5	0	0	Brixton Hill—			
Burks, Miss Jane....	5	0	0	Rippon, Mrs.	10	0	0	Rev. John Hunt :			
Burns, Rev. J.....	2	0	0	Roberts, N., Esq.....	26	5	0	Collection	16	1	2
Buxton, Sir T. P., Bart., for Africa...	50	0	0	Smith, W. L., Esq....	50	0	0	Brixton Hill, Salem Chapel—			
Cosens, William, Esq.	100	0	0	Smith, Mr. J. J.....	25	0	0	Collection, &c.	7	0	0
Daniel, Mr. James...	5	0	0	Smith, Rev. T., and Mrs. Smith	2	0	0	Jamaica Row, Bermondsey—			
Davies, Mrs., Walthamstow ...	5	0	0	Smith, Miss M. E....	1	1	0	Collection	1	11	6
F. S.	1	0	0	Steane, Rev. Dr., part of £100.	50	0	0	Collected by			
French, Mr.....	5	0	0	Steinkopff, Rev. Dr..	5	0	0	Dovey, Master	0	8	0
Gouldsmith, Mrs. ...	50	0	0	Thompson, H., Esq..	10	10	0	Jackson, Mrs.....	0	3	0
Groser, Rev. W.....	1	1	0	Tosswill, C. S., Esq..	50	0	0	Newberry, Miss	0	11	0
Gurney, Hon. Baron.	50	0	0	Do., for Miss Vessel	5	0	0	Taylor, Mrs.	0	10	6
				Townley, Rev. H....	5	0	0		3	4	0
				Vines, C., Esq.....	25	0	0	Brompton—			
				Vines, Joshua, Esq..	10	0	0	Rev. W. Barnes :			
				Wallis, Rev. Joseph, and Mrs. Wallis...	5	0	0	Collection	6	6	0
				Wills, Miss	20	0	0	Sunday School	0	17	6
				Wilson, Mrs. Broadley	20	0	0	Collected by			
				Collected by				Holliday, Miss	0	9	6
				Banbury, Miss.....	0	6	0				
				Barfoot, Mrs.	3	0	0				
				Bird, Mr.	2	4	0				
				Bird, Mr. J., Harefield	0	6	5				
				Gurney, Master W...	0	8	0				
				Harnden, Miss.	0	5	0				
				Jubilee Offering, by E. Cordwell.....	0	8	7				
				Phillips, Mr. Joseph.	2	17	6				
				Smith, Mrs. Thomas.	1	0	10				
				Thomas, Mr. Joseph	4	1	0				
				Thomas, Mr. Alfred.	0	16	0				

	£	s.	d.		£	s.	d.		£	s.	d.
Shaw, Ann.....	0	6	0	Johnson, Miss.....	1	8	0	Cox, Rev. F. A., D.D.,			
Shin, Miss.....	0	8	0	Luke, Miss.....	1	18	0	L.D.,.....	50	0	0
	8	7	0	Morgan, Miss E.....	5	15	0	Davis, Mr. George.....	5	0	0
Charles St., Lisson Grove—				Tyrrell, Miss.....	1	19	3	Dupree, Mr.....	20	0	0
Rev. J. Stevenson;				Tebbutts, Mr.....	0	10	0	Ellwood, Mr.....	1	0	0
Collection.....	2	10	0	Rix, Mr.....	0	6	6	Friend, by Dr. Cox.....	2	2	0
Chelsea, Paradise Chapel—				Woolley, Miss R. M.....	4	8	6	Friend, by ditto.....	30	0	0
Rev. George Hall:				Other Cards.....	3	0	0	Garland, Mr.....	0	16	6
Collection.....	5	17	0		93	18	9	Hoby, Mrs.....	1	6	6
Cards.....	3	13	0	Deptford—				Huxtable, Mr.....	6	0	0
Keighley, Mr.....	1	1	0	Rev. J. Kingsford:				Jones, Mrs.....	2	2	0
Sherrett, Mr.....	100	0	0	Collection.....	3	15	0	J. V.....	3	0	0
	110	11	0	Eagle Street—				Knox, Mrs.....	1	1	6
Church Street—				Rev. R. W. Overbury:				Lantley, Mr.....	5	0	0
Rev. G. Cole				Collections.....	20	7	0	Lantley, Mr J., jun.....	2	2	0
Walkden, Mr. J.....	50	0	0	Bailey, Mr.....	5	0	0	Martin, Mr.....	1	1	6
Sunday School.....	0	10	9	Bailey Miss.....	5	0	0	Martin, Mr. H.....	0	10	0
	50	10	9	Brunier, Miss.....	1	10	0	Martin, Mrs. H.....	0	10	0
Camberwell—				Barston Mr.....	2	2	6	Medley, Mr.....	5	0	0
Rev. Dr. Steane:				Cardy, Mrs.....	3	3	0	Medley, Miss.....	0	16	6
Collection.....	54	18	9	Cartwright, Mr.....	100	0	0	Meen, Mr Joseph.....	1	1	0
Girls' Sunday School.....	1	2	6	Craasweller, H. Esq.....	50	0	0	M. N.....	1	0	0
Fancy Sale, by Miss				Gibson, Mr.....	1	0	0	Nichols, Miss.....	0	10	0
A. M. Hanson and				Merrett Mr.....	20	0	0	Ovenden, G., Esq.....	1	1	0
Misses J. & R. Raw-				Neale, Mr.....	5	0	0	Oxley, Dr.....	2	3	0
lings, for Africa.....	5	10	0	Parker, Mr.....	3	0	0	Rabin, Rev J.....	0	10	0
Cave, Mr A., and his				Penny Miss.....	1	5	0	Rayner, Mr.....	1	1	0
Class.....	2	2	0	Overbury, Rev R. W.....	5	0	0	Reed, Rev Andrew,			
A Friend.....	10	0	0	Shoveller, Mr W.....	10	0	0	jun.....	0	10	0
Hepburn, Miss Isabella.....	1	0	0	Varney, Mrs.....	1	0	0	Rolls, Mrs.....	1	1	6
Hepburn, Miss Amelia.....	1	0	0	Whitney, Mr George.....	2	0	0	Smith, B., Esq.....	5	0	0
Freeman, Mr.....	5	5	0	Collected by				Smith, Mrs.....	2	2	0
Millar, Mr W. H.....	5	0	0	Aldridge, Mrs.....	1	3	0	Thank Offering, by			
Marten, the Misses.....	0	15	0	Burgess, Mrs.....	0	11	0	Dr Cox.....	1	0	6
Mullins, Mrs.....	1	1	0	Brunier, Miss.....	0	11	6	Tomes, Mrs.....	0	10	6
Do., for Africa.....	1	0	0	Bailey, Miss S.....	3	5	6	Two Friends, by Dr.			
Tanner, Mrs.....	1	0	0	Craasweller, Mr H.....	1	16	6	Cox.....	2	0	6
Young, Mr.....	5	0	0	Dawse Miss.....	0	11	0	Walker, W. Esq., by			
Young, Mr. T., jun.....	5	5	0	Humphreys, Mrs.....	0	17	10	Miss Vines.....	1	6	0
Savell, Miss.....	1	0	0	Hogben, Miss.....	0	5	0	Waters, Mrs.....	5	0	0
Collected by				Hockey, Mr.....	0	19	0	Webb, Mr John, jun.	1	0	6
Miller Esther.....	1	17	0	Merrett, Miss.....	2	5	0	White, Mr.....	3	3	0
Rawlings, Miss S. L.....	1	8	6	Overbury, Mrs.....	0	10	7	Z., by Dr Cox.....	5	0	6
Collected for Mis-				Rogers, Miss.....	3	2	5	Cards by			
sionary Fund, by the				Smith, Miss.....	0	12	3	Askey Mrs.....	3	10	6
Misses Barber, Jack-				Shoveller, Miss.....	1	7	6	Bottomley, Miss.....	0	8	6
son, Rawlings, E. and				Shoveller, Mr. John.....	1	15	0	Hoare, Mr.....	1	2	6
J. Southgate, Marten,				Wilson, Miss.....	0	16	8	Huxtable, Mr. A.....	0	19	6
Cox, Turvey, Pewtress,				Whiting, Miss.....	1	2	0	Meen, Mrs J. A.....	2	7	6
Baynes, Percival, Ben-				Sabbath School Chil-				Merry, Mrs.....	1	12	6
zhin, James, Hanson,				dren.....	0	2	4	Nicholson, Miss.....	0	18	6
E. Benthin, & Savell.....					257	14	7	Rust, Miss M. J., (2			
Agutter, Mrs.....	0	10	0	Potter Lane—				cards.....	4	12	6
Griffiths, Mrs.....	0	10	0	Rev. O. Clarke:				Simmonds, Miss.....	1	4	6
Freeman, Mr. J.....	1	0	0	Collection.....	1	15	0	Steers, Miss.....	1	1	0
Nash, Mrs.....	3	0	0	Collected by				Taylor, Miss.....	0	10	0
Smith W. L., Esq.....	1	0	0	Clarke, Miss.....	1	4	0	Smaller Donations.	0	13	0
Smith, Mrs. J. J.....	0	10	0	Thompson, Miss.....	0	10	0	For African Mission.			
Smaller Sums.....	17	0	0		3	9	0	Fletcher, Mrs.....	1	0	0
	128	14	9	Hackney—				Smith Mrs.....	2	2	0
Devonshire Square—				Collections at Public				Cards by			
Rev. J. H. Hinton, M.A.:				Meetings.....	40	17	7	Allen, Miss C.....	0	15	0
Collection.....	19	18	6	Profits of Tea Meeting.....	2	16	3	Askey, Mrs.....	0	16	0
Donations, &c.....	48	11	0	Allard, Mr.....	2	2	0	Booth, Miss.....	2	4	6
Collected by				Appleton, Mr Henry.....	0	10	0	Bottomley, Miss.....	0	13	0
Bentley, Miss.....	1	7	0	Arnold, Mr.....	0	10	0	Burch, Miss.....	0	6	0
Crowe, Miss.....	1	11	0	Askey, Mrs.....	2	2	0	Clibbens, Mrs.....	0	19	6
Crow, Mr.....	2	10	0	Avery, Mr.....	1	0	0	Clington, Mr.....	0	2	6
Hatheray, Miss.....	0	6	0	Black, Mr.....	0	10	0	Cox, Mrs.....	4	5	6
Hadden, Miss.....	0	10	0	Collins, W., Esq.....	52	10	0	Crisp, Miss.....	0	16	0
				Cotton, Mr.....	10	0	0	Dickens, Mr.....	0	8	6
				Cotton, Mr. F., jun.....	5	0	6	Dupree, Miss.....	1	2	0

	£	s.	d.		£	s.	d.		£	s.	d.
Bayner, Mr.	1	7	0	Smith, Mr. James, &				Matthews, Miss Jane	0	19	4
Bayner, Mr. E.	1	0	0	family	2	10	0	Perkins, Master H.	0	10	0
Reader, Miss	0	8	0	Sunday School	4	10	0	Pryce, Miss—			
Reader, Miss	0	8	0	Watts, Miss, (Birth-				A Friend.	0	10	0
Sayer, Mrs.	0	8	0	day Present)	1	0	0	Small Sums	0	10	0
Shortman, Miss	2	10	0	Collected by Miss Clo-				Pierce, Miss Harriet	0	2	0
Simmonds, Miss	0	13	8	ver.	0	16	0	Pretty Miss Louisa	0	6	8
Steele, Miss	0	17	0					Page, Mr. William	0	11	6
Taylor, Miss	0	13	0					Read, Miss Maria	0	3	0
Vane, Miss	2	6	0					Spracklin, Mr. R.	1	8	8
Wagstaff, Mr.	0	7	0					Thomas, Mr. John	0	10	0
	353	9	10	Mase Pond—				Thorne, Miss Esther	1	12	0
				Rev. J. Aldis:				Valle, Mr. George	0	10	0
				Collection	16	7	5		90	18	7
				Deedy, Mrs.	1	0	0				
				Pisher, Mr.	1	0	0				
				Gillman, W., Esq.	20	0	0				
				Boxes	0	15	5				
				Collected by							
				Butterworth, Mr. J. C.							
				Butterworth, Mr. B.	0	0	0				
				Butterworth, the Miners							
				Belshaw, Mr.	0	0	0				
				Matthews, Mrs.	0	10	0				
				Rutt, Mr. G.	0	10	0				
				Small Sums	0	10	0				
				Ford, Mr. Henry	0	10	6				
				Easty, Mr. William	1	0	0				
				Boddone, Mr. G.							
				A Friend	0	10	0				
				Fox, C., Esq.	5	0	0				
				Whimper Mr.	0	10	0				
				Small Sums	1	10	0				
				Matthews, Mr. F.	0	10	0				
				Perkins, Master H.	0	10	0				
				Hellier, Mr.							
				B. C.	0	10	0				
				Hellier, Mr.	1	0	0				
				Hellier, Mrs.	1	0	0				
				Palmer, Mrs.	1	1	0				
				J. W.	0	10	0				
				J. D.	0	10	0				
				Small Sums	0	11	0				
				Easty, Mr. John							
				Corderoy, Mr. John	0	10	0				
				Corderoy, Mr. E.	0	10	0				
				Easty, Mr. John	1	0	0				
				Small Sums	0	12	6				
				Brown, Miss Emma							
				Brown, Mr. J.	1	1	0				
				Small Sums	0	7	6				
				Burle, Miss							
				A Friend	2	0	0				
				Burle, Mr. C.	1	1	0				
				J. H.	1	1	0				
				J. B.	0	10	0				
				Small Sums	0	10	0				
				Bass, Miss Sarah	0	10	6				
				Aldis, Mrs.							
				Aldis, Rev. John	1	0	0				
				Aldis, L.	0	10	0				
				Small Sums	0	1	6				
				Clark, Miss Esther	0	13	10				
				Clark, Miss Hephzibah	0	3	8				
				Carter, Miss Elizabeth							
				Pryce, Miss	0	10	0				
				Small Sums	2	5	6				
				Davis, Mr. John	0	18	6				
				Evans, Miss Jane	0	6	10				
				Pisher, Miss Rachel							
				Pisher, Mr. W.	0	10	0				
				Pisher, Mrs. W.	0	10	0				
				R. S. F.	0	16	0				
				Stoane, Mr.	0	10	0				
				Small Sums	2	14	0				
				Freeman Miss Martha	0	7	8				
				Pisher, N. and H.	0	17	0				
				Hanks, Mr. William	0	13	6				
				Heath, Master H.	1	4	6				
				Hellier, Miss Sophia	0	5	9				
				Hellier, Miss Mary	0	8	8				
				Hitchcock, Miss M.	0	3	0				
				Laker, Miss							
				Coxhead, Mr., son.	1	0	0				
				Small Sums	0	14	0				
				</							

Shakespeare's Walk—		Lampert, Mrs.		Bedford—	
Rev. T. Moore:		North Street, Girls'		Rev. T. King's:	
Collection, &c.	11 5 0	School		Collection	5 5 7
Shoreditch, Providence Chapel—		Sums under 10s. . .		Contributions	25 0 0
Rev. W. Miall:		Collected by Miss			30 5 7
Collections... ..		Norton			
Atwell, Mr	0 10 0	27 17 4		Biggleswade—	
Cubitt, Mr	0 10 0	Walworth, Lion Street—		Rev. S. Kent:	
Small Sums... ..	0 7 6	Rev. S. Green:		Collections... ..	27 16 7
Collected by Cards ...	13 11 11	Sunday School... ..		Collection at Roston ..	9 0 1
	21 10 6	Watson and Sons,		Do., at Wilken	1 13 11
Shoreditch, Ebenezer Chapel—		Messrs.		A Friend by Rev S.	2 2 6
Rev. W. Massingham:		Collected by		Kent	4 0 0
Collected by Mr. Mas-		French, Mr		Four Friends, by ditto	2 0 0
singham... ..		Pink, Mr Bennet		A Friend, by Mr. Pe-	2 0 0
	1 5 0	Bugby, Mr.		chey	1 0 0
Sponcer Place—		Payne, Miss		A Friend, by Mr Con-	1 0 0
Rev. J. Peacock:		Watson, Miss		der	1 0 0
Collections... ..		47 19 3		Two Friends, by Mr.	1 0 0
Sunday School	4 19 6	Walworth, Horsley Street—		H. Foster	1 0 0
Collecting Cards... ..	5 3 7	Rev. Mr. Lemaire:		Poster, John, Esq. ...	205 0 0
Profits of Tea Meeting	7 1 6	Collection		Poster, Mr Blyth.....	50 0 0
Edwards, Mr.	1 0 0	Sunday School		Hall Mrs.	50 0 0
Harrison, Mr.	1 0 0	Burrough, Miss .. .		Malden, Mrs.	5 0 0
J. A. S.	5 0 0	10 14 3		Pechey, Mr Richard..	5 0 0
Norton, Rev. W.	1 0 0	Walworth, East Lane—		Sunday School Chil-	2 0 0
Anonymous	1 1 0	Collected by Mr. Bland		droen.....	2 0 0
Small Sums	0 17 6	School, by Miss Higga			375 13 1
	36 15 1	2 10 3		Blunham—	
Staines—		Westminster, Romney St.—		Rev. C. Morrell	
Collection, &c.		Rev. R. H. Hammond:		Collection	1 14 6
	8 10 0	Collection, &c.		Sunday School	1 0 0
Tottenham—		2 7 6			2 15 0
Rev. J. J. Davies:		BARNBOROUGH.		Dunstable—	
Collections.....	33 4 4	Amphill—		Rev. D. Gould	
Baylis, John, Esq.	30 0 0	Contributions		Collections.....	26 18 6
Baylis, Mr. John	10 0 0	1 9 0		Sunday School Chil-	4 1 0
Baylis, Mr James	10 0 0	Bedford—		droen	4 1 0
Davies, Rev. J. J.	13 3 6	Collection, Old Meet-		Ditto, Teachers.	1 17 4
Davies, Milton	1 0 0	ing		A B.	5 0 0
Henchman, Mr	1 1 6	Ditto		Batchelor, Mrs. W. ...	5 0 0
Warrington, James,	5 0 0	Baugh, Mr E.		Bennett, Mr.	1 0 0
Esq.	5 0 0	Bedford Total Absti-		C. D.	0 10 0
Young Friend, for	0 10 0	nence Society		Chambers, Mrs.	5 0 0
Africa.....	0 10 0	Braugh, Mr.		Chambers, Mrs.	5 0 0
Collected by		Bur, Mrs.		Chambers, Mr W.	0 10 0
Adcock, E.	0 13 0	Carling, Mr		Chambers, Mr. J.	0 10 0
Andrews, Miss	0 3 0	Chapman, Mr.		Chambers, Miss	0 10 0
Baker, A.	0 9 2	Chapman, Mrs.		Chambers, Miss S.	0 10 0
Baylis, Master James	1 1 0	Crockford, Mrs.		Chambers, Miss A.	0 10 0
Baylis, Miss	1 0 0	Friend		Collings, Mr	1 0 0
Beaton, Mr.	0 17 0	Gale, Mr		E. F.	0 5 0
Bone, B.	0 11 8	Gutteridge, Mrs. R.		Gutteridge, R., Esq. ...	50 0 0
Chapman, H.	0 8 0	Isitt, Mr.		Gutteridge, Mrs.	4 0 0
Davies, Mrs.	3 13 0	Jakes, Mrs.		Gutteridge, Mr J.	10 0 0
Davies, Milton.....	5 3 0	Kilpin, Mr.		Gutteridge, Mrs. J.	2 0 0
Hackwell, S.	0 10 2	Lilburn, Mr. T.		Gutteridge, Mr M.	5 0 0
Holgate Mary A.	0 11 0	Lilly, Mrs.		Gutteridge, Miss	1 0 0
Holgate, Maria	0 7 0	Love, Mr George ..		Gutteridge, Miss C. ...	1 0 0
Gibbons, E.	0 9 0	Member of the Church		Gutteridge, Miss M. A.	1 0 0
Norton, C.	0 2 8	at Nottingham.		Gutteridge, Miss J.	1 0 0
Perkins, Miss	0 5 0	Metcalf, Mr C. Jun.		Gutteridge, Master R. ...	0 10 0
Upton, Miss	0 7 0	Peck, Mr. Thomas ...		Gutteridge, Master M. ...	0 10 0
	121 8 10	Pratt, Mr. W.		Gutteridge, Miss R. S.	1 1 0
Trinity Chapel—		Pratt, Miss Eliza....		Harris, Mr and Mrs.	1 0 0
Rev. B. Lewis		Rose, Mr.		of Northampton ..	1 0 0
For Africa.		White, Mr.		Jardine, Mr W.	0 11 0
A Friend.	0 10 0	Sums under 10s.		Masters, Mr J.	5 0 0
Giles, C., Esq.	2 2 0	71 11 3		M. A. C.	0 5 0
Hill, Mrs.	0 10 0			Osborn, Mr G.	1 0 0
Lewis, Rev. B.	2 2 0			Queenborough, Miss ..	2 0 0
Lampert, W., Esq.	10 0 0			Willis, Mrs. W.	5 0 0

	£	s.	d.		£	s.	d.		£	s.	d.
Keynes—				Buckingham—				Stony Stratford—			
Collection	2	9	0	Rev. W. H. Carryer:				Rev. E. L. Forster			
Sunday School	6	11	0	Contributions	10	0	0	Collection	4	4	6
	3	0	0					Tea Meeting	4	0	0
Lighton Buzzard—				Chesham—				Sunday School Teach-	2	2	3
Rev. E. Adey:				Rev. W. Payne:				ers and Children ...	5	0	0
Collections, &c.	30	1	2	Collection	37	0	10	A Friend	0	10	0
				Over, Mr. S.	5	0	0	A Friend	5	0	0
Laton—				Howard, Mr. & Mrs.	1	1	0	Cox, John, Esq., for	5	0	0
Tranter, Mrs.	1	0	0	Thomas	1	0	0	Africa	1	10	0
Small Sums	0	5	0	Payne, Rev. W.	3	3	0	Brooke, Mr.	1	0	0
	1	5	0	Tomlin, Rev. W.	0	10	0	Hancock, The Misses,	1	0	0
Sharnbrook—				Collected by				Knighton, Mr.	5	0	0
Juvenile Meeting	30	0	0	Fox, Miss K., includ-	3	13	6	Knighton, Mr. George,	10	0	0
Sunday School	1	16	0	ing £8 from Mr. J.	0	12	3	Missionary Student	0	10	0
	31	16	0	Pope	0	10	0	Strett, Miss A.	0	10	0
Reverton—				Fox, Miss C.	1	2	2	Symons, Miss	1	0	0
Rev. Mr. Orchard:				Freeman, Mrs.	0	9	8	Walls, Mr.	40	6	2
Collection	2	10	0	Lecky, Master	0	7	2				
Juvenile Contributions	0	7	8	San. School Children.	34	0	0	Towernay—			
	2	17	8					Collection	2	0	0
Wootton—				Coinbrook—				Waddesdon—			
Rev. W. J. Early:				Rev. Mr. Coleman:				Rev. H. G. Grainger			
Collection	2	3	6	Sunday School	2	17	0	Collection	8	10	0
				Datchet—				Wycombe, High—			
Bucksburn—				Rev. W. Bailey:				Proceeds of Public			
Abingdon—				Collection	2	0	0	Tea Meeting	6	6	2
Rev. E. S. Pryce:				Gold Hill—				Collected by			
On Account	120	0	0	Collection, &c.	1	12	6	Cuning & Stoneman,	5	0	0
				Little Boys	0	1	4	Messrs.	40	0	0
Wallingford—					1	13	10	Hearn and Vear	2	10	0
Rev. J. Tyso:				Great Marlow—				Messrs.	1	0	0
On Account	61	16	2	Cards, &c.	5	2	7	Packer, Mr. James	2	5	0
Windsor—				Haddenham—				Stoneman, Mr. J.	2	2	0
Rev. J. Lillycrop:				Rev. P. Tyler:				Vernon, Mr. R.	2	0	0
Collection	10	15	6	Collections, &c.	9	4	6	Vear, Mrs. J.	2	0	0
Brodenell, Mr.	1	0	0					Wilkinson, John, Esq.	61	3	8
Dartnell, Mr.	1	0	0	Ichford—							
Lillycrop, Rev. J.	5	0	0	Collection	0	16	8	CAMBRIDGESHIRE.			
	17	15	6	Long Crendon—				Gamlingay—			
Wokingham—				Collection	2	0	0	Collection	5	0	7
Rev. C. H. Harcourt:				Kinghill—				CUMBERLAND.			
Collection	8	5	6	Rev. Mr. Payne.				Carlisle—			
Jubilee Tea Meeting .	7	16	5	Contributions	1	5	0	Collection	1	2	0
Missionary Box	0	2	12	Mimsenden—				Cockermouth—			
Collected by				Rev. D. Marsh:				Banks, Mr. J., Thank			
A Friend	0	10	0	Collections, &c.	3	14	7	Offering for the birth			
Batter Miss	0	8	6					of a Son, by J. P.			
Brans. Miss	0	10	0	Olney—				Lewis, Diss.	5	0	0
Groves, Mr.	2	9	6	Collections	21	4	7	Bone, Mr. W.	1	0	0
Lewis, Miss	0	4	6	Sunday School	1	18	1		6	0	0
Porter, Mrs.	0	4	6	Boxes by				DERBYSHIRE.			
Sale, Mrs. T.	0	10	0	A Little Girl	1	2	7	Derby—			
Taylor Mrs.	0	8	8	Two Little Boys	0	15	9	Bridgett, Mr. & Mrs.	10	0	0
Wheeler, Miss	0	7	0	A Little Boy	0	6	5	Ford, Rev. J.	50	0	0
Small Sums	0	10	0	Cards by				Forman, Mr.	1	1	0
	22	8	0	Several Friends	8	12	4	Hackett, Mr.	100	0	0
				Boul, Mr. J. W.	6	17	0		161	1	0
BUCKINGHAMSHIRE.				Proceeds of Tea	11	5	0	DONCASTERSHIRE.			
Amersham—					43	0	0	Bridport—			
Mr. Rev. W. A.	50	0	0	Quainton—				Rev. T. Clarke:			
Mr. West's Servant ..	0	10	6	Collection	3	4	0	Collection, &c.	6	7	4
	50	10	6	Milborough—				Dorchester—			
				Wootton, Mr. J.	0	10	0	Rev. S. Stinson.			
								Collection, &c.	4	13	0

	£	s.	d.		£	s.	d.		£	s.	d.
Lyme—				Harlow—				Cheltenham—			
Rev. A. Wayland:				Rev. T. Finch:				Countess of Hunting-			
Collection, &c.....	3	5	4	Collection	19	17	10	don's School	1	1	0
Poole—				Profits of Tea Party.	3	7	0	Cirencester—			
Collection, &c., on ac-				Sunday School	0	8	7	Collection, &c.....	10	0	0
count.....	17	0	0	Collected by				Gloucester—			
Hodges, Mr.	1	0	0	Barnard, Miss . . .	4	18	0	Collected by Mr. Rey-			
				Chaplin, Mrs.....	3	11	1	nolds	3	1	0
	18	0	0	Death, Mr., donation	1	1	0	Paxford—			
Weymouth—				Wright, Miss	0	6	5	Collection	0	19	0
Collection	5	14	0								
DEVONSHIRE.				Loughton—				Shortwood—			
Bampton—				Rev. S. Brawn:				Rev. T. F. Newman:			
Collection	3	4	9	Collections.....	34	8	4	Contributions, on ac-			
Collected by				Brawn, Rev. S.....	5	0	0	count	100	0	0
Recott, Mr. R., jun....	1	9	6	Franks, W. R., Esq.,				Sodbury, Old—			
Lock, Miss	1	5	9	West Ham.....	10	10	0	Collection	3	0	5
Thomas, Master F. T.	0	7	3	Friend, by Mr. Searle	2	0	0	Tetbury—			
				Gould, Mr. G.....	100	0	0	Collection	1	0	0
	6	7	3	Gould, Mrs. G.	10	0	0	Tewkesbury—			
Bovey Tracey—				Gould, G. W.....	1	0	0	Rev. D. Trotman:			
Rev. W. Brook:				Gould, Mr. John	3	0	0	A Friend	50	0	0
Collection	4	14	6	Gould, Mr. C.....	1	0	0	A Friend	10	0	0
Collampton—				Gould, Mr. J. R.	1	0	0	Trotman, Mr., jun....	5	0	0
Rev. U. Foot.				Gould, Miss	5	0	0	Winterbotham, L.,			
Sunday School	2	12	0	Gingell, Mr.	3	0	0	Esq.	100	0	0
Chudleigh—				King, Miss Eliza Mary	1	0	0				
House, W., Esq.	5	0	0	Lawrence, Mr. W.....	1	0	0		165	0	0
Dawlish—				Mc All, Mrs.....	4	0	0	HAMPSHIRE.			
Jubilee Offering, by				Moore, Mr. Ilford	5	0	0	Andover—			
Rev. Joseph Angus	50	0	0	Olney, D., Esq., Tring	10	0	0	Collection	5	0	10
Devonport—				Olney, Mrs., do	2	0	0	Proceeds of Tea Meet-			
Collected by Master				Olney, Daniel Norris.	1	0	0	ing	4	1	5
R. E. S. Oram	0	10	0	Rose, Mr., Ilford.....	5	0	0	Baker, Mr. James	10	0	0
Holcombe—				Stone, Mr.	1	0	0	Do, for Miss. Pease	5	0	0
Collection	1	3	6	Collected by				Miss. Boxes, by			
Kilmington—				Claydon, O. & E. Good	1	8	0	Jakes, Miss.....	0	2	8
Collection	4	11	0	Good, William	1	6	0	Millard, Mrs.....	1	7	6
Newton Abbott—				Hayes, Sarah.....	1	0	0				
Collection	1	8	0	Profits from Tea.....	1	12	0		25	12	3
Prescott—								Beaulieu—			
Collection	3	4	6	Putter Street—				Burt, Rev. J. B.....	20	0	0
St. Hill—				Rev. J. Gipps:				Do., for Miss. Pease	2	0	0
Rev. F. H. Rolston:				Collection	2	0	0				
Collection	4	2	1	Gipps, Rev. J.	1	0	0		22	0	0
Cards	2	8	5	Jubilee Offering, by a				Hartley Row—			
				Female Servant.....	0	10	0	Collection, &c.	14	0	0
	6	10	6					Lymington—			
Tavistock—				Ramford—				On Account.....	50	0	0
Angus, Miss	25	0	0	Rev. T. Kendall:				Jersey—			
Windeatt, Mrs. W.	5	0	0	Collected by Mr. Ward	3	0	9	Gray, Mrs., St. Heliers	1	0	0
								Millford—			
	30	0	0	Waltham Abbey—				Collections	6	8	10
Tiverton—				Rev. J. Hargreaves.				Profits of Verses by			
Rev. J. Singleton:				Collection	20	1	8	C. Newell	0	2	0
Collection, Subscrip-				Do	5	16	0	Collected by			
tions, &c.	24	3	4	Collected by Cards ..	19	8	3	Hatchard, J. G., Esq.	1	0	0
Upottery—				Hargreaves, Rev. J. .	13	2	6	Vile, Mr. William . .	0	10	0
Collection	2	0	0	Produce of Field Chain,				Wills, Rev. P.....	0	10	0
Uxbridge—				&c.				Wills, Mrs. F.....	0	10	0
Rev. H. W. Stanbridge:				Pugh, Mr. S. B. . .	4	0	0	Wills, Miss Ellen. ...	0	12	0
Collection	3	14	0	Whaley, John, Esq.,				Small Sums	0	12	2
				Northaw.....	10	0	0				
									16	5	0
				GLOUCESTERSHIRE.							
				Camden—							
				Collection	2	5	0				

				£	s.	d.					£	s.	d.					£	s.	d.
Newport, Isle of Wight—							Bishops Stortford—							HUNTINGDONSHIRE.						
Collection	8	6	6				Rev. B. Hodgkins:									Bythorne—				
Ditto at	0	11	0				Collection	4	13	0						Collection	10	8	2	
Boys School Children	0	3	0				Children's Box	0	8	10						Barber, Miss	1	1	0	
Profits of Tea	0	18	9				A Friend	1	0	0						Barber, Miss E.	2	1	0	
Jackson, Miss	1	0	0							6	1	10				Lewin, Mr. R. M.	1	0	0	
Major, Mrs.	0	10	0																	
Read, Mrs.	0	12	8				Hemel Hempstead—													
Upward, Miss	1	4	8				Rev. T. Hopley:									Barth—				
Collected by Mrs. Ver-							Brice, Mr.	5	0	0						Mr T. Leigh	20	0	0	
non	3	0	0				Small Sum	4	9	0										
	16	6	4							9	9	0				Kimbolton—				
Kilm—															Hogg, Rev. R.	100	0	0		
Collection	1	5	0				Market Street—													
							Rev. T. W. Wake:									St. Ives—				
Kid—																Goodman, Mr. Joseph,				
Young, Mr.	7	3	0				Collection	7	4	6						Wyton	5	0	0	
							Proceeds of Tea	1	17	0						Paul, Mr.	25	0	0	
Southampton—																				
Rev. B. H. Draper:							Sabbath School Boys	0	16	6										
Collections	19	3	3				Do., Girls	1	1	11										
Ditto, Swanwick	0	8	0				Do., Teachers	1	16	2										
Constable, G., Esq.	2	10	0				Widow's Mite	1	0	0						Salton—				
Draper Rev. B. H.	5	0	0				Collected by									Collected by Susan				
Laver Mr C.	0	12	0				Birdseye, Miss E.	3	0	9						Broad	1	0	0	
Collected by							Bunker, Mrs.	0	11	1										
Ball, Miss	0	10	0				Cavan, Mrs.	2	8	0										
Draper, Mrs.	5	0	0				Simmons, Miss B.	2	12	6										
Hatch, Mrs.	1	0	0							23	8	5				KNWT.				
Mayson, Mrs.	5	0	0													A Little One, by Rev.				
Mum, Miss M. A.	0	10	0				MID END—										P. Dickerson	10	0	0
Short, Mrs.	1	8	0				Collection	1	15	6										
Small Sum	1	4	2													Ashford—				
	43	5	5				St. Albans—										Collection, &c.	16	9	6
Wiltow—																Sambourne, Miss	5	0	0	
Collection	1	1	8				Rev. W. Upton.													
							Collection	17	5	2										
Winchester—																				
Collection	2	0	0				Juvenile Auxiliary	4	11	2						Boro' Green—				
							Profits of Public									Collection	7	11	0	
Yarmouth—																				
Collection	0	9	4				Breakfast	4	11	8						Canterbury—				
							A Friend	2	2	0						Rev. W. Davies:				
Hampshire.																Collection	137	11	2	
Leamster—							A Friend	1	0	0						Cards	100	0	0	
Collection, &c.	23	1	5				Gibba, Mr.	0	10	0						Cresswell, Rev H.	5	0	0	
							Gomme, Mr.	5	0	0										
Sea—																				
Rev. E. A. Claypole:							Harris, Miss	1	0	0						St. John's Church—				
Collection	17	0	0				Harris, Miss H.	0	10	0						Collection	5	2	6	
Produce of Tea Meet-							Mills, Miss	0	10	0										
ing	2	1	10				Peppercorn, Mr. and									Chatham—				
Collected by							Mrs.	4	0	0						Brook--Rev. A. Jones:				
Eggs, Miss	0	6	6				Widow's Mite	1	0	0						Collection	14	15	0	
Caldemore, Ann	0	2	11				Wiles, Mrs.	5	0	0						Sabbath School	1	7	2	
Smith, Miss	0	7	0				Wiles, Miss	0	10	0						Rainham, do	0	5	0	
	19	18	3				Woodhouse, Mrs.	1	0	0										
Byford—																				
Collection	4	1	0				Young, Mr.	1	0	0										
Cards by							Collected by													
Davis, Miss	0	3	6				Nichols, Miss	0	9	8										
Little, Miss A.	0	14	6				Wiles, Miss	1	2	6										
Turner, Miss	0	1	0							51	2	2								
	5	0	6																	
Wilton—																				
Collection	3	0	0				Tring—													
							Rev. C. Smith:													
Hampshire.																				
Salmon, Mr.	2	0	0				Collections, &c.	7	2	0										
Salmon—																				
Salmon, Mr.	2	0	0				Ware—													
							Mr. B. Medcalf	2	0	0										
Salmon—																				
Salmon, Mr.	2	0	0				Watford—													
							Rev. E. Hall:													
							Collection	31	3	2										
							A Friend, by Rev. E.													
							Hall	80	0	0										
							Salter, Miss	5	0	0										
							Smith, James, Esq.	50	0	0										
							Smith, Mrs.	10	0	0										
										176	3	2								

£ s. d.			£ s. d.			£ s. d.		
Folkstone—			Liverpool—			Leicester—		
Rev. D. Parkins:			Collections at			Araby—		
Collections	10	10	Public Meeting	27	18	Rev. J. Webb:		
Proceeds of Tea Party	3	17	Sun. School Meeting..	8	12	Collection	6	5
Jubilee Offering, from			Lime Street Chapel...	47	0	Proceeds of Tea Meet-		
Mr. Edge, ..	1	18	Pembroke Chapel...	40	10	ing	13	19
Burr, Mr. Thomas.			Soho Street Chapel...	7	12	Profits on Medals	0	5
Rochester	1	0	Welsh Chapel	15	10	A Friend	0	10
Pledge, Rev. D.	1	0	Surplus of Breakfast..	0	5	Bassett, Mr. W.	1	1
Stace, Mr. W. H.	1	0	Gill Street Sunday Sch.	0	15	Bassett, Mr. C.	1	1
Small Sums	0	10	Lime Street Girls' School	2	10	Carter, Mr.	0	10
	30	4	Pembroke Chapel Sun-			Christian, Mr.	1	0
			day School	2	0	Flude, Mrs.	1	1
Gravesend—			Coward, John, Esq.	50	0	Horton, Mr. T.	1	2
Collection	10	15	Cunningham, Miss,			Horton, Mr. J.	1	1
Contributions	2	13	Collected by	2	4	Read, Mr.	0	10
	13	7	Godfrey, Mr., Chil-			Smith, Mr. Joseph ...	0	10
			dren's Missionary			Smith, Mr. John	0	10
			Box, by	0	13	Webb, Rev. J.	0	10
			Houghton, R., Esq.	50	0	Sums under 10s.	0	17
			Lister, Rev. J.	1	0		30	12
			Medley, Messrs.	10	10	Bottisford—		
			Parley Mr.	1	0	Rev. J. Haigh:		
			Urquhart, Mr. Thomas	1	1	Contributions	6	0
			Jubilee Cards	19	1			
				204	3	Porton—		
Maidstone—			Manchester—			Chapman, Mr.	0	10
Rev. John Webb			Collection, Corn Ex-			Small Sums	0	5
Collection, Bethel			change, ..	24	1		0	15
Chapel	24	12	Do., Breakfast	21	3	Leicester—		
			Union Chapel Sunday			Collected at Public		
			School, Collected by			Meeting	13	3
			Teachers	22	10	Do., at Public Break-		
			Do., by Scholars	3	1	fast	10	17
			Salford Baptist Sun-			Collected by		
			day School	1	0	Aspell, Mr. J.	0	14
			Bickham, Mr. Thomas	50	0	Bamford, Mrs.	0	7
			Bickham, Mr. William	10	0	Barrowdale, Misses	1	14
			Bird, Mr. John	1	0	Barry, Mrs.	0	7
			Callender, Mr. W. R.	50	0	Beale, Mrs. J.	0	10
			Do., for Africa	50	0	Black, Mrs.	0	10
			Crawdon, Mr. Isaac.	20	0	Boat, Miss.	0	10
			Crawdon, Mr. Joseph	10	0	Clarke, Mr. J. W.	1	0
			Do., for Africa	5	0	Collier, Mr. & family.	0	15
			Holbrooke, Mrs.	5	0	Donisthorpe, Mr.	0	10
			Harbottle, Mr. Thomas	5	0	Ellingworth, Miss.	0	11
			Harbottle, Mrs.	5	0	Field, Miss.	0	10
			Hull, Mr. John	1	1	Goddard, Mr. George.	0	10
			Lincolne, Mr. William	5	0	Johnson, Mrs.	0	4
			Lindsay, Mr. William	5	0	Manning, J. and R. .	0	4
			J. C., by Mr. W. R.			Nield, Samuel	1	17
			Callender, for Africa	30	0	Page, Master James.	0	3
			Leese, Mr. Joseph	5	0	Parrott, Miss.	0	10
			Newall, Mr. William	5	0	Peet, the Misses	1	12
			Thompson, G., Esq.,			Rowles, Mrs.	1	2
			for another.	10	0	Sharpe, Mrs.	0	7
			Walker, Mr. and Mrs.,			Stepson, Mr.	0	10
			and Family	3	0	Tomlin, the Misses ...	1	5
			Waters, Mr. J.	2	0	Warner, Fanny and		
			A Friend, for Africa..	2	0	Mary	0	11
				351	6	Wright, Mrs.	0	12
						Yates, Mr. J.	0	5
						Harvey Lane, Rev.		
						J. P. Mursell:		
						A Friend	0	10
						A Friend	0	10
						Baines, Mr. Samuel...	2	0
						Bedells, Mr. Joseph .	2	0
						Bedells, Mr. C. and		
						family	10	0
						Bedells, Mr. W.	1	1
						Bilson, Mr. Charles.	5	0
						Birchmeil, Mr.	1	0
						Butler, Mr. T. E.	1	0
						Chapman, Mr. T.	2	0
						Clarke, Mr. J. W.	5	0
						Collier, Mr. John	5	0
						Collier, Mr. J. T.	1	0
St. Peter's—			Rochdale—					
Rev. T. Cramp:			Kelsall, H., Esq.					
Collection	11	1		1000	0			
			Salsden —					
			Foster, George, Esq.,					
			half for Africa					
				1000	0			
Wrotham—			Tottlebank—					
L. T.			Rev. Mr. Taylor:					
	5	0	Collection, Cards, &c.					
				14	3			
			Wigan—					
			Collection ..					
				12	0			
LANCASHIRE.								
Bolton—								
Collection, &c.	5	0						
Wright, Mrs.	0	10						
	5	10						

	£	s.	d.		£	s.	d.		£	s.	d.
Barnespool, Mr	5	0	0	MONMOUTHSHIRE.				Chepstow—			
Bell, Mr Henry	5	0	0	Abergavenny—				Collection	2	6	2
Batchelor, Mr	1	0	0	Rev M Thomas and				Llandogo—			
Jackson Mr Thomas	1	1	0	Rev H. Poole				Collection	1	2	6
Palmer Mr T W	1	1	0	Prosgore Street, Col-	19	18	0	Llanelly—			
Porter, Mr Thomas	5	0	0	lection	5	0	0	Collection	1	17	6
Robinson, Mr C B	100	0	0	Llan Street, ditto	7	17	0	Powell, L., Esq.	0	10	0
Trull, Mr J	1	1	0	Proceeds of Tea Party	5	5	0	Small Sums	0	11	6
Vicars, Mr. Samuel	5	0	0	Thomas, Rev. Micah	38	0	0		2	18	6
Vicars, Mr. T	0	10	0					Llanthowy—			
Warner Mrs	2	0	0	Abersychan—				Collection	4	11	0
Wheeler and Son,				Rev S. Price:				Llanwenarth—			
Messrs	5	0	0	Collection	0	7	10	Rev F. Hiley:			
Whitmore, Mr J	5	0	0	School Children	0	3	2	Collection, &c.	4	11	4
	214	16	10	Arthur, Mr C	0	10	0	Hiley, Rev. F.	0	10	0
Loughborough—				Lewis, Mr. Henry	1	0	0	Phillips, Mr P	1	0	0
Rev. W. P. Scott:				Price, Rev. Stephen	1	0	0		6	1	4
Collection	7	8	4		3	1	0	Nantyglo—			
Baker, Mr. J	1	0	0	Argoed—				Contributions	0	10	0
Barrow, Mr. J	20	0	0	Collection	1	0	0	Newport—			
See, Mr., Jun.	1	0	0	Bethel—				Rev. D. R. Stephen and			
Scott, Rev W P	2	2	0	Collection, &c	5	0	0	Rev W Thomas:			
Woodcock, Mr. T	1	1	0	Bothenda Bassalog—				Coll., English Church	5	0	0
Yates, Mr. J	1	0	0	Collection	1	12	6	Do., Welsh Church	1	10	0
Collected by				Lewis, J., Esq.	2	0	0	Crossfield, A., Esq.	5	0	0
Baker, Maria	0	15	6	Lewis, Master H. G.	0	10	0	Evans, Mr W	5	0	0
Gimson, R.	0	7	0	Lewis, Miss M. A.	0	10	0	Geithing, G., Esq.	10	0	0
Harding, M. A	0	7	3	Small Sums	0	7	6	Penny Mr W	1	1	0
Norman, Miss	0	12	0		5	0	0	Phillips, Mr Samuel ..	2	2	0
Powright, Mrs	0	3	0	Caerleon—				Rogers, Mr Ebenezer ..	1	0	0
Pice, Miss	0	1	0	Rev. James Evans:				Slade, Mr. R. C.	3	3	0
Small Sums	0	5	0	Collection	1	10	0	Stephen, Rev. D. R.	5	0	0
	36	2	1	Wall, Thomas, Esq ...	0	10	0		38	16	0
Osby—				Collected by				Penycas—			
Rev. S. Webb:				Accock, Mr. S	0	5	0	Collection	0	10	2
Waldron, Mrs.	5	0	0	Andrew, Mr. T	0	5	0	Small Sums	0	10	0
Repshead—				Baldwin, Miss	0	11	6	Contributions	3	14	0
Rev. J Bromwich:				Edwards, Mr	0	11	9		4	14	6
Collection	4	9	6	Edwards, Miss M	0	7	0	Pontheer—			
A Friend	0	5	0	Edwards, Miss	0	13	0	Rev J Michael:			
Christian, Mrs. W.	1	6	0	Evans, Mr C	0	7	0	Hiley, Mrs.	5	0	0
Christian, Mrs. B	1	0	0	Jenkins, Mrs	0	10	0	Jenkins, John, Esq.	5	0	0
Christian, Mr J	1	0	0	J E	0	7	0	Jenkins, W., Esq.	5	0	0
Christian, Mr W	1	0	0	Kyle, Miss	0	7	2	Jenkins, John D., Esq.	2	10	0
Collected by				Lewis, Miss	1	2	6	Jenkins, W. D.	2	10	0
Christian, Miss S	0	3	0	Lloyd, Mr John	0	5	0	Jenkins Miss	5	0	0
Christian, Mrs. M.	0	17	6	Mills, Mr J	0	5	0	Collected by			
	10	0	0	Price, Mr W	0	6	0	A Friend	0	8	8
Sutton in Elms—				Warren, Miss	0	12	0	Davies, Mrs. Catherine	1	0	6
Rev. C. Burditt:				Warner, Mr. J. J.	0	8	0	Donce, Mr. W sen.	0	5	0
Collection, &c	7	10	0	Watson, Mr. H.	0	5	0	Michael, Rev J	2	0	0
Theddingworth—				Watkins, Miss	1	0	0	Michael, Miss Rachel ..	1	3	0
Harris, Mr. G.	0	10	0	Watkins, Miss M	0	12	0	Roberts, Miss	1	12	9
Kirby, Mr.	0	10	0	White, Miss	0	5	0	Sunday School Child-			
Souma, Mr	2	0	0	Small Sums	0	0	7	ren	0	10	1
Smeaton, Mr. W	0	10	6		11	3	6		32	0	0
West, Mr. W.	1	0	0	Caerwent—				Pontrhydryn—			
Small Sums	0	2	6	Collection	2	2	6	Rev. D. D. Evans:			
	4	13	0	Castletown—				Collections	5	10	6
LYNCOLNSHIRE.				Collection	1	2	1	Sun. School Classes ..	0	11	0
Harrogate—				Hees, Mr R. E.	1	0	0	Conway, Charles, Esq.	20	0	0
Collection	4	11	0	Sums under 10s.	0	10	0	Conway, Miss	5	0	0
Lincoln—					2	12	1	Conway, Mr. B.	1	8	0
Rev. J Craps				Chapel-y-Fynn and Tabernacle—				Conway, Mrs. B.	1	0	0
Sticksen, Miss	100	0	0	Rev M Lewis				Evans, Rev D. D	5	0	0
Milton—				Collection	3	10	0	James, W C., Esq.	5	0	0
A S	1	0	0					James, Miss	0	10	0

Kettering—	£ s. d.	Towcester—	£ s. d.	Newcastle-on-Tyne—	£ s. d.
By Rev. J. Jenkinson.	2 2 0			Newcourt—	
Rev. W. Robinson's.		Rev. Messrs. Barker & Rootham :		Collections at New-	
Collection, 2nd Oct....	13 2 6	Collection	5 8 0	court Chapel	17 0 0
Robinson, Rev. W ...	5 0 0	Jubilee Cards, by Mr.		Do., at Shotly Field...	5 12 1
Card, by Mr. Dainty...	2 13 0	Walton	2 2 0	Angus, Mrs. J L.....	50 0 0
	20 15 6		7 10 0	Angus, Mr. Henry, for	
Killingbury—		Spratton—		Africa	2 2 0
Rev. C. T. Crate :		Rev. J. Warner :		Angus, Mr Jonathan,	
Collection	6 0 1	Collection	6 3 0	for Africa	5 0 0
Long Buckby—		Stanwick—		Baker, Mr. James... ..	1 0 0
Rev. A. Bardett .		Collection	6 0 0	Fenwick, Mr & Mrs.	
Collection, Contribu-		Thrapstone—		John	100 0 0
tions, &c.....	20 0 0	Rev. B. C. Young:		Grey, Mr Joseph	2 0 0
Milton—		Collection	21 1 10	Samp's, Rev George..	5 0 0
Rev. Thomas Marriott :		Sunday School	1 2 1	Smith, Miss Maria...	5 0 0
Collection	18 5 2	Adams, Mr Aldwinkle	0 10 0	Swan, Mr Richard ..	2 2 0
Moulton—		Brown, Mrs.	0 10 0	Temperley, Mr. J, for	
Rev. H. Wheeler -		Bateman, Mr	2 0 0	Africa	2 2 0
Collection	4 13 6	Collier, Mr	3 0 0	Windeatt, Mr Caleb..	1 0 0
Norhampton—		Guesz, Mrs.	0 10 0	Cards by	
College Street, Rev. W Gray:		Hill, Mr	3 0 0	Angus, Miss Anne	
Collection	22 9 6	Hill, Mr W., Jun	5 0 0	Maria	4 6 0
Donations.		Hill, Mr. Henry	3 0 0	Bell, Mrs.	0 8 2
Goodacre, Mrs.	10 0 0	Lewin, Mr R. M.	3 0 0	Chariton Miss Mary..	1 0 0
Gray, Rev W	5 0 0	Mason, Mr	0 10 0	Grant, Miss Alice	0 8 0
Gray Mr W	5 0 0	Randall, Mr., Wig-		Hardy, Mr. Knight. ..	0 2 6
Hall, Mr. O.	1 0 0	thorpe	2 0 0	Marshall Master C. ..	0 6 6
Joyes, Mr P.	5 0 0	Randall, Mr. D.	2 0 0	Marshall, M. Sabinella	0 14 0
Owen, Miss.	0 10 0	Wickes, Mr. E. W.	2 0 0	Nicholson Mr James	0 7 8
Palmer Mr. J	1 0 0	Small Summ	0 8 6	Netmal, Mr John ..	0 15 0
Underwood, Mr., Briz-		Collected by		Sibbad, Miss Jane. .	0 8 0
worth	5 0 0	Abbott, Miss	1 14 0	Snowdon, Mr William	1 10 0
Williams, Mr W	5 0 0	Abbott, Mr William,		Swan, Mr Richard ...	1 1 0
Breakfast Proceeds...	7 6 0	Cranford	2 5 0	Newcourt Sunday Sch.	
Jubilee Cards.		Armstrong, Miss....	0 14 0	Children	0 16 9
Darham, Master Arthur	0 8 0	Bateman Miss	1 10 0		210 10 5
Gray, Master Parker..	0 6 6	Collier, Miss	1 16 0	Tutthill Stairs—	
Harris, Miss.	0 6 1	Do. for Africa	9 0 0	Public Collection and	
Hine, Mary	0 4 0	Collis, Miss L.	2 10 0	Breakfast given to	
Missionary Box, Mr.		Eayres, Mrs.	0 2 3	Messrs. Knibb and	
Brown	0 14 6	Hawkins, Miss	0 12 10	Russell	17 3 6
	69 1 8	King, Miss	0 5 0	Collection after Ser-	
Grey Friars' Street—		Wickes, Miss	1 13 0	mons	20 0 8
Rev. R. Tunley :		Walgrave—		Do., Public Meeting...	8 5 1
Collection	6 7 8	Rev. J. Marriott:		Do., at Sabbath School	1 10 6
Tea Proceeds	3 1 8	Collection	5 10 11	Angus, Mr J L.....	50 0 0
	9 9 4	West Haddon—		Angus, Mr T. C.	10 0 0
Northampton—		Rev W. Charry:		Angus, Mr W.	5 0 0
Rev W. Goodrich:		Collection	4 2 4	Angus, Mr. John	2 2 0
Collection and Tea		Jubilee Cards by		Angus, Mrs. J	1 1 0
Proceeds	11 1 0	Darker, Miss	1 1 3	Angus, Mrs. W.	0 10 0
Jubilee Cards	1 2 0	Horton, Miss	1 2 6	Angus, Miss C. J.	0 19 0
	12 3 0	Underwood, Miss A. .	0 14 5	Anundale, Mrs.	1 0 0
Northumberland—			7 0 6	A Friend to Missions.	3 0 0
Rev J. Whittemore:		Woodford—		A Friend to Missions.	0 10 0
Collection	6 4 6	Collection	5 6 2	Bradburn, Mr John..	10 0 0
		Abbott, Mr	1 0 0	Craggs, Mr Joseph. .	0 10 0
			6 6 2	Douglas, Messrs.	0 10 0
Northumbria—		NORTHUMBRIA.		Fenwick, Mr Theo. J.	1 1 0
Berwick-on-Tweed—				Foster Miss S.	1 0 0
Collection	34 19 5			Gretrox, Mr Helton.	0 10 0
Sunday Schoo!	2 9 1			Hall, Mr	1 0 0
Paxton, Mr. John, for				Pengilly, Rev. H.	5 0 0
Africa	100 0 0			Potts, Mr James.	2 2 0
	137 8 6			Sicklemore, Mr R. ..	2 0 0
Newcastle-on-Tyne—				Stanley, Mr.	1 0

Broomley— Collected at Public Meeting..... Produce of a Garden, by a Friend to Missions..... Produce of Needlework..... Collected by Angus, Miss J..... Angus, Mr. Silas..... Johnson, Miss A..... 20 17 1	£ s. d.
--	--

Friend... ..	£	s.	d.	Minstead—	£	s.	d.	Watchet and Williton—	£	s.	d.
Friend.....	0	10	0	Rev. C. Elliott.				Rev. R. Sutton:			
Godwin, Mr. C.....	5	0	0	Collection	8	0	1	Collection	7	6	0
Gold, Mr. G.	5	0	0	Collected by				Cards.....	3	0	0
Harris, E., Esq.	5	0	0	Bowden, Mr. J.....	0	2	9				
Hawkins, Rev. W. . .	10	0	0	Giles, Mr. J.	1	0	0				
Hawkins, Mrs.	5	0	0	Mansfield, Miss.	1	10	6				
Hemmons, Mr.	1	0	0								
Holmes, J., Esq.	5	0	0								
Do, additional.....	1	0	0								
Hughes, J. C., Esq. . .	5	0	0								
J. T. for Theological											
Institution	50	0	0	Montacute—							
Jones, C. & A., Box				Rev. J. Price							
by	0	12	9	Collection	4	18	0				
Lady, by Rev T. S.				Sunday School	5	18	5				
Crisp and Mr. H. H.				Cards	2	10	3				
Phillips	100	0	0	Boxes	1	14	4				
Lady, by Rev. C. E. Hirt	10	0	0								
Lee, Mr H	10	0	0								
Legg, Mr.	1	0	0								
Legg, Mr R	1	0	0								
Leonard, R., Esq.....	200	0	0								
Livett, Mr A.	1	0	0								
Ludlow, Mr	1	0	0								
Mills, Mr	1	0	0								
Pollard, Mr. W	6	0	0								
Pratten, Mr. R.....	13	3	6								
Parnes, Mr	5	0	0								
Randford, Mr. G.	5	0	0								
Rood, Mr	5	0	0								
Rose, Mr W., of Elm-											
bridge.	5	0	0								
Sherring, R. B., Esq. 1000	0	0	0								
Slunner, Mr.	5	0	0								
Smith, Mrs.	2	0	0								
Smith, Messrs W. & J	2	0	0								
Stackey, Mr W.	5	0	0								
Thomas, Mr. George..	8	0	0								
Walton, Mr	1	0	0								
Do, Collected by. .	1	0	0								
Wearing, Mr	5	0	0								
Webb, Mrs., by Rev.											
T. S. Crisp	10	0	0								
Whitard, Mr	1	0	0								
Whitlock, J. C., Esq. 50	0	0	0								
Widow's Mite, by Rev.											
G. H. Davis.	1	0	0								
Winter, Rev T.	10	0	0								
Y	2	0	0								
	1800	15	0								
Burton—											
Contributions, by Mrs.											
Browne	5	0	0								
Crestern—											
Rev. S. Pearce:											
Collection.....	7	0	0								
Collected by Mrs.											
Price.....	1	1	3								
Teachers and Scholars											
	10	8	7								
Donkerton—											
Collections.....	7	0	9								
Keynsham—											
Rev T Ayres.											
Collection at Public											
Meeting.....	12	0	0								
Proceeds of Tea Party	5	0	0								
Ayres, Rev T	1	10	0								
Collins Mrs.	2	0	0								
Patchet, Mr R.	1	0	0								
Sunday School.	0	11	0								
Collected at Hanham.	1	10	0								
	23	11	6								

		£ s. d.			£ s. d.			£ s. d.
Coventry—			Russell, Rev. J., part			Worcestershire.		
Collections and Con-			of £200.			Asiwood—		
tributions.....			Do., for Miss. Press			Rev. James Smith:		
41 3 2			Sunday School Chil-			Collections.....		
			dren.....			Sunday School Girls.		
			164 10 7			Salway, Mr. Thomas		
						Smith, Rev. James....		
						19 7 8		
Rugby—			Penknep—			Bewdley—		
Collection.....			Rev. Sham Evans:			Rev. G. Brooks:		
2 10 0			Collection			Collection.....		
			Friends, by Mrs Evans			5 0 0		
			Cards by			Cradley—		
			Angier, Miss.....			Davies, Rev. J.....		
			Angier, Miss E.			England, Mr. James.		
			Casswell, Miss S.			Patford, Mr. James...		
			Curtis, Mrs. C.			Thompson, Mr. A.....		
			Evans, Miss.....			Small Sums.....		
			14 18 0			8 3 1		
WILTSHIRE.			Phillips Norton—			Stourbridge—		
Berwick St. John & Chalk—			Collection.....			Rev. T. H. Morgan:		
Collection.....			Collected by			Collection.....		
1 4 0			Foster, Mrs.....			7 10 0		
Bradford—			Parsons, Mrs.....					
A Friend.....			2 3 0			YORKSHIRE.		
2 14 6			Salisbury—			Bradford—		
Bratton—			Rev. I. New-			Acworth, Rev. J., M.A.		
Rev. G. W. Flahbourns:			Collection.....			Acworth, Mrs.....		
Collection.....			17 12 2			Acworth, Miss.....		
Sunday School Chil-			Allen Miss.....			Acworth, Master.....		
dren.....			Atwater, Miss S.			Acworth, Miss M. A. }		
Collected by			Keynes, Miss.....			Murgatroyd, Mr.....		
Holloway, S.			New, Rev. I.			Collection, Rev. H.		
Orchard, Mr.			Salter, Miss.....			Dowson's		
Saffery, Mrs.....			Stratford Sunday Sch			et 2d Churches		
Scammell, Mrs.....			Sunday School.....			Cards by		
Smith, Mr. E.			Two Servants.....			Armitage, Miss.....		
Whitaker, J., Esq.			Wheeler, J., Esq.....			Bailey, Emma.....		
16 14 0			Whitchurch, Mrs. W.			Boyes, M.....		
39 10 0			Whitchurch, S., Esq..			Clayton, H.....		
Caine—			Whitchurch, Miss.....			Craven, Ann.....		
A Jubilee Mite, by			Whitchurch, Miss P.			Dowson, H., Junr.		
Rev. W. Lush.....			Wristbridge, Mr.....			Firth, Elizabeth.....		
2 0 0			Jubilee Cards.....			Fletcher, Sarah.....		
Chippenham—			Missionary Boxes....			Fletcher, Elizabeth....		
Collection, &c.			73 0 0			Greenough, Mary.....		
8 3 0			Trowbridge—			Hall, Sarah.....		
Corsham—			Collections, Back St.			Hastings, Sarah.....		
Collection, &c.			and Bethesda.....			Hudson, M.....		
25 0 0			Do., North Bradley.			Jllingworth, Margaret		
Devizes—			Hendy, Mr. William..			Jennings, William....		
Anstie, P., Esq.....			Page, Mrs.			Jennings, Hannah.....		
20 0 0			Page, Miss.....			Kershaw, Charlotte...		
Downton—			Stancomb, W., Esq..			Liversedge, E.....		
Rev. G. Woodrow.			228 14 3			Mortimer, Joseph.....		
Collections.....			Warminster—			Noble, Hannah.....		
A Friend, by Mr.			Collection.....			Overend, Emma.....		
Woodrow			16 1 8			Park, James.....		
Andrews, Mr.....			Westbury—			Padgot, George.....		
Evans, Mr.....			Collection.....			Robinson, Jonah.....		
Taunton, Mr. S.....			11 3 6			Simpson, Eliza.....		
Taunton, Mr John..			Haynes, R., Esq.....			Simpson, Ellen.....		
Welch, Mr.....			100 0 0			Smith, Emma.....		
Whitchurch, S., Esq..			111 3 6			Smith, M. A.....		
Woodrow, Rev. G.....			Westbury Leigh—			Stevens, Robert.....		
137 6 3			Collection.....			Thornton, Joseph.....		
Highworth—			Cards by			Sykes, Sarah.....		
Collection, &c.			Gough, Miss K.....			Welford, William.....		
10 0 0			Gough, Master T.....			West, Mary.....		
Melksham—			Parsons, Master J....			Wheater, Hannah.....		
Rev. Joshua Russell:			15 12 2			Whiteley, George.....		
Collection.....			Westbury—			Whittaker, M.....		
A Friend.....			Collection.....			Whytett, John.....		
A Friend.....			11 3 6			Wood, Sarah.....		
Bulgin, Mary Ann			Haynes, R., Esq.....			Sundry Small sums...		
Evans, Miss A., Card.			100 0 0			117 2 7		
Hume, Rev. G., for			111 3 6					
Africa.....			Westbury Leigh—					
Moon, Mr.....			Collection.....					
Pocock, Mr.....			14 0 8					
Pocock, Mr. J.....			Cards by					
Pocock, Mr. A.....			Gough, Miss K.....					
Pocock, Mr. G.....			Gough, Master T.....					
Pocock, Miss A., Box			Parsons, Master J....					
Pollard, Mr.....			15 12 2					
Powell, Mrs, for Africa								
1 0 0								

Backley Chapel—	£	s.	d.
Rev. J. Hirst :			
Collection	1	5	0
Fairy—			
Rev J. Forster :			
Collection	23	2	0
Hadden Bridge—			
Collection	30	9	4
Collected by			
Appleyard, Miss Ann	8	3	0
Crosley Misses...	4	10	0
Fawcett, Miss, & Miss			
H. Riley	8	4	0
	41	13	4
Hill—			
George Street—			
Collection at Public			
Meeting, Oct. 17...	10	1	0
Amount received from			
Sale of Tickets for			
Ym Meeting, Octo-			
ber 18	7	8	6
Proceeds of Articles			
Sold by the Ladies			
of the Jubilee Work-			
ing Party	20	0	0
A Friend	2	0	0
Barnby Mr Bishop...	5	5	0
Barnby, Mrs, for Sam-			
uel Barnby	5	0	0
Booth, Mr	0	5	0
Carroll, The Misses ..	5	0	0
Carroll, Mr J G.....	5	0	0
Daniell, Rev Charles...	3	3	0
Graham, Mr. John...	5	0	0
Hill, Mr John	20	0	0
Hill, Mr. Joseph.....	20	0	0
Hopper, Mrs.....	5	0	0
Hopper Mr Motherby	5	5	0
J. T. and 10 Grand-			
children	2	0	0
Lemon, Mr Charles...	2	2	0
Palmer, Mr David ..	2	10	0
Potts, Miss	0	10	0
Shaw, Mr George.....	0	10	0
Sykes, Mr Thomas...	5	5	0
Two Female Servants	0	10	0
Vicars, Mr George...	2	0	0
Cards by			
Andrew, Miss E.....	0	10	0
Barber, Miss	0	6	0
Barker, Samuel	1	7	6
Barnby, Master Samuel,			
from School-fellows			
at Mill Hill	0	1	7
Barnmont, Master.....	1	2	0
Croskill, Mary	1	0	0
Dring, Miss.....	5	0	0
Garrison, Mrs.....	0	11	6
Hopper Mr M	1	5	6
Horsfield, Miss	0	10	0
Longstaff, Mrs	6	0	0
Noble, Nancy.....	0	4	0
Reader M	0	9	0
Smith, Miss.....	1	14	0
Sewarby, Miss M. A..	1	10	0
Sykes, Miss	1	0	0
Wood, Miss S.....	0	12	0
Sunday Scholars	0	2	5
	157	18	9
Shilbome Lane, on			
account.....	54	3	0

Hedon—	£	s.	d.
Cards by			
Jarvis, Miss	0	15	3
Robinson, Harper.....	0	13	0
	1	8	3
Keighley—			
Collection	1	5	5
Leeds—			
A Friend.....	50	0	0
A Friend.....	10	10	0
A Friend, whose sorry			
he has not more to			
give	5	0	0
Bilbrough, Mr J. B...	10	0	0
Goodman, Mr.	50	0	0
J. B W	500	0	0
Leather, Miss	5	0	0
Musgrave, Miss.....	30	0	0
Musgrave, Miss Ann...	5	0	0
Radford, Mrs.....	20	0	0
Town, Mr. Joseph.....	100	0	0
Other Sums	08	14	2
	854	4	2
Meltham—			
Collection	1	11	0
Ripon—			
Karle, F., Esq	6	10	0
Rishworth—			
Collection	4	1	0
Steep Lane—			
Collection	1	18	0
NORTH WALES.			
Amiwech—			
Collection	5	0	0
Cefn Bychan & Pen-y-mo—			
Collection, &c.....	10	3	0
Cefn Mawr—			
Collection	10	2	5
Dolgelly—			
Contributions	0	0	0
Dolymelynlyn—			
Roberts, Mr. Robert.	1	0	0
Roberts, Mrs.....	0	10	0
Other Sums.....	1	2	4
	3	12	4
Holyhead—			
Tea Meeting	7	8	0
Llangollen—			
Rev J. Prichard :			
Collection	0	16	0
Profits of Tea Meeting	6	5	2
Anonymous	1	0	0
Griffiths, Mrs.....	1	0	0
Jones, Rev. T. R....	2	0	0
Jones, Mr E. S.....	3	0	0
Prichard, Rev J	0	10	0
Sums under 10s	0	10	0
Collected by			
Edwards, Miss Mary.	0	5	0
Hughes, Miss Emily..	0	5	2
Jones, Miss Mary.....	0	15	0
Prichard, Miss Mary.	0	7	4
Sums under 10s.....	0	5	0
	17	0	0

Llandudno—	£	s.	d.
Collection	2	10	0
Rhos Llanerchynog—			
Collection	5	4	3
Ruthin—			
Collection, &c.....	11	4	0
Wrexham and Holt.....	20	0	0
Rawson, G., Esq.,			
Pickhill Hall, near			
Wrexham	20	0	0
	40	0	0

SOUTH WALES.

BRECKNOCKSHIRE.

Builth—			
Collection	4	11	0
Maesybwllyn.....	3	11	0
Penyrheol.....	0	15	2
Pontestyll	3	14	0
Pontyvelyn.....	5	0	0
Sardis.....	1	4	4
Soar	4	0	4
Watergate, Brecon	0	6	0

GLAMORGANSHIRE.

Aberdare.....	1	18	10
Bettws.....	0	6	3
Bridgend.....	5	7	10
Cowbridge.....	1	2	4
Corntown	0	12	6
Cwmgarn.....	0	5	0
Cardiff—			
On Account.....	50	0	0
Box of Cutlery, value			
£13, from Mr. Job			
James			
Cwm-y-fella	0	10	0
Hirwain—			
Collection	0	10	0
Jones, Mr. W., jun....	1	0	0
Thomas, Mr John.....	0	10	0
Sums under 10s.....	0	2	0
	3	2	0
Lantwit	1	5	0
Mertbyr Tydfil—			
Collection, Zion Chapel	10	10	0
Do., Tabernacle.....	5	10	0
	15	0	0
Paran	0	6	0
Pyle	1	0	0
Penyval	0	10	0
Swansea—			
Mount Pleasant Sun-			
day School	1	10	8

	£	s.	d.		£	s.	d.		£	s.	d.
Treforest.....	1	0	0	Hawick—				IRELAND.			
Ystrad Dufodwg.....	1	0	8	Mrs. T.....	1	0	0	A. Friend.....	3	0	0
				T. H.....	5	0	0	Ballina, by Rev. J. Bates	16	0	0
				Sums under 10s.....	1	2	0	Cork.....	10	17	0
								Monaghan—			
RADNORSHIRE.				Jedburgh—				Beilby, Dr. G. W.....	2	0	0
Newbridge.....	2	1	9	Mrs. C.....	0	10	0	Tubbermore—			
				Miss R.....	1	0	0	Collection, &c.	11	15	1
SCOTLAND.								Youghal—			
Sundry Contributions,				Milport—				Hamilton, Mr. John...	3	0	0
by Rev. P. J. Saffery	5	17	6	Contributions.....	1	4	2				
Ayr—											
Collection	0	10	6	Montrose—							
Cupar—				Collection	0	12	0				
Collection	4	0	0								
Young Ladies and				Perth—							
Sunday School	2	2	0	Archer, Miss	1	2	7	Bahamas—			
				Bogie, Rev. B. D.....	0	14	0	Grand Cay	54	18	6
				Duff, Mr. D.	0	10	0				
				Friends at Buchandy.	0	9	0	Ceylon—			
				Mc Laren, Mr. J.	0	10	0	Colombo	27	8	0
				Pullar, Master	1	1	0				
				Thompson, Master J..	0	18	0	Honduras—			
				Sums under 10s.....	1	0	8	Belize, on account.	35	0	0
Dunfermline—								Jamaica—			
Collection at English								Jericho, on account ...	163	16	0
Baptist Chapel, Rev.											
S. Blair	7	0	0								
Edinburgh—											
A Thank Offering for											
Mercies received ...	2	0	0								

SALE OF THE HERALD.

The Friends of the Society will learn with pleasure, that since THE HERALD has been enlarged in size, and sold, instead of being gratuitously distributed, the circulation has considerably increased. It must, however, be understood that the very low price put upon the publication does not defray the cost, and therefore that the exertions of our friends are needed to increase the sale. It is trusted that they will willingly employ their efforts; and thus, while indirectly aiding the funds of the Mission, promote an interest in its welfare by extending more widely a knowledge of the proceedings of the Society. The use of the Herald in Sunday Schools as a Reward Book is suggested as a desirable mode of promoting the object, and increasing the interest of the children in missionary operations.

CONTRIBUTIONS

red for the Jubilee Fund from the 14th to the 19th of December, and since the preparation of the foregoing list.

Cambridge.	£	s.	d.	Gloucester—	£	s.	d.	Bucknall, Mr.	£	s.	d.
.....	1	0		Collection	7	0	0	Cartwright, Mr.	0	10	0
l, for mission-				Cards and Donations.	1	10	6	Clissold, S., Esq.	5	0	0
son	0	10	0	Tea Meeting	11	12	0	Clutterbuck, Mrs. ...	1	0	0
Wm., Esq.	50	0	0	Karl, M.	0	10	0	Clutterbuck, Miss ...	0	10	0
Mr. W. P.	5	0	0	Medland, Master	0	5	0	Darke, Miss C.	0	5	0
A. G., Esq.	10	0	0	Hampton	0	17	0	Evans, Misses Anne,			
rs.	5	0	0	Hillsley	2	0	3	Mary, and Fanny..	0	11	0
fr. J.	5	0	0	Kingstanley—				Gay, Mr.	0	10	0
frs. J.	5	0	0	Collection	6	0	0	Hawkins, Mr. H. ...	1	0	0
Charles, Esq.	20	0	0	Tea Meeting	4	9	10	Hawkins, Miss S. ...	0	11	0
E., Esq., sen.	100	0	0	Sunday-school	1	0	0	Hunt, Mr. W.	2	0	0
E., Esq., jun.	100	0	0	A Friend	0	5	0	Keynton, E.	1	4	0
Michael, Esq.	20	0	0	Alder, Mr. J.	0	10	0	Marling, Mrs. B. ...	0	10	0
H. S., Esq.	20	0	0	Haines, Miss.	1	0	0	Niblett, E.	0	14	0
Edward, Esq.	20	0	0	Heaven, Mr.	1	0	0	Orchard, Sophia ...	0	10	0
G. E., Esq.	20	0	0	King, Mr. & Mrs. P.,				Parsons, Mr. T.	1	0	0
G. F., Esq.	20	0	0	and four Children ..	50	0	0	Sims, Eliza	0	5	0
Edmund, Esq.	20	0	0	King, Miss	10	0	0	Smith, M. and E. ...	0	2	0
R., Esq., jun.				King, Mrs. T.	1	0	0	Webb, W.	0	6	10
missionary vessel	10	0	0	King, Miss E.	0	10	0	Yates, Master W. ...	1	0	0
, James, Esq.	5	0	0	Painsworth	1	1	0	Yates, Miss E.	1	0	0
l, Misses	5	0	0	Shortwood—				Yates, Miss E. J. ...	0	9	5
, Esq.	5	0	0	Blackwell, Mr.	10	0	0	Yates, Miss L. H. ...	0	0	0
, Mr. Wm.	5	0	0	Brinkworth, Mr. W.	0	10	0	Yates, Miss S.	0	5	0
us and Mr.	10	0	0	Chandler, Mr.	1	0	0	Yates, Miss J.	0	5	0
son, Mrs.	5	0	0	Clissold, Mrs.	1	0	0	Collection	7	17	0
Mr. W. E.	10	0	0	Clissold, Mr. Joseph.	1	0	0	Sunday School	1	0	0
Mr.	1	1	0	Evans, Mrs.	0	10	0	Tea Meeting	27	1	0
s, Mr. Wm.	5	0	0	Fewster, Mr.	1	0	0	Tetbury	2	0	0
m, Mr. Isaac ..	1	0	0	Flint, Mr.	5	0	0	Woodchester	3	16	3
, Mr. Wm., for				Francis, Mr.	1	0	0				
every vessel ...	5	0	0	Hillier, Mr.	10	0	0		288	2	10
s, Wm., Esq.	10	0	0	Hunt, Mr. Wm.	5	0	0	Acknowledged in ar-			
s, Misses	5	0	0	Jenkins, Mr.	1	0	0	anged List	100	0	0
missionary vessel	1	0	0	Leonard, Mr. Solomon	50	0	0				
E. M., Esq.	20	0	0	Popls of Ditto	1	12	0		188	2	10
l, Mrs.	1	0	0	Morse, Mrs.	1	0	0				
s, for Africa	5	0	0	Newman, Mr. T. F. ..	1	0	0				
school	0	10	0	Overbury, Mr. Josiah	1	0	0				
.....	0	10	0	Two Friends	2	0	0				
Cards	4	2	2	A Young Friend	1	0	0				
Tea Meeting,				A Christian Servant.	0	5	0				
missionary vessel	10	0	0	Collected by Two Lit-							
s of Tea Party.	7	12	11	tle Girls	0	12	1				
Zion Chapel ..	5	0	0	Do. by Miss Clissold	0	12	0				
St. Andrew St.				Sunday sch. Children	0	13	0				
l.	50	5	5	Collection	5	10	2				
				Do. at Nymphsfield							
	644	6	11	(branch station). ..	1	3	0				
				Slimbridge—							
				Collection	0	12	10				
				Rose, Mr., for mis-							
				sonary vessel	1	0	0				
				Sodbury	4	0	0				
				Stroud—							
				Bailey, Master	0	5	0				
				Bates, Mrs.	0	7	0				
				Bishop, Master ...	0	2	0				
				Blackaby, Miss	1	0	0				
				Burder, Rev. J.	1	0	0				

	£	s	d.		£	s	d.		£	s	d.
Proceeds of Tea Meeting	0	10	10	Shoveller, Rev. J..	10	0	0	Amphill, on account ..	21	5	0
Teachers and Children of School	2	12	0	Smithers, Mr.	1	1	0				
	6	7	4	Three Friends at Emsworth	2	12	0				
					97	18	11				
Portsmouth, Portsea, and Gosport Auxiliary.				Wotton-under-edge.							
Mr. Robinson, Treasurer.				Bruton, Miss	1	0	0	Coll. at Baptist Chapel	16	12	8
Ebenezer—				Ditto .....(card)	0	5	6	Do. Chalsey do....	0	17	1
Collection	4	4	0	Eley, Miss	10	0	0	Birkett, H. T., Esq....	0	10	0
Sunday-school	0	10	0	Foxwell, Mr. Joseph..	1	0	0	Blackstone, W. S., Esq.	1	1	0
Forton—				Foxwell, Miss Mary ..	1	0	0	Castle Miss, card by ...	0	12	0
Collection	2	16	9	Foxwell, Misses	1	0	0	Clark, Mr. S. G.	1	5	0
Boxes	3	2	3	Foxwell, Miss A. (card)	1	0	0	Clark, Mr. R.	0	10	0
Landport—				Foxwell, Miss M..(do.)	0	7	0	Davis, Mr. C.	1	1	0
Collection.....	4	3	7	Foxwell, Mr. U.....	0	5	0	Dodd, Mr. W. J.	1	0	0
Sunday-school.....	2	12	6	Fowler, Miss S..(card)	0	5	0	Field, Mr. John	5	0	0
Meeting-house Alley—				Griffiths, Rev. J.....	1	0	0	Gammon, Mr. J., and family	1	2	0
Collection	10	3	0	Perrin, W., Esq.	5	0	0	Hatch, J. J., Esq.....	1	1	0
Do. at Public Meeting	13	18	0	Perrin, Miss.....	1	0	0	Hatch, Rev. S. S.....	1	1	0
Do. at Meeting of Sunday-schools ...	3	4	8	Perrin, Miss Sophia ..	1	0	0	Hatch, Miss	0	10	0
Boxes	4	7	10	Perrin, Miss Augusta ..	1	0	0	Ditto, collected by ..	15	12	10
Sabbath-school	3	5	4	Rogers, Mr.	2	2	0	Hatch, John and Joseph, card by	1	11	7
The Girls of Marie-la-bonne Sunday-school	1	4	7	Watts, Rev. John	1	0	0	Hedge, T. A., Esq....	1	0	0
White's Row—				Collection at Public Meeting.....	8	2	0	Lovegrove, Miss, and Friend	1	10	0
Collection, &c.....	11	2	8		30	6	6	Marshall, John, Esq. ..	1	2	6
Donations—				Marshman, Mrs., collected by.....	1	0	0	Palmer, Mrs.	1	5	0
A Friend	1	1	0					Tyso, Rev. J.	1	1	0
A poor Man	1	0	0	Damerham and Rockbourne, by Rev. W. Rhodes	5	0	0	Wall, Dr.	1	0	0
A Widow.....	0	5	0					Wells, Edward, Esq., Slade End.....	5	0	0
Crassweller, Mr. ..	1	0	0	Berwick-on-Tweed, Baptist Church, for missionary vessel	5	0	0	Produce of Old Coins..	0	19	0
Hinton, Mr.	1	0	0					Sunday-school Box....	0	4	6
Lower, E., Esq. ..	1	0	0					Box at Slade End	0	8	6
Lemmon, Mr.....	1	0	0						62	17	8
Roon, Rev. C.....	3	3	0					Hepburn, Mrs. J.. for missionary vessel	1	0	0
Robinson, Mr.	1	1	0								

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE,

JANUARY, 1843.

THE PLOT.

THE Fifth of November has not long passed by. What with squibs, crackers, and bonfires, and the dressing up and parade of Guy Fawkes, it was, in our youth, a great day with the school-boys. Our elders, however, regarded it as the anniversary of an important event—the discovery of a plot to set aside the existing government—to establish popery in the high places of power—and to secure for that fearful corruption of Christianity the whole influence of the secular patronage. At this distance of time, it is impossible even to conjecture what would have been the consequences, if success has crowned the daring attempt. We therefore regard its discovery as a signal intervention of divine providence. Though we do not sympathize with those sectaries, who, while loudly denouncing popery, are rapidly falling into it, yet we would fain acknowledge the hand of God in the protection then thrown around the interests of civil and religious liberty.

In referring to this event, none of our readers will for a moment suppose, that we wish to rekindle the fires of bitterness and ill-will towards our Roman catholic fellow-subjects. Such a purpose is alike foreign to our principles, and repugnant to Christian love. Nor are we at all anxious to assume the character of *alarmists*, in the use intended to be made of this reference. But it is high time that the members of our churches should be made acquainted with the existence of a plot far more extensive and formidable. We do not insinuate the existence of any design to dethrone our gracious queen—to destroy the houses of parliament—or overthrow the liberties of our fellow-countrymen; though all interests must suffer if it should succeed. It is a plot far more daring, and aims at the destruction of interests too vast and momentous to be expressed in any forms of speech. It is a conspiracy to dethrone the king of Zion, and overturn his empire; to degrade the human mind; to transfer personal responsibility, in matters of religion, from God to a dominant priesthood; to shut up his word from the eye of his creatures; and to destroy men's souls. To many of our readers these are no new tidings. They have been aware of the design ever since the Reformation. That event, no doubt, was a severe blow, and well nigh destroyed the conspiracy. But its abettors have been gathering strength ever since. They are now assuming a threatening aspect, and presenting a formidable front. They are prosecuting their purpose with fresh zeal, and this statement, sustained by satisfactory proofs of its truth, ought to awaken universal and deep concern in the minds of the faithful subjects of the Lord Jesus. We hope to arouse that attention; and should we succeed, we would seriously and prayerfully address ourselves to the task of directing it aright.

Any one who has watched the recent proceedings of the church of Rome, must be convinced that it is putting forth great efforts. It is making rapid strides towards universal empire. Let our readers cast their eye over the Canadas, along the valley of the Mississippi, over the far West, through Mexico, and the extensive regions of South America; over the innumerable islands which cluster in the vast Pacific; on to New Zealand, Australia, China, the eastern Archipelago, and back through our Indian empire, to the continent of Europe,—and he will see, as he passes along, startling proofs of papal enterprise and zeal. There are many who look on this wide-spreading evil with comparative indifference. They comfort themselves with the notion, that all this effort and zeal, are but the final struggle which precedes death; and that therefore the people of God need not give themselves much trouble about it, but may quietly await the issue. We do not pretend to determine whether this notion be right or wrong. But we solemnly protest against the conclusion. *That cannot be right.* Instead of inducing a feeling of repose,

it ought to incite them to more earnest prayer, and to new and determined efforts to hasten on the hour of triumph. The living God summons his people to the conflict, for he works out his designs through their instrumentality, and woe be to them who refuse to obey.

Not content with this vast dominion, the Grand Conspirator, and his subordinates, will not suffer a colony to start into existence without sending forth a bishop, and a numerous staff of inferior clergy, to occupy the new territory. We do not ask any secular power to stop them. Nor are we anxious to detain our readers any longer in this extensive field. They have been led through it merely to justify the previous statement. We want them to look at nearer scenes, to fix their attention on what is passing immediately under their own eye, and to hallow the feelings which devout persons in *both* countries entertain for their native land, by connecting them with their emotions of loyalty to their divine Lord and King.

We point you, then, to Ireland. Within these two centuries, this conspiracy has spread itself, with fearful rapidity, over that country. Almost the whole of the south, the west, the midland, and eastern districts, have united in it. You have been either unaware of it, or, if you have known it, you have looked on with indifference or despair. Yet this is a scene over which angels might weep. You behold a fine people, of warm hearts, and superior minds, laid low in the depths of mental and moral degradation. There they lie, bound hand and foot. They are buried beneath the rubbish of a fearful superstition, which checks the growth of every virtue, and is the more powerful, because it is a corruption of the Christian doctrine. The great mass of the people are cut off from the influence of true religion; and the purpose of the conspirators is to bring the whole land under their power. The array of forces marshalled for this purpose is indeed appalling: the result is sure, if the foe be not checked. Readers of the Chronicle, can *you* look on such a scene without the deepest concern?

The conspirators are encouraged to pursue their object by the remembrance of past success. That success has been great. Those who know any thing of Ireland are not surprised at it. The principles of true religion have never been fairly represented in that country. Those who have made them known, have been, with few exceptions, closely connected with a system of injustice and oppression. Even nonconformists, who ought to have known better, with an inexcusable inconsistency, have relied on secular power to advance the empire of their King.

Should they succeed in Ireland, prospects of still greater conquests will speedily unfold themselves. If that land be completely subdued, the papacy will be able, with greater ease, to carry forward its ulterior designs. Large and increasing bands of priests can *then* be spared for distant enterprise. Nor will England be passed over. Our country, which, hitherto, has been almost the sole asylum of liberty and truth, will be attacked in greater force; and present appearances there, offer a strong temptation to make the effort. Our colonies will then be an easy prey. This is no chimera. Institutions are about to be formed for these purposes. Men of learning and eloquence are to be detached from their parochial charge, and sent out in every direction, to explain and enforce the doctrines of popery. Would you check this vast design? Would you attempt to frustrate this enormous purpose, which seems, at present, only to aim at the subjugation of a small territory, but in reality seeks a loftier result, and a more splendid conquest? Then pour into Ireland a band of holy, devoted, able men; and follow them with your earnest and importunate prayers, and you may hope, even yet, to break up this plot.

There is much to encourage. A great social change has taken place, and is rapidly extending over the whole land. A spirit of inquiry is awakened; it begins to extend itself to religion. Humanly speaking, if this spirit be fostered, a moral change, of far higher importance, will speedily follow. Let men of the right spirit, men whose principles are not affected by circumstances, or regulated by expediency, come to Ireland; and while they labour, let the faithful at home besiege a mercy seat, and very soon *the wilderness shall be as the fruitful field*.

The peculiarity of the present times is most singular. All eyes seemed turned upon the church. A few years ago, and a change of ministry in any country, the publication of a new tariff, a victory either by land or by sea, the failure of commerce, or the death of a monarch, were matters which agitated the public mind

at home and abroad. But now, the movements of the people of God attract universal attention. Oh that the section of the church to whom we are now speaking might draw, with equal power, the attention of both friends and foes upon their efforts to regenerate Ireland!

We earnestly implore you to ponder these things. We beseech you by every motive that can influence a Christian mind, or direct a Christian heart. The plot is unfolded; the conspirators are known. We call on all who love the King of kings to band themselves together. As you love Him, arise, and buckle on your armour, and prepare for the battle. Rally around his standard. Make common cause with those who are already in the field. They would rather perish than fly from their post; but if you leave them unsupported, they must retire before the overwhelming forces of the common foe. The stronger the holds we summon you to attack, the deeper their foundations, and the loftier their battlements; the nobler the deed, and the greater the honour of bringing them to the dust. It is not impossible. Our weapons are not carnal. God is with us. The cause is His. Say not you have tried and failed. No array has yet been gathered, nor any attempt yet made, at all commensurate with the extent and grandeur of the object. We will prove this, when we have the opportunity of laying the religious statistics of Ireland before you. Meanwhile, we will try to give you a fuller view of the whole case—of the means now in operation—their utter insufficiency for the purpose—and the measures we deem most likely, under God, to defeat this dark and daring scheme.

Mr. MULLARKY, of Birr, writes under date Nov. 29:

I suppose some of the brethren have informed you of the service we had here on Lord's-day the 20th instant. After brother Wm. Hamilton had preached an impressive sermon, we proceeded to the place in which we usually baptize, intending to baptize two men from the neighbourhood of C——. We were followed by many, and among them was a respectable lady, of exemplary character, who intended to be baptized at some future time, but was resolved to stand by as a spectator this time. We sung a hymn at the water's side. Brother Hamilton prayed; I delivered a short address, and baptized the two men. When we came up out of the water, to my great surprise, the lady before alluded to came forward, saying, "I must be baptized, and with your permission I will." I was almost overcome. Never did I lift my heart to the Lord with more humility and gratitude. Her profession was satisfactory, and with great pleasure I led her into the water, in her usual dress, for she came unprepared, and baptized her. The dear saint's decision of character has had a good effect; it has put to shame some who were prevented from submitting to the ordinance by the coldness of the weather, for she is very delicate, and I thank God she received no injury;—it is also a reproof to persons who are kept back by fear of persecution, for all her friends are influential in the established church, and by this act she has taken up her cross indeed. We are greatly opposed by all parties; but it were as easy to turn the current of the Shannon, as to stop

the spirit of inquiry which prevails here at present. We trust the Lord is graciously blessing his word.

Mr. MULHERN, under date Dec. 1, writes:

We had our new chapel opened on Lord's-day the 13th ult., and we trust the services of the day have given a favourable impetus to the good cause here. In the morning, three persons were buried with their Lord by baptism, in the neat baptistery under the pulpit. In the course of the day, three excellent sermons were preached by Mr. Gould of Dublin, from Amos vii. 2; Mr. Bates of Ballina, from 2 Chron. vi. 40; and Mr. Eccles of Coleraine, from Phil. ii. 21. The services, which were all well attended, were admirably adapted to encourage and edify the church, and to awaken the careless and impenitent. The collection in aid of the liquidation of the debt on the chapel amounted to near £7; a large sum, considering the poverty of the people, and what they had already done in aiding the building. The chapel is a neat, substantial, and very commodious erection, ornamental to the neighbourhood, with accommodation for nearly three hundred persons. The following evening a soirée was held in the chapel, when about a hundred and twenty persons took tea together. The meeting was addressed by Mr. H. Harrison (Methodist New Con.), J. Alexander (Presbyterian), J. Bates, G. Gould, and W. S. Eccles. The addresses were truly excellent, highly exhilarating, and,

it is hoped, profitable to many. Though the people assembled at five o'clock, they seemed unwilling to separate at the advanced hour of eleven. Indeed, such was the interest that pervaded the meeting throughout, that all seemed to say, as with one voice, "It is good for us to be here." Truly the Lord has done great things for us here already, and we are expecting still greater things. A little more than two years ago, the name of a baptist was hardly known in this part of the country, while now a church of *fifty-two members* is in healthful existence; and many interesting stations opened throughout the neighbourhood for the preaching of the everlasting gospel, where many persons are anxiously asking for the old paths, and the good way, that they may walk therein. It is true that we have had, like a little bark launched on a troubled sea, to contend against wind and tide, with ominous breakers continually a-head; but, under the gracious protection of Him who rules the winds, and the waves, and the hearts of men, our cause has floated on triumphantly, and is now getting into a calmer sea. Ignorance, prejudice, error, and old customs, are formidable obstacles; but the truth of God is omnipotent, and shall prevail. I think the signs of the time warrant the conclusion that we are on the eve of better times and happier days for poor Ireland, when those who have long been sowing in hope shall reap in joy; yes—

Erin shall rise! the chains that held
Her captive spirit bound,
Methinks I hear already snapt,
And falling to the ground.

The preaching of the gospel—the simple, plain, energetic preaching of the gospel, will accomplish this; this is God's appointed means for the evangelization of the world, and it must prove successful in Ireland, as well as elsewhere. Let a warm and burning exhibition of the love of God in the sacrifice of his Son be brought to bear on the hearts of my fellow-countrymen, and they will be melted down to repentance and love.

The whole debt on our chapel is £36, which I had to borrow out of the bank on interest for three months. I got it through the interest of one of the Belfast friends, Mr. R. Blackwell; but how we shall find means to meet the debt I know not yet.

Mr. BERRY writes under date Dec. 3:

Near the end of another year I feel thankful to the Lord of all our mercies, that with great pleasure I can look back to the blessings with which it has been filled. Excellent health has attended me, and delight in the work has enabled me to turn the blessing of health to a good account;—but oh, far short have I fallen of other missionaries that have gone before, and even of many of the present day. Still, notwithstanding all my unworthiness, it is pleasing to see prosperity smiling upon our little church and congregation. Eight have been added to the church, and two others are to be admitted to-morrow, making an increase of ten for the year; this exceeds the increase of last year. But I have not only to report an increased church, but an increased congregation in A——, and no diminution at the other stations. Last week, as you are aware, we held our quarterly Association meeting in this town; and, although the nights were very dark, and the rain incessant, it was cheering to see the country people with their lanterns and frize-coats overcome the rain and darkness, and fill our meeting-house; indeed, I was not surprised to see them attend the two last nights, after what they had heard from our beloved brethren on the first night. I have learned that good impressions have been made. The emancipation of my native land was the dream of my boyhood, and the theme upon which, in riper age, my mind delighted to dwell. Often have I sighed, and, I will confess it, often have I desponded—shall I say despaired—of her regeneration; but now, thank God, fears are being removed, despondency and despair have fled.

. Contributions in a future number, except that we are requested to acknowledge the following, which has just come to hand.

Baptist Church, Olney.

One-third of the proceeds of Weekly Contributions for Missionary Purposes	3	10	0
Misses A. and H. Smith, and Mr. Smith, for <i>Schools in Ireland</i>	2	0	0
	<hr/> £5 10 0		

Erratum in last Chronicle.—Mr. Murgatroyd, in the Bradford list, printed 10s., should have been £1.

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURLS, Esq., Treasurer, 19, Bridge-street, Blackfriars; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury, Messrs. GLYN, HALLIFAX, MILLS, and Co., Bankers, 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 77, Lower Gardner-street, Dublin; and by any Baptist Minister, in any of our principal towns.

J. Haddon, Printer, Castle Street, Finsbury.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

THE Society has just lost, by death, its most liberal supporter, John Jeffes, Esq., of Diss, whose annual subscription of £100, in the name of "A Friend," was regularly looked for and received just prior to the Annual Meeting. For many years it enabled the Committee to assist some most necessitous and deserving cases, which must otherwise have been left unrelieved. Among the many thousands of our Israel, surely there is, at least, one who will say: The Society shall not be a loser by the death of its late valued "Friend." From a principle of good will to Britain, and for the glory of our God and Saviour, I will contribute to its funds £100 per annum. I will commence this year—this quarter; and thus enable the Committee to continue their accustomed grants.

We trust that our friends in Birmingham, Nottinghamshire, and Northamptonshire, where collections are expected this quarter, will strain every nerve to assist us. We have not been unreasonably urgent during the "Jubilee" year, but we must be urgent now, as our Treasurer is several hundred pounds in advance. It is quite fair, and, indeed, indispensably necessary, that appeals on behalf of our own country should this year be vigorously and heartily responded to. It is hoped that the accounts below will stimulate and encourage our friends to energetic effort on behalf of the Society.

From the Rev. T. H. GAUNTLETT.

Tillingham, Oct. 3, 1842.

DEAR SIR,—In answer to yours 15th September, requesting an account of the state of things in this place, I beg to give you a few particulars. My former letters gave you to understand that since I had been here things had assumed a very encouraging aspect. I am thankful now to say, that we have indications that the same favour is continued to us. The church appears to be reviving from a state of spiritual apathy to an enjoyment of its privileges, and performance of its duties. The members seem to be growing in grace, and in practical knowledge of their relative obligations to Christ and his cause. They evince an attachment to the means of grace, and a liberality in contributing to the spread of the gospel here and elsewhere, which is truly pleasing to my mind, and worthy of praise to God. About four months ago I established a weekly conversation meeting, to which I invited the attendance of any who were

under concern respecting their spiritual interests. These meetings we have found very useful. I have been visited by about twelve, all professing to have derived spiritual benefit through my ministry, and giving evidence that they were truly seeking God through his Son for the salvation of their souls. Out of this number I baptized seven, on Lord's-day, September 4, in the presence of a crowded congregation, that appeared to take a deep interest in the service. Brother Garrington, of Burnham, preached on the occasion; and his clear conclusive statements on the subject have, I know, been the means of removing error and prejudice from the minds of many. Our congregations on Lord's-days still continue very good, and I trust, ere long, to have the pleasure of seeing some more come forward to give themselves up to the Lord and to his people.

I am, Dear Sir,

Yours in Christian love,

T. H. GAUNTLETT.

From the Rev. THOMAS CLARKE.

Bridport, Oct. 7, 1842.

DEAR BROTHER,—Since I last wrote to you I have had the pleasure of receiving several into communion with the Christian church under my pastoral care. On July the 31st, I baptized three persons on a public profession of their faith in Christ. As it was the first time the ordinance was ever witnessed in the town of Bridport, it awakened no inconsiderable interest, though no public notice had been given of it. The chapel was filled at an early hour; and among the congregation were persons from all the places of worship in the town. The greatest attention and decorum was observed during the whole service, and many of the congregation were deeply affected. I took for my text Acts xxviii. 22, "But we desire to hear what thou thinkest; for as concerning this sect we know that every where it is spoken against."

This led me to presume that the congregation were ready to say to me, "We desire to hear what thou thinkest; for as concerning *this* (Baptist) sect we know that every where

it is spoken against." I assured them that there would be no reference to councils, synods, or fathers, but to God's holy word, showing that baptism was a positive institution, originating in the holy and perfect mind of Christ; and that its *subjects, design, and manner* of performing it were all revealed in his sacred will. I then concluded with a few remarks on the high authority and antiquity of Christian baptism; the obligation of believers in Christ to keep his commands; the duty of all Christians manifesting toward each other the spirit and temper of their Lord.

This interesting service led to much conversation on the subject of baptism; and on August 21, four more respectable persons were baptized. If possible the chapel was more crowded than before, and many were deeply impressed. We have now four inquirers. These are encouraging circumstances.

Dear Brother,

Yours sincerely,

THOMAS CLARKE.

By the request of an esteemed friend at Dunstable, and, for the most part, at his expense, in the spring of last year, a Missionary, Mr. H. Whitlock, was sent into Rutlandshire. His labours at Belton and neighbouring places have been greatly blessed. A commodious chapel has been erected at Belton, which was opened for public worship on the 6th of October, by the Secretary of the Society. The congregations, on each occasion, were overflowing. Between the services, 260 persons took tea together in a tent seventy-five feet by fourteen, erected by a kind friend for the purpose. On the following sabbath, the Rev. J. Green of Charles Street, Leicester, preached, when the place was again crowded. The collections and profits of the tea amounted to £45. 8s. 2d., a very large sum for the neighbourhood. Altogether upwards of £180 have been subscribed in this vicinity, where little had been previously known of the voluntary principle. The chapel is a plain substantial brick building thirty-six feet by twenty-nine; freehold, and properly secured by approved trust deeds to the denomination. Its total cost, including land, &c., is £383. 4s. 2d. It is neatly pewed: nearly all the sittings are already taken: and there is every prospect, through the Divine mercy, of its proving a great blessing to Belton and its neighbourhood.

From the Rev. JAMES SNEATH.

Smeth Shields, Aug. 21, 1842.

MY DEAR BROTHER,—I am happy to inform you that the state of things at Shields begins to assume another aspect than when I first came, or than when you were here. I have long been between hope and despair as to whether the place would rise or die; but during this last month the congregations have been considerably on the increase. The chapel is far from being filled; but one who has long

been acquainted with the state of things at Shields (Mr. Emery), said, in our last committee meeting, that the chapel has never been so well attended since the days of Winter. Yesterday the congregation was truly encouraging—it much refreshed my spirits,—and we have an increase of *thirty scholars* to the sabbath school. The badness of trade presses heavily upon us, but in other things we are much revived. Including *three services* on the Sabbath, we have *ten meetings* during the week; and the district prayer-meetings, though

not so well attended as I could wish, are sufficient to inspire hope. On the first Sabbath of this month I baptized four, which makes ~~down~~ added since I came to Shields; and we have others proposed for baptism. After all, there is much difficulty to surmount, and

many prejudices to remove from the public mind, ere our path will appear clear and easy. They must be lived and prayed down.

Yours most sincerely,

JAMES SNEATH.

In compliance with the earnest request of friends connected with Mr. Pengilly's church at Newcastle, the Committee agreed, a few months ago, to contribute £10, for one year, towards the rent of a place of meeting in Wokington, Cumberland, a few friends there having determined to do all in their power to raise a Baptist church. They have secured the valued services of a Christian brother educated in Scotland, and recently baptized by Mr. Pengilly. In a letter received this week from one of the deacons, it is stated that the infant church already numbers thirty-two members. The friends at Wokington deserve much more assistance than it is in the power of the Committee, in the crippled state of their finances, to give.

EVANGELIST MOVEMENTS AT SHEFFIELD.

From the Rev. JOHN DAVIS.

Sheffield, Oct. 7, 1842.

DEAR BROTHER,—Brother P. commenced his labours on the second Lord's-day in August; from which time up to Tuesday, September 20, we had, besides the Sabbath services, morning and evening meetings every day: at these the members of the church offered supplication, and our brother delivered discourses. The enclosed hand-bill will afford some notion of the topics on which our brother mainly dwelt. His great object was, to show the church their duty, and to rouse them to do it. As he advanced he would often turn aside to other topics, addressing himself in varied strains to the anxious, the undecided, and the unconverted; but by far the larger part of his appeals was directed to the church, upon the principle, that if the church was awake, the slumbers of the world would soon be broken—and upon the assumption, that the church was ever the last to wake up, and the first to go to sleep again. When these exercises had been continued about a fortnight, prayer-meetings for inquirers were added at the close of the evening meetings, together with personal conference in a separate apartment.

At first these efforts did not seem to produce much effect. The church did not enter into them, and only a feeble impression appeared to be made upon the world; and yet I was pleasingly surprised, when we began to invite the inquirers to remain, at the numbers who presented themselves in this character. Upwards of a hundred persons came at various times to converse with our brother about their highest interests, and about twenty more

have been added to these since his departure. In the fourth and fifth weeks the operation began to tell—attendances increased—deeper feeling was manifested—the church came a little into the work—waverers became decided—and sinners were turned to God. Our attendance in the morning latterly averaged about seventy; in the evening about a hundred and twenty, with congregations of five or six hundred on the Lord's-day. The interest was greatly enhanced when we began to baptize. The first service of this kind took place on the first Sabbath in September, when seven were baptized, five of whom joined the church. The next Sabbath eight were baptized, and admitted to the church. The next, thirteen, twelve of whom were united to us. These baptisms occurred while our brother was with us. Since he went we have baptized nine on one Sabbath, of whom eight joined us; and last Lord's-day six more were baptized, and admitted to fellowship. Next Lord's-day other seven are coming, with one who will not unite with us. On the repeated recurrence of these things, people saw that something was doing, came to learn what it was, and were induced to come again and again, till they too began to feel the word, and inquire the way to heaven; and thus the leaven operated simultaneously in a great variety of directions, and the work extended on every hand, and if appearances do not mislead, it is still likely to extend, until the little one become a thousand, and the small one a strong people. The church is beginning to take hold of the work in earnest;—the class system has been adopted, and nearly one hundred members have classified, together with some inquirers: sittings have begun to let

freely ; and large and apparently interested congregations assemble at our meetings for prayer and preaching. The love of religion seems to be greatly raised, though it is not yet what it ought to be ; and the neighbourhood seems conscious of the presence of a holier atmosphere than once was breathed. Courage and hope inspire us, and we feel as if we had a right to expect better days.

On a review of the cases of our newly-baptized members, and of the candidates who now stand proposed, I find, as nearly as I can make out, that sixteen of them had been awakened previous to the commencement of our meetings,—some of them, indeed, being believers of many years standing ; and that twenty-five have been converted during the meetings.

In a letter just received, containing an earnest request from the pastor and the church, for a second visit, Mr. Davis says :—

Sheffield, Dec. 8, 1842.

The work is still progressing. Our people have been actively engaged ever since brother P. left us ; nor do they seem likely soon to grow weary—and they have not laboured in vain. Last Lord's day we added twelve to the church, making a total of upwards of seventy since we began to baptize on the first Sabbath in September. We hope to have more ready for baptism on the first Lord's-

day in January ; and shall be greatly disappointed if we do not baptize the year round, and then begin again. We do not ask that brother P. may come just to stir us up a little, and then leave us to slumber till roused by a fresh excitement. What we want is, that he should give accelerated impulse to machinery already in motion, and bring others in to work that machinery with greater efficiency, and with a view to larger results.

From the Rev. CHARLES KIRTLAND.

Newark, Nov. 15th, 1842.

MY DEAR BROTHER,—The letter which you kindly inserted in the Register twelve months since, containing an account of the triumphs of the gospel in this town, awakened considerable interest in several churches of our denomination. Many inquiries have been made relative to that good work ; often have we been asked, “How do the young converts wear?” “What proportion of them remain steadfast?” It affords us pleasure to state, as it will you and your numerous readers to learn, that the results have fully answered our expectations. Fourteen months have passed since the cloud of mercy burst upon us, and from that time to the present, we have been visited by a succession of refreshing and fruitful showers. It was at first doubtful whether the sudden accession of so many to the church would be beneficial ; some were fearful that the old and new members would not work together ; it was thought that jealousies might arise in the minds of the former, and thus interrupt the harmony of the church. But they both grew together, and became one body, animated by one spirit. There were not a few who feared lest, after a season of unusual excitement and activity, such as we had, we might sink into a state of ease and comparative indifference, but our friends have not become weary in well doing ; they have steadily, and, in some measure, systematically laboured on amidst many discouragements and many tokens of divine approbation.

The piety of the young converts calls for devout gratitude to God. Since September, 1841, about one hundred and fifty have been received into church fellowship, the greater part of whom not only continue their connexion with us, but honour their profession. A few, who crept in unawares, have made shipwreck of faith, and these we have been under the painful necessity of putting away from us ; but their number is extremely limited, not exceeding four or five. Some busy bodies (whose zeal for proselytism forces the conviction that sectarian interests are of greater moment in their estimation than the salvation of souls), have signalized themselves in attempting to unsettle the minds of some of our young members, and in trying to entice them away, but their success has been by no means commensurate with their efforts. And where they have succeeded they have truly spent their “labour for that which satisfieth not.” We have not lost more than two or three in this way.

The new converts have needed much instruction in the doctrines and precepts of the gospel, nor have they been neglected. In private as well as public they have had “line upon line, and precept upon precept.” The fathers and mothers in Israel, instead of leaving them to themselves, and then reproaching them for their ignorance, have endeavoured to teach them the way of God more perfectly. Instead of manifesting that sternness and severity which will make no allowance for the buoyancy of youth, they have been tender and forbearing, like him who did not break the bruised reed, nor quench the smoking flax.

Hence, the tender plants, instead of degenerating, "flourish in the courts of our God," and promise to "bring forth fruit in old age." While I write, my heart is gladdened at the past goodness of my God; when I think of the exemplary deportment, the burning zeal, the glowing love, the unshrinking firmness and self-denial of many of these young disciples, I sometimes weep for joy. Of course there are exceptions, but my remarks will apply to the great majority. To myself, the deacons, and the church, the past year has been one of unremitting toil, and unceasing anxiety. We have rejoiced with trembling. We have felt deep solicitude for the welfare of Zion, for the honour of religion, and for the credit of what is called the revival system, and we have been amply repaid. The experiment has been made, and it has answered. We have introduced the "class system," and it is succeeding well. The members are gradually falling in with it, and profess to derive great pleasure in regularly meeting to "edify one another." We have observed that the most consistent of our young members have been those who have constantly attended their classes. I hope the day is not very distant, when this or some system that will answer the same end, will be adopted by our churches generally. I love the congregational form of church government, but something more is needed to make it more effective, and this system, if judiciously and zealously carried out, seems adapted to supply (at least in part) the deficiency. They have a cementing tendency; they supply a motive for Christian watchfulness; they give a pastor that legitimate influence which is sadly wanting in many congregational churches; sin is sooner detected; they present an organization which is capable of being made subservient to important purposes, and they have the sanction of Zion's lawgiver.

Our congregations are still very large, and assume a more permanent and settled aspect than ever. Room is what we want. If some of the opulent among God's people could see our chapel on a sabbath evening, with every pew filled, some going away, and more kept from coming for want of accommodation, they would help us to "arise and build." This year our contributions to the Home Mission were more than double last year, and to the Foreign Mission they will be trebled. We have established a Dorcas Society which is very useful. We have baptized every month (except two) since September, 1841, and other candidates are waiting for admission to the ordinance. Our chapel and cottage prayer meetings are truly seasons of refreshing from the presence of the Lord. In some it is difficult to get the people to go away when it is concluded. Deep anxiety is manifested on the part of many members for the salvation of their neighbours, and as the result of their efforts, some notorious sinners have been brought to inquire, with evident concern, "Men and brethren, what must we do." Never (except on special occasions, and perhaps not even then) was there more zeal for God, more love for souls, more unity of spirit, and more personal piety than now. Mr. Pulsford spent a few days with us in September. His visit was much blest to the members, and to several unconverted hearers, and if there had been room, and he could have remained for a time, it was evident from the state of the church, and the spirit of hearing manifested, that a great work would have been accomplished.

Sincerely yours,
CHARLES KIRTLAND,
Pastor of the Baptist Church, Newark.
Rev. S. J. DAVIS.

CONTRIBUTIONS SINCE LAST REGISTER.

	£ s. d.		£ s. d.		£ s. d.
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<i>Bedford—</i>		Kilpin, Miss Martha		Collected by Eliza Ab-	
Collection.....	2 10 0	Klug, Rev. T.....		bot.....	
Collected by Mrs. Kilpin		Langley, Miss.....		0 5 0	
and Mrs. Gamby:		Siley, Mrs.....		Collected by Elizabeth	
Cobb, Mr.....	0 5 0	Small Sums.....		Robinson.....	
A sincere Friend, late		Card by Master Gales		0 4 2	
of Sharnbrook.....	0 5 6	Do. by Miss Gamby		Collected by Miss Toul	
Gamby, Mrs.....	0 10 0	Do. by Master Gut-		0 12 6	
Gale, Mrs.....	0 5 0	teridge.....			
Green, Mrs.....	0 5 0	Box, by E. Kilpin...		<i>Dunstable—</i>	
Gutteridge, Master R.	0 5 0	Card, by Miss Page..		Collection.....	
Gutteridge, Master M.	0 5 0			7 2 0	
Harrison, Mrs.....	0 5 0	<i>Carlton—</i>		Collected by Mrs. Bat-	
Kilpin, Mr.....	0 10 0	Collection.....		chelor, and Miss	
		Small Sums.....		Chambers, and the	
				Misses Gutteridge.	
				5 14 6	
				Collected by Miss S.	
				Collins.....	
				0 9 0	

£ s. d.		£ s. d.		£ s. d.	
Missionary Box, by Mr Joseph Gutteridge, kept among his laborers, and he weekly doubling the amount which they gave		Bucks.		Patagonia—	
Subscriptions by		By the Rev. J. Tynoe and Mr. Geo. Young, a sum collected for a religious object, to which, subsequently, it could not be applied		Troward, Mr. C. and Friends.....	
Batchelor, Mr.....		21 0 0		3 0 0	
Blackwell, Mrs.....		BUCKINGHAMSHIRE.		Essex.	
Friend, A.....		Amersham—		Burnham—	
Chambers, Mr.....		Collection.....		Collection.....	
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Gutteridge, Miss.....		0 5 0		8 12 0	
Gutteridge, Miss C.....		Potter, Mrs.....		Francis, W. Esq.....	
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Gutteridge, Miss Jane.....		Statham, Mr. J.....		Essex Colne—	
Masters, Mr.....		1 1 0		Collection.....	
Olney, Mrs. Tottenham.....		0 10 0		0 10 0	
Osborne, Mr. G.....		Berkhamstead—		Blacklock, W. Esquire,	
Twidell, Mr. Caddington Bury, 2 years.		Baldwin, Mr.....		(Ford Street).....	
Small Sum.....		0 10 0		Piper, Mr.....	
Houghton Regis—		Buckingham—		1 1 0	
Collection.....		Collections, &c.....		Hedingham, Sibley—	
Cook, Mr. J. sen.....		7 7 5		Collection.....	
Cook, Mr. Jun.....		Chesham—		0 12 0	
Cook, Mr. M.....		Harris, Mr.....		Langham—	
Cook, Mr. T.....		0 5 0		Donations.....	
James, Mr.....		0 5 0		0 13 0	
Freeman, Mr.....		0 5 0		Raleigh—	
Leaton—		Hirsenden—		Collections.....	
Collection.....		Collection.....		3 1 0	
Bolton, Mr. W.....		1 17 10		Saffron Walden—	
Bolton, Mr. B.....		Olney—		Collections.....	
Butlin, Mrs.....		Old, Mr.....		0 0 0	
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Mead, Mr.....		1 0 0		Gibson, F. Esq.....	
Pigott, Mr.....		Forster, Mrs.....		1 0 0	
Spencer, Mr.....		0 10 0		Gibson, G. Jun.....	
Smith, Mr.....		Friend, A.....		Tillingham—	
Tranter, Mrs.....		0 10 0		Collection.....	
Waller, E. Esq.....		Knighton, Mr.....		0 17 5	
Wright, Miss.....		1 0 0		Thorp—	
Market Street—		Wallace, Mr.....		Collection.....	
Collection.....		0 10 0		0 15 0	
Sharnbrook—		Tring—		GLOUCESTERSHIRE.	
Collection.....		Butcher, Mr., Jun.....		Cambridge—	
2 4 5		0 10 0		Collection.....	
Collected by		Grover, Mr.....		0 14 7	
Elizabeth Holley, a servant		0 10 0		Chalford—	
Ann Osborn, a servant.		0 10 0		Collection.....	
Subscriptions by		0 10 0		0 17 0	
Mr. Collier.....		0 5 0		Bath, Miss.....	
Williamson, Mrs.....		0 5 0		0 10 0	
Small Sum.....		0 10 0		Cheltenham—	
Stoughton—		Turvey—		Bulley, J. Esq.....	
Blott, Mr.....		A Friend.....		2 0 0	
Edrop, Mr.....		0 2 0		Beckingsale, Mr. T.....	
Whitney, Mr.....		Wycombe—		0 10 0	
Thurleigh—		Butler, Mr.....		Bird, Miss.....	
Collection.....		0 10 0		0 5 0	
1 2 7		Cummings, Mr.....		0 10 0	
Devonshire.		Hearn, Mr.....		Friend, A.....	
Dartford—		0 10 0		Parker, Mr.....	
A Friend.....		0 5 0		0 5 0	
50 0 0		Parker, Mr.....		0 5 0	
Gloucester—		Vernon, Mrs.....		1 1 0	
Collection.....		1 0 0		Winterbotham, Messrs.	
8 11 0		Gloucester—		B. and W.....	
Bord, Mr.....		Collection.....		1 1 0	
0 10 0		8 11 0		Gloucester—	
Friend, A.....		0 10 0		Collection.....	
1 0 0		0 10 0		8 11 0	

Walsley—	£ s. d.	HANTS.	£ s. d.	LEICESTERSHIRE.	£ s. d.
Collection and Profits of Tea Meeting....	2 1 6	Watford—		Botterford—	
King Stanley—		Baillard, Mr.....	0 10 0	Haigh, Rev. John....	2 3 0
Collection	1 14 7	Chater, Mr.....	0 5 0	Leicester—	
Almer, Mrs.....	0 5 0	Small Sums.....	0 5 0	Balley, Mr.....	0 10 0
King, Mr. P.....	2 0 0	HARROGHSIDE.		Beales, Mr.....	0 10 0
King, Mrs.....	1 0 0	Coleford—		Celvey, Mr.....	1 1 0
King, Miss E.....	0 5 0	Collections	4 13 9	Cort, Mr.....	1 1 0
Winchinghampton—		Herbert, Mr. (to Gar-		Cooke, Mr.....	0 10 0
Collection	0 9 0	way).....	7 0 0	Cooke, Miss E. and C.	0 5 0
Painwick—		Nicholson, Mr.....	0 10 0	Gould, Mr.....	0 10 0
Collection	0 6 1	Teague, Mr. P.....	1 0 0	Giles, Mr.....	0 10 0
Shortwood—		Thomas, Mr.....	1 0 0	Harris, R. Esq.....	2 2 0
Collection.....	4 10 0	Thomas, Mr. J. T.....	0 5 0	Harris, Mr. J. D.....	1 0 0
Plant, Mr. A. M.....	0 5 0	Thomas, Miss (Card)...	0 10 0	Harris, Mr. R. Jun....	0 10 0
Hilker, Mr.....	1 0 0	Trotter, Mr. J. B.....	1 0 0	Paddy, Mr.....	0 10 0
Jenkins, Mr.....	0 5 0	Trotter, Mr. G.....	2 0 0	Thompson, Mr.....	0 5 0
Leonard, Mr.....	0 10 0	Trotter, the Misses....	0 5 0		
Sedbury—		Trotter, Mr. J.....	0 5 0	LONDON.	
Collection.....	1 2 0	Turner, Mrs.....	1 0 0	Camdenwell—	
Stroud—		Gosley—		Allen, F. H., Esq.....	2 2 0
Collection.....	2 2 2	Collection.....	1 11 6	Millard, P., Esq.....	1 1 0
Cutterback, Mr.....	0 5 0	Hereford—		Hockney—	
Gardner, Mr.....	0 5 0	Product penny per week		Motety per Miss Lantley	7 4 10
Hopson, Mr.....	0 10 0	subscriptions during		John Street—	
Hunt, Mr.....	1 0 0	the year.....	3 0 0	Auxiliary	20 0 0
Parke, Mrs.....	0 4 0	Collected at Lectures.	3 2 1	Salter's Hall—	
Partridge, Mr. J.....	0 10 0	Collections on Sabbath		Bousfield, J., Esq.....	10 0 0
Parsons, Mr. T.....	0 5 0	Day.....	3 10 0	Soul, Mr.....	2 0 0
Rose, Mr.....	0 10 0	Mission. Box by George		Tottenham—	
Yates, Rev. W.....	0 5 0	Davis.....	0 3 11	Pifford, Mrs.....	2 0 0
A Friend.....	0 5 0	Kington—		Adcock, Miss E. (card)	1 10 0
A Friend.....	0 2 7	Small Sums.....	0 17 2	Chapman, Miss C. (do.)	1 0 0
Collected by		Ladbury—		Davis, Master R. (do.)	1 0 0
Miss Ansell	0 0 0	Collection.....	1 10 0	Pownell, Miss (do.)	0 3 0
Mrs. Barnfield.....	0 3 0	Treharne, Miss (Box).	0 10 0	DIVIDENDS by Mr.	
Master J. Gawn	0 3 0	Kemish, Mr.....	0 4 0	Gale	20 10 0
Mrs. Smith	0 3 0	Loominster—		SOMERSETSHIRE.	
Trotterbury—		Motety.....	2 10 0	Burton—	
Friend, A.....	1 0 0	Ryeford—		Brown, Mr.....	0 5 0
Jones, Mr.....	0 10 0	Collections.....	2 5 10	Small sums	0 2 2
Knight, Mr. W.....	0 5 0	Ross—		Borough Bridge—	
Lewis, Mr.....	0 5 0	Collections	6 6 0	Collection	1 1 2
Trotman, Rev. J.....	1 0 0	Barnett, Mr. T. Jun....	1 0 0	Young people	2 1 3
Winterbotham, L. Esq.	0 10 0	Hill, Mr.....	1 0 0	Bridgewater—	
Cards	1 0 2	Lewis, Mrs.....	0 4 4	Collection	2 0 0
Collected by Miss Trot-		Lewis, Miss.....	0 4 5	Chard—	
man	0 12 0	Rowles, Miss.....	0 5 0	Brown, Mr. S.....	0 10 0
Small Sums.....	0 12 0	Smith, Mr. James....	1 1 0	Brown, Mr. J.....	0 10 0
Woodchester—		Smith, Miss.....	0 4 4	Brown, Mrs. S., senior	0 10 0
Collection.....	1 5 0	Wall, Mr.....	1 0 0	Smith, Mr. and Mrs. ..	0 10 0
Ross, Mr.....	0 5 0	A. B., per Miss Rowles	0 5 0	Toms, Mr.....	0 10 0
Wotton under Edge—		Avellon, Miss.....	0 2 0	Collected by Miss Smith	0 3 0
Bay, Mrs.....	1 0 0	A Friend.....	0 2 0	Hampock—	
Foran, Mr.....	0 10 0	Collecting Cards, per		Collection	0 0 0
Regan, Mr.....	0 10 0	Sabbath-school child-		Isle Abbott—	
Miss Foxwell's box, &c.	0 5 1	ren.....	0 0 2	Collection	1 0 0
		Biggs, Miss, Card....	0 7 0	Collected by Miss Ham-	
		Small Sums.....	0 5 0	phrey	0 17 0
		KANT.			
		Seconaks.....	7 0 0		

	£	s.	d.		£	s.	d.		£	s.	d.
Putsham—				Wellington—				Bonth, Mr.	2	2	0
Small sums	0	3	6	Collection	4	9	8	Butterworth, Mr.	2	2	0
Taunton—				Cadbury, W., Esq.	2	2	0	Dickman, Mr.	0	5	0
Weekly subscriptions				Cadbury, Mrs.	1	1	0	Dolby, Mr. S.	1	1	0
(moiety)	5	2	7	Cook, Mr.	0	10	0	Franklin, Rev. —	0	10	0
Collections	4	11	0	Elworthy, Mrs. W. and T.	1	1	0	Franklin, Mr. W.	1	1	0
Blake, Mr. P.	0	10	0	Gay, Mrs.	1	0	0	Franklin, Misses	2	2	0
Kyre, Mr. T. S.	0	10	0	Horsey, Mr.	0	14	0	Hadley, Miss.	0	5	6
Horsey, Mr. T.	1	1	0	Lane, Mr.	0	10	0	Hayland, Mrs.	0	10	0
Mattock, Mrs.	1	0	0	Collected by Miss Gay—				Hill, Mr. N.	0	10	0
Newbury, Mr.	0	10	0	Fox, Mrs.	0	17	6	Newsom, Mr. H.	0	10	0
R., Mr.	0	10	0	Sums under 5s.	1	6	0	Newton, Mr. James ...	0	10	0
Stevenson, Mr.	1	1	0	Collected by Miss A.				Robinson, Mr.	0	10	0
Walters, Mr. (Oldbury				Shnffrey, and at Row				Shaw, Miss	0	2	6
Lodge)	0	10	6	Green Chapel	0	12	2	Smith, Mr. John	0	10	0
Young, Mr. J.	1	1	0					Smith, Mr. John, jun.	0	5	0
Collected by Rev. Mr.				WARWICKSHIRE.				Watts, Rev. —	0	10	0
Medway, of Creech..	6	11	6	Coventry—				Collected by Miss Ann			
Tiverton—				Collections	7	2	8	Dolphin	0	16	4
Collected by Miss M.				Allen, Mr. H.	0	5	0				
A. Wright	1	16	4	Astley, Mrs.	0	10	0	YORKSHIRE.			
				Harford, Mr.	0	5	0	The £10 from Salendine Nook			
				Bill, Mr. John	0	5	0	will appear in next Annual			
				Booth, Mr. R.	0	10	0	Report.			

Per Rev. S. Salter, of Amersham—
Salter, D., Esq. (three years) £3 3 0
Salter, S. Esq. (two years) 2 2 0

Received on behalf of the late Rev. R. G. Jameson's family—
Palmer, Mr., Huntingdon £0 5 0
Paul, Mr., St. Ives 0 10 0
Trotman, Rev. Mr., Tewkesbury 1 0 0
Horsell, Mr. J., Great Horwood 1 13 0

•• Monies received through Fen-Court will be acknowledged next Register.

Donations and Subscriptions will be gratefully received on behalf of the Society by the Treasurer, J. R. BOUSFIELD, Esq., 29, Finsbury Square; by the Secretary, THE REV. S. J. DAVIS, 16, HEMINGFORD TERRACE, ISLINGTON, LONDON; or by the REV. J. BURTON, Travelling Agent, Great Russell Street, Northampton. Collector in London:—MR. W. PARNELL, 26, Kingsland Crescent, Kingsland Road.

THE
BAPTIST MAGAZINE.

FEBRUARY, 1843.

MEMOIR OF MR. WILLIAM KINGDON.

THIS pious and amiable young man, who joined the Niger Expedition at the request of Captain Bird Allen, and like him fell a sacrifice to the pestilential influences into the midst of which philanthropy had led them, was a son of the late George Kingdon, Esq., of Frome. The following particulars are extracted from a funeral sermon, preached on occasion of his decease, by the Rev. Joseph Baynes of Wellington.

“Our late much esteemed brother, Mr. William Kingdon, was a native of Frome, where he was born October 26, 1812. It was his privilege to be descended from pious ancestry; his grandfather, the Rev. J. Kingdon, being for many years pastor of the baptist church in Badcox Lane in that town, and who in the early part of life was called to the ministry by the church in this place. Of the early years of our friend the record may be brief, since there was nothing of a striking character to solicit observation by which he was distinguished. There is reason however to believe, that in reference to his spiritual state before God, he was from his earliest youth the subject of many serious convictions, before his heart yielded to

the authority of truth, and his spirit became influenced by the constraining power of a Saviour's love. With multitudes besides, it was matter of deep regret to him that he did not earlier seek the Lord with all his heart, and form the wise choice to be wholly on the Lord's side. The period of his apprenticeship at Taunton had closed, and he had removed to Liverpool to join his brother in business, before with any very fixed or solemn purpose of mind he attended to the care of his soul, or became intensely anxious for a real change of heart and character.

“An impression of the evanescence and vanity of all sublunary things led him one day to seek relief and diversion of mind in reading. The book which happened to come first to his hand was ‘Abbot's Young Christian.’ He read at first for amusement; as he advanced he became deeply interested; till, at length, solemn and agonizing conviction seized hold upon his spirit. It was to relieve the anguish of his soul that he laid aside the book for a few moments and betook himself to prayer, an exercise but coldly and infrequently performed previously; but from that moment never relinquished. The portion

of the volume which arrested his attention, was in that connexion where the author presses solemnly the importance of instant prayer for the grace of conversion. With that exhortation he felt an irresistible impulse disposing him to comply. And though but very imperfectly informed, like Cornelius, it was among the initial steps to a more ample knowledge, and a more full and satisfactory experience in the things of God. This circumstance formed the turning point in his history, and we may well conceive angelic spirits hovering over the scene of his devotion, exclaiming to each other, 'Behold, he prayeth!' and bearing the news of his conversion to the realms of paradise.

"The change wrought in his character was complete and decisive. From that hour the carnal was transformed into the spiritual; and he gave proof that he was 'born of the spirit,' by 'minding the things of the spirit.'

"Our friend was a character not to remain long without attaching himself to the people of God. By faith he had made the choice which Moses did, and like him he preferred to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than all the treasures of Egypt: for he had respect unto the recompense of reward. Providence having removed him to sojourn for a time with his beloved relatives at Devizes, he hastened to make a public avowal of his attachment to Christ, by baptism, and was united to the church under the pastoral care of the Rev. J. Bunce of that town. It was from the society to which he had thus united himself that we had the pleasure of receiving him, by letter, a few months afterwards. We hailed his coming amongst us as a brother beloved and a fellow-labourer in the work of the Lord. And it is a matter of comfort to us now, on reflection, that our connexion

together was one of unbroken harmony and enjoyment.

"From the period of our friend's conversion he was strongly possessed of the desire to labour for Christ in heathen lands. A beloved brother had preceded him in this work of the Lord, whom the Head of the church had been pleased to make an instrument of great good. The door of providence did not seem, however, to open before him; and he betook himself to secular avocations with meek submission to the will of God, and with the solemn purpose to do for the Saviour's glory whatever ability and leisure might afford him the means of accomplishing.

"It was in pursuance of this purpose, that with great energy he devoted himself to the work of sabbath school teaching: a work for which a peculiar tact and fitness eminently qualified him. He possessed great aptness for teaching, liveliness of disposition, and an absorbing spirituality of mind: so that to be engaged in directing the minds of the dear children to the things of God, unfolding the inspired word, and pressing on them the care of their souls, were to him at all times congenial and delightful exercises. In this field of exertion he was most successful. Some, it is believed, were savingly impressed by his means; while both in our town and village schools his name will be a perfume of sweet fragrance for many years to come.

"His desire to be employed for the benefit of the negroes of the West Indies, ever led him to feel a peculiar interest in the children of much injured Africa. To engage himself at any time for the benefit of its millions of benighted and neglected population, would have been to him a welcome occupation, and would have gratified the benevolent wishes of his heart. Such an opportunity seemed to open on the relinquishment of business in our town. An offer having been made him of joining the

Niger Expedition, he promptly accepted of it, purposing in his own mind, there is reason to believe, either to labour on the shores of Africa, or ultimately to join the missionary band in the West Indies.

"It was with emotions of deep regret on the part of all our circle, that we parted from our esteemed friend; not permitting ourselves to think our separation would be final, 'that we should see his face no more.' Such, however, was the will of that infinitely wise and inscrutable providence which cannot err; and, in his unexpected removal from our world, we are called to be still, and know that Jehovah is God.

"From different points of his voyage our friend was not unmindful of those he had left behind; but addressed letters, full of intelligence and affectionate counsels, to many individuals, who will prize them as memorials of their now glorified friend. From one addressed to the speaker, from St. Vincent, Cape de Verde Islands, a few sentences shall be selected before we proceed to supply the authentic account that has been forwarded of his last moments and death.

" 'You have doubtless heard, that in crossing the Bay of Biscay a strong gale of wind came on, which certainly endangered our safety for a time, and caused us to feel that there was indeed but a step between us and death. The Lord, however, was our refuge and strength, therefore only we were not moved. A few days afterwards we put into Lisbon for coal, because we could not make head against an adverse wind which blew right in our teeth. This I was not sorry for, as it gave me some opportunity of seeing the capital of Portugal. The part of Lisbon where the majority of the English reside, is distinguished by two Portuguese words signifying good air. The protestants are very few in number. The English church in which they meet together for

worship is an exceedingly chaste and handsome building, capable of containing about four hundred persons. The only service they have is in the morning. The clergyman, I rather fear, is not influenced by love for souls, or surely he would strive to have another service, since he is disengaged from any public exercise any where during the rest of the day. The burial ground surrounding it is truly an enchanting spot. It is divided into several sections by geranium trees five or six feet high, in all their bloom, with here and there a rose and honeysuckle to variegate the scene. There are also lofty trees of various kinds, which cause a pleasing shade from the oppressive glare of the noon-day sun. Among the various monuments, I observed one to the memory of Doddridge, with a very appropriate inscription upon it. I thought upon his glorified spirit in heaven, while bending over the spot where his earthly remains are laid, and wished to have the blessed privilege of uniting with him in the ceaseless song of the skies.

" 'I hope the members are well in spiritual and bodily health. Please to give my Christian love to them all; and then almost all my old friends will be included in one sweep, as I never sought to cultivate worldly society; but with the people of God I can truly say,

' With them numbered may I be,
Now and through eternity.'

Wherever I see a Christian, of whatever name he may be called, I feel instantly at home in his or her society; feeling there is a bond uniting us together more sweet and lasting than any other tie,

'One family we dwell in him,' &c.

Cease not, dear sir, to pray for me, and beg the dear friends with whom I have been associated in past labours and enjoyments, to entreat still that God would guide me by his counsel, open my way

plain before me, enable me to live for his glory alone, and at last grant me the enjoyment of his presence for ever and ever. Amen.

“ ‘ The captain is very kind to me, as he is to all on board ; and he not only seeks the temporal, but the spiritual welfare of the crew. On the sabbath he conducts the service according to the established church, and every evening he speaks from a chapter of the New Testament which we have both studied in the morning, and then either offers an extemporaneous prayer, or calls upon a pious surgeon or myself to pray. In case of his absence I am wished to be his substitute. I am glad that, in some degree, I have been enabled to seek the spiritual welfare of those in the ship, and hope sometimes I see the blossoms appearing on some trees : may the Lord by his grace grant that the blossoms may ripen into fruit, and I would then desire to give the glory unto him.’

“ Little did the individual who received this communication imagine it would be the last inscribed to him by the hand of his friend. One or two letters of later date were forwarded to Christian friends in this vicinity. From time to time accounts were perused in the public prints of the ravages occasioned by the climate among the crews of the vessels forming the expedition, and fears awakened for the safety of our friend ; when, after an interval of suspense, letters were received from our missionary brethren on the African coast, conveying the mournful tidings of his having been assailed by fever, and fallen a victim to the epidemic, which had proved fatal to the captain of the Soudan, with many of the officers and crews of the expedition. From communications bearing the melancholy intelligence to the relatives of our friend, we may select the following extracts. October 22nd, 1841. From the Rev. J. Clarke’s letter to the Rev. John King-

don, with whom he had laboured in Jamaica, written from Fernando Po.

“ After giving various details of the death of many persons amongst the different vessels of the Niger Expedition, he thus proceeds. ‘ Now, my dear brother, I have kept you long in suspense, to prepare you for the sad intelligence this letter will probably first convey to you, the departure of your dear brother from earth to heaven. Africa has lost him, but his happy spirit is now before the throne of God. When nearly all the whites and many of the blacks had fallen sick ; when the Soudan and the Wilberforce had both been compelled to return to the sea coast ; and the Albert had proceeded alone up the Niger to Egga, your dear brother went on board the schooner Amelia, to take charge of the sick persons there. Fever soon attacked him, and on the return of the Albert he was reported to be in a dying state ; but he was removed on board the larger vessel. He appeared at one time rather distressed at the thought of not being permitted to labour for the good of Africa. But the conversation of Mr. Schön, the church missionary, was the means of comforting him on that point. He appeared after that time to be in a very happy state of mind, and spoke once or twice of the Wellington school, and mentioned the names of one or two friends. But his fever occasioned some delirium, and he could not say much. At three o’clock on the 13th of October his spirit left the clay tenement. And, at a small village, opposite the town of Eboe, his mortal remains were interred, to await the resurrection of the just. Doctors Mc. William and Stanger were the only officers well enough to follow him to the grave. ‘ The memory of the just is blessed.’ Your brother has left a sweet savour behind him, and was highly esteemed by the Rev. Messrs. Schön, Muller, and all who knew him that

were capable of appreciating real piety and worth.* He will be remembered by succeeding generations, as one who devoted himself to the welfare of Africa. It was well that it was in his heart to do so, God accepted the sacrifice, and took the offerer to himself. He had great desires to do good to the poor Eboes who inhabit the Niger's Delta of death; and he had copied from a manuscript by Mr. Schön, a large Eboe dictionary. This I shall endeavour to obtain, for I hope it may eventually be used by some missionary, who may venture to visit the

tens of thousands of these savage tribes.'

"Dr. Prince adds, in a letter to the Rev. J. Kingdon, 'My colleague has given so full a detail of the death of your dear brother, that I will only mention one or two additional facts that will be gratifying to you. Mr. Carr, who was much with him at the Model Farm, speaks very admiringly of the piety of your brother, and of his devotedness to his work. One of the officers on board the *Albert* said to me, 'Ah, Sir, I am sure Mr. Kingdon is gone to heaven. He sang and prayed to the last: and

* Mr. Schön's Journal, recently published, contains references to Mr. Kingdon, equally creditable to our deceased friend and to the writer:—He says, "Thomas King, our native schoolmaster, will be left at the Model Farm, to which he was appointed at Sierra Leone. He will not be the only religious teacher; as there is a gentleman, Mr. Kingdon, who came out in the *Soudan*, with a view to make himself useful to the natives, wherever he should find an opening. He is in connexion with the baptists, but not sent by them as a missionary. Thomas King will have an opportunity for a trial until we may return, when his information will point out to me what is best to be done in his case. He may also collect some information in the mean time, which may be useful. I directed him to apply himself, as much as he could, to the study of the *Kalanda* language, and gave him some directions how to proceed in it; and it being, as Samuel Crowther tells us, a dialect of the *Yaruba*, which is Thomas King's native language, he will not find it very difficult.

"If the baptist missionaries, who are at present at Fernando Po, should ascend the Niger by the *Soudan's* return, they might occupy this place as a missionary station at once. They would have the advantage of meeting with a person of their own persuasion already employed as a religious teacher; and the question of its eligibility for a missionary station by our Society would soon be decided by its admirable rule of non-interference with any protestant missionary society. I have ever been doubtful of its eligibility; and perhaps the description of the occurrences of the last few days, and the repeated new cases of illness taking place here, will form another objection to those already mentioned. If the baptists should occupy this station, I cannot but wish them, from my heart, prosperity. Our Society might perhaps find a better place, further removed from the river, in the hilly parts of the country, should no opening present itself more in the interior with fairer prospects."—*Pp.* 134, 135.

"Oct. 13th. We returned to the *Albert* about 8 o'clock, P.M., and I am sorry to state, found Mr. Kingdon, who was taken on board at the confluence, suffering severely from fever, and in a dying state.

Captain Bird Allen was very weak, but, as usual, in a happy frame of mind. Mr. Kingdon exchanged, about midnight, a world of sorrow and trouble for one of never-ending joy. . . .

"Oct. 13th. Obi faithfully performed his promise. Early this morning several canoes arrived with fire-wood. Obi came on board; and by his kind assistance, our vessel was soon supplied, not only with fire-wood, but also with fowls, goats, yams, and plantains, in great abundance: no delay was occasioned. I went, early this morning, to the opposite island, in search of a dry spot, where to deposit the mortal remains of the late Mr. Kingdon; but the water covered the whole island, and it was impossible to land. We were therefore obliged to seek for a place on the main land: and two men in a native canoe assisted us. We advanced a considerable distance, through a narrow creek, until we arrived at a tree of an immense size, the largest I have ever seen in Africa; under which there were many native canoes, full of people, who, at our approach, ran off in great confusion. I remained under the tree, while our Kroomen went in search of a dry spot, fit to receive the remains of a brother in Christ, till the time when all shall rise to a glorious immortality. Afterward the natives took courage, and returned in great numbers around me. I could understand almost all they said, though the dialect differed much from that of which I had acquired some knowledge. They said among themselves, that as we were Obi's friends, they could charge us nothing for the burial-place, but that we should pay some rum to the *Moa-Tshuku*—Spirit of God—under the large tree,—which is held by all in superstitious veneration, so that the spirit of the white man might not hurt them nor their children. As I had no interpreter with me I could not say much to them; but I believe I satisfied them that they had nothing to fear from the spirit of the white man, who I knew was happy with God in heaven. The Kroomen succeeded in finding a place in a very small village called Barra; and the people allowed them, most readily, to dig a grave between two houses, in which Mr. Kingdon was buried. They stood around us in silent amazement while I read the funeral service."

Pp. 229, 230.

when he was almost expiring, he said, 'I know that my Redeemer liveth, and that I shall see him.' "

" Having thus sketched briefly the personal history of our friend, it only remains with similar brevity to advert to a few points of his character, in which he may with propriety be exhibited as an example for our imitation. It may be remarked respecting him that he was a Christian much given to prayer. His piety was eminently of a devotional character. He lived much on the mount of communion with God. The green verdure of his life was fed by streams drawn immediately from the fountain of all grace. He could never have maintained the spirituality of mind he did, had there not been much of secret approach to God in the closet. Prayer for specific objects was much cultivated; and how many individuals have been indebted to him as a means of blessings they have received, the judgment day only will reveal. . . .

" His love to the Saviour was enlightened and ardent. He understood by the teachings of the Spirit the glory of the Redeemer's character, and his infinite suitableness to the circumstances of lost and perishing sinners. On him his faith rested, with childlike, but firm and unhesitating confidence. In him he found rest, peace, and heavenly enjoyment. On him his affections were supremely placed, and to him he consecrated himself with undivided ardour of spirit. To love Christ with intense fervency of mind was the object for which he prayed and laboured with greater earnestness than every other. And at times he could exclaim with an emphasis of bliss:

' Yes, thou art precious to my soul,
My transport and my trust:
Jewels to thee are gaudy toys,
And gold is sordid dust.'

" His talent for spiritual conversation was great. He had no disposition to

expend his time and waste his energies on trifling or subordinate subjects. He was concerned that the intercourse of Christians should correspond with the dignity of their character, the elevation of their calling, and the grandeur of their hopes. His citizenship was truly in heaven, and he was concerned to speak of it as one whose affections were engrossed with the thoughts of its perfection and purity, and whose spirit longed for the fruition of its bliss.

" He was imbued with a deep sense of personal responsibility, and the importance of individual effort. Often has he, in conversation with the preacher, expatiated on what the church of God would be, and the amount of good that would result to the world in the conversion of sinners, were every Christian but active in his sphere, and concerned to fulfil his solemn responsibilities. But while he deplored the inactivity of Christians, he was determined to exhibit a different example in his own practice. He knew who had committed to him the talents he possessed, and he was desirous of being faithful to his Lord. You can all bear witness that, like Paul, he was an active Christian. . . .

" He ardently longed for the union and perfection of the church of God. To him it was a matter of deep regret that the church should be divided into parties and sections as it is; each division too much disposed to stand aloof from the other, and avoiding those fraternal interchanges of sweet fellowship and communion which afford so blessed a pledge and foretaste of heaven. . . . Thither our dear friend has acceded: and to that world it is our solace we are on our way, while pained with the unseemly strifes and separations of those who should dwell together in love as children of the same Father, and heirs of the same glory. 'A new commandment I give unto you, that ye love one another.' 'Hereby shall all men know

that ye are my disciples, if ye have love one to another.' 'Endeavouring to keep the unity of the spirit in the bond of peace.'

"I shall only mention, in conclusion, his habitual preparedness for death and heaven. For him to live was to promote the glory of Christ, and to die would be gain. It was to him a matter of little consequence where he might be called to sojourn for a few fleeting years, he was waiting the summons that would call him to the seats of the blessed. His lamp was trimmed, his light was burning, his loins were girded ready to attend the Master at the midnight hour. His soul was found in vital union with his Lord, reposing on his cross, robed in

the beautiful investiture of his righteousness, and adorned by the Spirit with the graces of a heavenly character, he was, through sovereign mercy, prepared 'to sit down at the marriage supper of the Lamb.' To him death was a welcome messenger, let him approach where or under what circumstances soever he might. He hailed his approach, literally, with songs of joy. The passage from earth to heaven was as near from Africa as from Britain. The feeble tabernacle, prostrated by fever and suffering to the dust, is succeeded by the house not made with hands, eternal in the heavens. To him is granted an abundant entrance 'into the everlasting kingdom of our Lord and Saviour Jesus Christ.' "

NOTES OF A VALEDICTORY ADDRESS TO THE REV. C. SPURDEN,

Delivered at Salter's Hall Chapel, Nov. 29, 1842,

BY THE REV. EDWARD STEANE, D.D.

I NEED not tell this assembly, my dear brother, that I esteem you very highly in love for your work's sake, since this is sufficiently evident from the circumstance of my having undertaken a part in the proceedings of this evening which I cannot but feel would have been far better discharged by some other of our ministers. At your desire, however, and that of the brethren with whom I am associated in the conduct of our Colonial Society, I have consented to address you on the present occasion in a few words of counsel and encouragement, and affectionately to bid you farewell.

We take leave of you, dear brother, not indeed without regret, since our churches are not so enriched with pastors as to suffer the loss of one, so qualified for pastoral duties and so beloved

in the discharge of them as yourself, without at least temporary injury; but, as we concur with you in thinking that divine providence calls you to leave us, we say with one voice, Go where duty leads you; and may that God whom you thus obey abundantly prosper and bless you.

Your own mind will already have suggested to you many sources of encouragement under the important and onerous duties you are about to undertake; but you will not deem it a superfluous service if I call your attention to a few. It will at least serve to show you that we are concerned for your happiness, and are not sending you forth without a cordial sympathy with you in your voluntary exile from your native land.

Amongst these I am disposed to men-

tion, 1. The validity of your call to your office. That validity is derived, not from the imposition of prelatical hands ; nor from the fraudulent and puerile pretence of apostolical succession ; nor from the appointment of secular authority : but from the grace and providence of God. These are times in which our bishops and tutors, the pastors of our churches and the presidents of our colleges, need to assert the plain and scriptural grounds on which their office rests, in opposition to the unscrupulous and arrogant claims set up by an order of men to be the exclusive ministers of the gospel and teachers of the people.

It is more than ten years ago that by these hands you were buried with Christ in baptism, and your baptism was, what that ordinance ever should be, "the answer of a good conscience towards God." But for the satisfactory evidence you then afforded that your heart was renewed by divine grace, I should not have dared to baptize you, nor would the church under my pastoral care have received you into its fellowship. You are not a novice therefore, but have long walked, and through mercy have walked consistently, in the ways of the Lord.

Subsequently to that period you have enjoyed the advantage of a collegiate education, and have pursued your studies in theology, the sacred languages, and literature, under the guidance of competent and accomplished tutors. Your ministerial gifts have been approved, not by them only, but by the churches in which they have been exercised and the brethren who ordained you to the pastoral office. And now the indications of divine providence are so clear as to leave you in no doubt of the will of God. In these circumstances, then, combined with the ardent and irrepres- sible desire of your own mind to be employed, not in secular, but in sacred engagements, you may trace the direc-

tion of an unerring hand, and assuredly gather from them, to your unspeakable comfort, that God hath "counted you faithful, putting you into the ministry." To such credentials neither civil governments nor ecclesiastical hierarchies could give additional force. Their validity is derived, not from man, but from God.

2. The nature of the work in which you are about to engage opens another source of encouragement to which I would turn your thoughts. That work is twofold, preaching and education. I do not understand, indeed, that connected with the office of tutor you will sustain a pastoral charge ; perhaps this is not desirable : still you will not forget that you are a minister of Jesus Christ, nor that the specific calling of a minister is to preach the gospel. You have already tasted the exquisite delight of being the messenger of peace and love, of God's peace and God's love to your fellow-sinners. The commission under which you acted in this capacity you still hold and carry with you. Opportunities, I can easily conceive, will not be wanting for its exercise ; and, if they should not readily present themselves, you will, I trust, diligently seek them. To preach the glorious gospel will be a solace and refreshment to your spirits amidst the less exhilarating engagements of scholastic duty.

But, in combination with what is thus more strictly ministerial work, you are to discharge other functions. To your care, in the character of president, will be committed the management of an important institution, partaking at once of the nature of a grammar school and of a college. To educate the minds, to discipline the morals, to form the characters of men, is both a responsible and an honourable office ; and though in a grammar school the majority of pupils will of course be youths, and some perhaps children, yet there is profound

philosophy, as well as beautiful poetry, in the reflection of Wordsworth,

"The child is father to the man."

Under your training, however, are likely to be placed, if I understand aright, not a few of those young persons who, from their station in the colony and the education they are to receive, will, in all probability, become its most eminent and influential citizens; its legislators, magistrates, and ministers. Your duties consequently rise in importance, and both the pleasure and the reward of teaching. I know how anxious you will be, with classical learning to inculcate sound ethics, and from the metaphysics of Plato and the morals of Seneca to lead your pupils to the infinitely sublimer truths of Paul and of Jesus. If your life be spared, as I trust it will, it is impossible to say how largely you may contribute to the future stability and greatness of that infant commonwealth, by the moral and religious influence you will now exert in moulding the characters of its young men. To you, under God, many of them are to become indebted for those just principles of action, those enlightened views, and that nobleness and expansion of mind, which shall fit them to act a distinguished and an honourable part in the social system of their country; and, what is of greater consequence still, some of them, and in course of time the number may be large, you are to educate as the special servants of God, the expositors of his will, and the ministers of his grace to their fellow-men. Let such considerations encourage you amidst the toils and difficulties of your office. Toilsome I can well imagine it will be, and onerous; but, diligently and faithfully discharged, it must conduce to ends of a high order, both in relation to the present and the future world. Nor will it be an unworthy motive if you should reflect that the reputation of the

pupil is an honour to the master. If those youths confided to your literary and moral culture should in future life attain to eminence, if they should direct the state by their sagacity, or adorn it by their virtue, the reflection of their glory will be thrown back upon you. Thus the bright career of Samuel is a commendation of Eli; Elisha is clothed in the mantle of Elijah; and the preaching of the youthful Timothy perpetuates the eloquence of Paul.

3. Think in the next place of the extent of your resources. I do not refer to the literary and scientific furniture of your own mind, though this I know to be respectable, and I doubt not it is adequate to the duties of the post you are called to fill. Nor do I speak of the endowments and graces of the Holy Spirit with which divine mercy has enriched you. These intellectual attainments and spiritual virtues directed the choice of your brethren in sending you the invitation you have accepted; but your dependence must not be placed on them. You will not be guilty of the folly of leaning to your own understanding, or in any sense of making an arm of flesh your trust. Let me rather remind you of the infinite plenitude of wisdom, power, and grace treasured up in Christ, and which is at all times available to supply the necessities of his servants. Need I tell you that it is here your strength lies? There are periods in ministerial experience, as you already know, when we sigh over the difficulties of the work, and, contrasting its magnitude with our own weakness, anxiously exclaim, "Who is sufficient for these things?" Perhaps, in a foreign land, and with unaccustomed duties, you may feel the burden weightier than it has ever been before. And to this feeling it may contribute not a little that you will stand comparatively alone. You will scarcely find there opportunities for the ministerial fellowship to which you

have been addicted here. It is no mean privilege to enjoy unrestricted and confidential intercourse with brethren of cultivated minds, of congenial taste, and engaged in similar pursuits. By such intercourse our toils are lightened, our pleasures are enhanced, and the mind itself is braced and strengthened for its duties. But if, in some seasons of pensive loneliness, you should feel the loss which in this respect you have sustained, remember that the Master is always with you. You may recreate yourself in his society whenever you will. Intercourse with him need never be suspended. No interposing distance is a bar to the enjoyment of his friendship. Enter your closet at any time, and he will meet you there, and abundantly communicate all that his service demands or your necessities may require.

4. Lastly, for I mean not to be tedious, let your thoughts dwell much upon

your ultimate reward. The approbation of Christ is worth all the sacrifices you may make, all the labour you may perform, and all the hardships you may endure as "a good soldier" in his service. To be saved yourself, and be the instrument through grace of saving others, is the summit of human happiness. The time of service is short and rapidly runs out, but the sweet, the honourable, the dignified repose which follows after it, endures for ever. That life is spent to a noble purpose which is followed by the commendation, "Well done, good and faithful servant! enter thou into the joy of thy Lord!" "Be faithful," my dear brother, "unto death, and Christ will give thee a crown of life." And now I bid you farewell. Peace be with you and the presence of God! And the Lord grant that you, and I, and all our brethren, may find mercy of the Lord in that day!

LETTER FROM THE REV. R. HALL, A.M., TO A CLERGYMAN OF CAMBRIDGE.

This letter, which was printed originally in a local paper, is not included in Mr. Hall's collected works. A copy has been presented to us under the impression that its re-publication at the present time would not be unseasonable.

Cambridge, Aug. 7, 1795.

REV. SIR,—Altercation is at all times unpleasant, especially when occasions of disagreement arise between ministers of the gospel of peace who reside in the same place. On this account, no motive less powerful than self-defence and the desire of vindicating aspersed innocence could compel me to address you, in this public manner, on the very extraordinary sermon you delivered last Sunday afternoon at your parish church. Not having the satisfaction of hearing you, I am obliged to depend for my information of its contents upon report; and I

hope, if I am so unfortunate as to mistake or misrepresent your sentiments, you will be so kind as to set me right.

Your text, I understand, was Matt. vii. 15—20, "Beware of false prophets," &c. Your sermon, I find, was directed to a display of the arts of religious seduction, with a view to prepare and fortify your hearers against the designs of bad men, who, under the cloak of religion, might endeavour to corrupt their innocence and pervert their simplicity. You levelled these precautions particularly against the dissenters; complained of the artful methods they took to draw

off men from the church; and that the baptists, in particular, would never be satisfied till they got your people under the water. You read, you remember, the following extract from Matthew Henry's comment on the words of your text, as applicable to the false prophets you had in view, observing it would have the greater weight with some, as coming from a dissenter: "If the doctrine be of God, it will tend to promote serious piety, humility, charity, holiness, and love, with other Christian graces; but if, on the contrary, the doctrine these prophets preach have a manifest tendency to make people proud, worldly, and contentious, to make them loose and careless in their conversation, unjust, or uncharitable, factious, or disturbers of the public peace, if it indulge carnal liberty, and take people off from governing themselves and their families by the strict rules of the narrow way, we may conclude that this persuasion cometh not of him who calleth them." I have a right, Sir, to demand who these ministers are, whose preaching tends to make their hearers proud and contentious, factious or disturbers of the public peace? You cannot mean to guard your parishioners against preachers at a distance: precaution is useless where there is no danger. You unquestionably had in view some minister or ministers upon the spot. Permit me to ask, who they are; and upon what authority you presume to charge their doctrine with being inimical to piety, and subversive of order and government? Have you ever yourself heard them utter any such doctrine? or, if you collect your report from hearsay, on whose report do you rely? You are, unquestionably, not so little instructed in the principles of morality as to be ignorant that calumny is a vice, and that,—under every character by which you can be respected, as a minister, as a Christian, and as a man of honour,—you are called upon either to

establish the truth of your positions, or confess their falsehood.

You have thought fit to caution your people against being seduced from their attachment to the church, by the supposed insinuations or artifice of the dissenters. What insinuations and what artifice have we ever practised? Our dissent from the established church is publicly tolerated by the laws, and its reasons are open to the whole world. Name, if you can, a single instance in which the dissenters at Cambridge have attempted to make proselytes by any private and clandestine methods, by any other means than the open avowal of their sentiments. I believe you will not be disposed to make the same demand on your part; or, if you should, I am prepared to give you a further answer than you wish.

As you passed from a general attack upon dissenters to specify the baptists in particular, and to put your hearers on their guard against their arts of proselytism, I call upon you, in the character of a baptist, to explain your insinuations. Produce, if you would not stand convicted as a public calumniator, one specimen of that unfair and ungenerous method of making converts which you have attributed to us. Our sentiments upon the baptismal rite exempt us from any temptations to lay undue stress upon it; we consider it merely as the symbol of a Christian profession, while you profess to believe it regenerates the partaker, and makes him a child of God. It would be cruel and inhuman in you not to enforce with eagerness the observation of a rite which can confer such exalted happiness at so cheap a rate. You ought to remember, too, that our mode of administering baptism by immersion is conformable to the laws of your own church, which appointed the candidate to be dipped, except in cases of weakness and disease.

The prominent feature in the descrip-

tion of those false prophets whom you undertake to expose was, that they preached a doctrine which had a manifest tendency to make the people factious, or disturbers of the public peace. Now, if it should appear that the dissenting ministers in this town do not touch upon politics in their religious services in any shape, their doctrine cannot be factious, or have any tendency to make men disturbers of the public peace. For myself, all who have ever heard me are witnesses that I never introduced a political topic into the pulpit on any occasion; nor have I any doubt the other dissenting ministers in this town can make the same declaration with equal sincerity. But, had our conduct been ever so remote from this moderation and reserve, modesty should unquestionably have restrained *you* from becoming your own accuser; when it is well known you are the chief, perhaps the only, political preacher in the place; and that you often entertain your hearers with more politics in one sermon than most dissenting ministers have done during their whole lives. The doctrine of passive obedience and non-resistance, which, in better times, [Sacheverell] was disgraced for preaching, are familiar in your mouth; the transient successes of the late war were, in my hearing, the subject of your triumphant boast; the exiled clergy of France you acknowledged to be brethren; and, to soften the harsh features of popery, you compared the difference of sentiment between its adherents and yourself, to that which existed between the gentile church and the Jewish church at Jerusalem. On the same occasion, you assured us, with infinite exultation, and with a degree of foresight which shows that if we are false prophets you are not a true one, you anticipated the speedy return of the emigrant clergy. In admirable consistency with your character as a protestant minister, you dwell

with rapture on the prospect of seeing the walls of mystic Babylon rebuilt, and the ancient church of Rome restored with fresh splendour. It is not politics, then, it is evident, to which you entertain an aversion: pardon me, Sir, if when I hear of your ascetic pretensions to political indifference, I suspect a little disingenuity at the bottom. While you reprobate political discussions, you embrace every opportunity of inflaming political passions; and, that you may the more securely guide the opinions of your admirers, you are anxious to keep them in the dark. The fervour of religious and ministerial attachment with you go hand in hand; and any marked dislike to the measures of government is considered as a mark of religious decline, if not of a total reprobation. Did you not lately industriously circulate an inflammatory prayer for success in the present war? Tell me how you could take a more active part in politics even if you were a hired tool of the ministry? Since, then, instead of being a calm, indifferent spectator, you are thus decided in your own political views and conduct, why have not the dissenters an *equal right* to form an opinion? May not their attachment to peace and reform be as innocent as yours to war and corruption? How long is it since the support of the most profligate administration that ever plagued any country, an administration which has filled England with disease and Europe with blood, and which, in addition to its other delinquencies is filling up the measure of its iniquities by nearly reducing us to famine,—has become the distinguishing criterion of true piety?

Permit me, before I close this address, to admonish you to be upon your guard against a malignant, persecuting spirit, of which you have exhibited numerous indications for some *years* past. While you explain the general truths of Christianity, and inculcate its general duties,

you will ensure the esteem of good men of all denominations, and find ample scope for the exertion of your ministerial talents. In addition to this, you have a right, unquestionably, to defend the doctrines and discipline of your particular church against the objections of dissenters, provided you do it by entering into the true merits of the question, without malignant insinuations, calculated to blacken the character of your opponents. Your ignorance of the controversy betwixt the establishment and dissenters must be extreme, if you suppose general invectives against the disloyalty or irreligion of dissenters, can have any tendency to bring it to an issue. Whether we have lost the purity of our religion or not, can be known only to that being who searches the heart; but your violation of the evangelical precepts of charity and candour makes it evident you have not found it.

You will, probably, be ready to inquire why I have not addressed you in private upon this subject, rather than

through this public vehicle; especially since I had yesterday so fair an opportunity, by being accidentally thrown into your company. My reasons for preferring this mode relate partly to you and partly to myself: on the one hand, the impressions made to the disadvantage of any body of men by a public accusation can only be effaced by a public reply; on the contrary, if I have misrepresented your meaning, you have a fair opportunity of publicly clearing yourself of the suspicions of calumny.

I have only to add, if the serious perusal of this letter tend in any degree to correct the virulence of your temper, or restrain the excesses of party zeal, your character will rise in the esteem of an enlightened public, and you will have abundant reason to rejoice, though fewer bigots should applaud, and fewer fools should admire.

I am, reverend Sir,

Your humble servant,

ROBERT HALL.

PEARLS.

“Orient pearls at random strung.”

Would'st thou know the lawfulness of the action thou would'st undertake, let thy devotion recommend it to the divine blessing. If it be lawful, thou shalt perceive thy heart encouraged by prayer; if unlawful, thou shalt find thy prayer discouraged by thine heart. That action is not warrantable which either blushes to beg a blessing, or, having succeeded, dares not present a thanksgiving.

QUARLES.

Sin may entangle the mind and disorder the affections, and yet not be prevalent; but when it hath laid

hold on the will it hath the mastery.
OWEN.

The quarrels of Christians are eminently sinful. They present a spectacle of still darker character than that would have been presented by opposed armed legions, gallantly maintaining battle on the yet uncovered spaces of ground while the universal flood was rising.

JOHN FOSTER.

It was Joshua and John that checked and would have forbidden unlicensed preaching: it was Moses and Christ that rebuked them.
MILTON.

REVIEWS.

The Eastern and Western States of America.
By J. S. BUCKINGHAM, Esq. In three
volumes. London: Fisher, Son, and Co.
8vo. pp. 1604.

MR. Buckingham's work describing that portion of the great transatlantic republic distinguished as The Slave States having been introduced to the attention of our readers a few months ago, it will probably be desired that we should give also an account of these volumes, which belong to the series originally contemplated by the author. He has now completed his design in reference to the United States, and has taken a retrospect of his labours which it may be advantageous to transcribe.

"In closing these volumes on the United States of America, in which I have endeavoured to make my readers the companions of my journey—to put before them the facts that occurred to my own observation, and the feelings and opinions they suggested to my own mind—I have necessarily extended it beyond the ordinary space allotted to works of this description. But, when I commenced the task, I prescribed to myself no limits but those which the information I desired to convey should necessarily impose. I was neither bent on producing a larger or a smaller, a cheaper or a dearer book, than others with which it might be compared. My anxious and prominent desire was, to make it comprehensive, varied, instructive, agreeable, just, and impartial; such as should live beyond the passing hour, and be a work worthy of future reference by those really seeking accurate information on the subjects connected with America, its resources, its institutions, and its people."—*Vol. III. p. 474.*

A tolerably correct idea of the work may be derived from this statement. A charge of book-making will probably be made, for the quotations from other works are numerous and in some cases long; but, while we acknowledge that they were not all necessary, we are inclined to think that they are generally of sufficient value to justify their insertion. The greater part of them are American in their origin, and were apparently met with at the places to

which they refer; they are illustrative of facts, and contribute to the reader's solid instruction. Many are historical; but history and geography must go together, to render either of them very profitable to a learner.

The chief value of the volumes we formerly noticed was the light shed by them on the working of the slave system, the impolicy of which they clearly illustrated. The chief value of these volumes is the insight they afford into the condition of those thinly peopled but extensive regions which invite emigration not only from Europe but also from other parts of America. Plains which need nothing so much as cultivators, and cities which need nothing so much as inhabitants, are here presented to our attention, and

"miracles, which man,
Caged in the bounds of Europe's pigmy plan,
Can scarcely dream of;—which his eye must see,
To know how beautiful this world can be."

In favour of extensive and systematic emigration Mr. Buckingham argues forcibly; alleging that the subsistence of the poor, in England, France, and Germany, whether by legislative provision or individual alms, and the expenses entailed on the community of each nation by the population being in excess above the means of profitable employment, cannot be less than ten millions sterling per annum; while the United States loses much more than this sum of surplus wealth every year, for want of population to work her mines, till her lands, and bring her wealth to market. He shows that it would be far less expensive to make arrangements by which all the great States of the west might be supplied with effective labourers, than to carry on the hostile operations to which these nations are addicted; and that it would produce more good, by relieving Europe of its plethora of population, and assisting America by filling up its deficiency, than has been effected by all the wars that were ever waged between nations or men, from the days of Queen Semiramis to those of Queen Victoria.

His theory is—and it is one which we trust is making some progress among legislators and thinking men in general, though not so rapidly as we could wish—that it is, and ever has been, the interest of every country, that every other country should prosper. Emigration, however, as carried on at present, is attended with appalling evils.

“At present it is quite melancholy to see the manner in which America is filling up; too slowly for all good purposes, but too rapidly for all bad ones. Of the emigrants who come from Europe, not more than half are of the orderly, prudent, and sober character which is most likely to improve the population, or conduce to the national welfare; and not more than half of these, or one fourth of the whole, find their way into the interior, where their labour is almost exclusively needed. The least of these are believed to be Germans, the next Scotch and English, and the last of all Irish; but there are, of course, some few good and some very bad in each, though in different proportions. The Germans, too, usually bring some capital with them, as well as industry, sobriety, and honesty; but the great bulk of the English, Scotch, and Irish, are entirely destitute. They do not leave their homes, indeed, in general, till their destitution is complete; and they are often indebted to private charity or parish relief for the means of paying their passage out. When they land at New York, which is the principal port of debarkation, the facilities of obtaining ardent spirits makes them linger about the city, where they pick up, in jobs of labour, enough for a temporary subsistence; while their hours of leisure, and their wants, bring them in contact with many of their countrymen, who, though bad enough when they came, become worse by the dissolute and abandoned life and habits which they see pursuing all around them; so that they first become contaminated themselves, and then assist to contaminate others. At municipal and political elections, they are hunted out by the agents of the opposing candidates, and furnished with the means of appearing as voters at the polls, though not lawfully qualified to vote, and their numbers are often sufficient to turn the scale of an election; so that those the least fitted to form an accurate judgment, and having the least at stake in the issue, do often, no doubt, determine the result of an election, which encourages unprincipled candidates to purchase their support by various arts, as well as by an expenditure for the gratification of their unfortunate propensities to drink. This produces the double evil, of corrupting their integrity, by

tempting them to the fraudulent exercise of a privilege which they do not legally possess, and the exercise of all the necessary amount of falsehood and deception to sustain their votes; as well as strengthening a vicious and degrading habit of intoxication, which grows at length to be perpetual and incurable.

“The greater number of those subjected to this process die in the Atlantic cities, in destitution and disgrace; and of those who survive, a portion still continue in the cities; while some, unable to obtain a living there, with the depraved habits and bad character by which they are known,—though for the sober, honest, and industrious, profitable labour and good wages are always to be obtained,—scatter themselves north and south, from New York to Boston and Philadelphia, where they form the floating, idle, and dissolute population, by which robberies are committed, incendiarisms practised, and crime of every kind increased; so that the records of the police and criminal courts are every month augmenting in the number and atrocity of the cases they have to enter. During our short stay in Philadelphia there seemed to me to be as many cases of robbery and disorder as occur in London in the same space of time, with nearly ten times the population. Sometimes it would be the open and daring act of three or four thieves surrounding a man at a railroad depôt, and snatching his pocket-book from his hands while he was paying for his ticket; one running off with the spoils, and the other remaining to obstruct the pursuit, and raise a clamour and hubbub so as to divert attention from the fugitive. At another time, it would be the housebreaking and shoplifting of midnight robbers, who would carry off the money and valuables in such a manner as to lead to a belief of collusion with some of the servants or inmates; and at others, it would be exhibited in some ingenious device, which would unite the qualities of a robbery and a fraud in one. Cases of personal violence were also multiplying in an alarming degree; and, what was almost unknown here twenty years ago, and very rare even ten years since, namely, conjugal infidelity, and quarrels between husbands and wives of the lower classes, were matters of every day occurrence.”—*Vol. II. pp. 16—19.*

In the western frontier settlements, lawless habits appear to be lamentably prevalent, and independence of restraint is so agreeable to some that as soon as the district in which they are comes under the dominion of law, they make haste to remove from it, farther on, so as to be always out of its reach. Among

the younger part of the community, generally, there is, according to Mr. Buckingham's testimony, a great degree of insubordination and aversion to labour; while newspaper reading is carried to greater excess than among ourselves, and the inordinate portion of time devoted to political discussions, conduces to excitability and unsettled habits. Duels are in many parts of the country frequent, and conducted with a ferocity which would shock the aristocratical murderers of our land; while the purity of the leading political parties is, in the judgment of the author, very much on a par with that of the contending factions in Britain; each protesting against the bribery and corruption of the other, yet each practising both at every favourable opportunity. Human nature is, alas! so prone to evil in every climate and under every form of government, that it is vain to expect that any institutions will effectually restrain the selfishness of man; the history of the world exhibits a series of promising but vain experiments for the production of a happy state of society: peace and prosperity will never be established among any people till there is a general submission of their hearts to the authority of Christ.

The interests of society in America appear to suffer greatly from a want of respect for constituted authorities. According to Mr. Buckingham—and he generally adduces evidence in support of his opinions—neither the president, the congress, the state governors, nor state legislatures, seem to inspire any party with veneration or esteem. Even the judges enjoy but little confidence; and the elements of discord and dissatisfaction multiply every year. The author, who has been throughout all his life a friend of liberal institutions, is not inclined to trace this to the form of government; and it may be advantageous to consider his explanation of the fact.

“The evil—for evil it undoubtedly is—of want of confidence in, and respect for, the ruling authorities, so general in America, springs from a combination of causes, which would be likely to produce the same effects under a monarchy as under a republic. Among these causes, the following are perhaps some of the most prominent:

“1. A relaxation of parental authority, by which young boys are allowed, without check or restraint, to give loose to their unbridled passions, before their reason is matured; so that

they are without the guidance of rational judgment or parental supervision, and are therefore the sport of every gust of passion.

“2. The too early stage of pecuniary independence at which the young men arrive, which inflates them with false ideas of their consequence and importance; without their being subjected to the discipline of being obliged to labour mentally, as well as physically, for eminence in station.

“3. The entire absence of all the softening influence of female character on their political views and agitations; women in this country seeming neither to know nor care anything about public affairs, and never being present, to awe or subdue the violence of party feeling into respectful decorum, at any of their public meetings.

“4. The too free use of tobacco and spirituous stimulants, which irritate the nervous sensibilities, and make men hot and irascible, who, under a cooler and purer regimen, would be calm and collected.

“5. The impatience to be rich, from a belief that public estimation will be secured by this; the consequent recklessness of speculation;—anxieties if successful, and morbid peevishness if unfortunate—all of which impair health, and increase fretfulness of temper.

“6. And, lastly, in the Southern States especially, the constant influence of the slave system, which trains the young mind to tyrannize over all who oppose the gratification of its will, and induces it to persecute with unrelenting severity all who successfully resist its encroachments or dictation.”—*Vol. II. pp. 194, 195.*

In some of the western states, Romanism is making progress. In Missouri, the Roman Catholics are said to be more numerous than any other sect, the majority however being persons who profess no religion at all. The numbers of those who attend no place of worship increase as you travel westward.

It would give us pleasure to add many extracts illustrative not only of such subjects as those to which we have adverted, but also of the antiquities and natural wonders which Mr. Buckingham investigated, and the accounts of the native Indians which he collected. It may be new to some of our readers, that there are in the uninhabited regions of the west immense tumuli in great numbers, vestiges of ancient cities, temples, and altars, and proofs that in some former age a civilized population dwelt there as numerous as that which once animated the banks of the Euphrates.

however, only afford space for one, which we give because it is a brief summary of the whole.

But rapidly along the Straits of Niagara, bounded over the blue waves of the sea, while the shores of the United States gradually lessening to the view, we feel its intensity the pleasures of memory carried us back again over the scenes of the Alleghannias, in Virginia, and Tennessee; which wafted us down the lovely stream of the Ohio transported us to the verdant hills of Mississippi; which rolled us once over the flower-enamelled prairies of the Missouri and Illinois; and which gave us sights of the romantic beauties of the whole the Mohawk valleys. This pleasure as it was, was nevertheless tinged with tinges of sadness and sorrow, when we thought that not only should we never, in all our lives, look upon these lovely scenes again, but of the many warm-hearted and excellent whom we had learnt to love and to whom we might never again look upon their faces, or hear the sounds of their voices, we can never forget the happy hours enjoyed in their society."—*Vol. III.*

ent view of the United States, from personal examination made by a traveller of so much intelligence and feeling as Mr. Buckingham, will fail to be acceptable to the British eye, and the taste of the most refined has been consulted in respect to the manner in which the work is sent forth, and the embellishments with which it is accompanied.

Lyrics. By RICHARD HUIE, M.D. London: Johnstone. 32mo. pp. 276.

The intrinsic excellence of this small volume justifies our devoting to it more space than we can afford generally to give to works of similar size and pretensions. Every page may be told in a few words. The author, a physician at Edinburgh, has been accustomed for many years to write a few pieces of poetry occasionally, and has been either committed to the press by private friends, or communicated anonymously to religious periodicals.

Some have been copied into volumes, others have never been presented to any portion of the public. These are now brought together, printed in one volume.

L.—FOURTH SERIES.

neatly, and sent into the world in a style of which no writer of verses needs to be ashamed. The following specimens will, we doubt not, give our readers a favourable impression respecting the whole.

"THE PENITENT THIEF.

But who is he in anguish nigh,
Who on the Saviour turns his eye;
And who, while all the world beside,
The sufferings of his Lord deride,
Is taught in this sad, solemn hour,
To trust in his redeeming power?—
A bandit fierce, who long has been
A foe to grace, a slave to sin;
A wretch, who dies before his time,
The victim of detected crime;
And, nailed to that inglorious tree,
Writhes out his soul in agony!
But (oh! the wonders of that love,
Which brought the Saviour from above;)—
Almighty grace has reached his heart;
And, while his guilt his spirit grieves,
He learns to choose the better part,
He turns—he looks—and he believes!

Yes! in that pale, deserted One,
He sees, with faith's enlightened eye,
The Eternal God's Eternal Son,
Who stoops to earth, to bleed and die!
Adown his rough and toil-worn cheek
The unwonted tear begins to roll;
While broken, struggling accents speak
The new-born feelings of his soul:
'Lord! when thy saints thy kingdom see,
In mercy, oh, remember me!'

And does the mild Redeemer spurn
The hapless felon by his side?
No! when was Jesus known to turn
From those who in his grace confide?
No! 'midst the more than mortal throes
His spotless soul is doomed to feel,
He yet can soothe another's woes,
And love, and hope, and peace reveal.
'This day,' the dying Saviour said,—
While from his eyes a glance there fell,
Which to the mourner's heart conveyed
More, ah! far more than words can tell,—
'This day, thy soul, from guilt set free,
Shall enter paradise with me!'

Oh, none but he that inly knows
The value of those gifts of heaven,
Can e'er conceive the bliss that flows
From grace received, from sin forgiven!
And none who has not felt the same
Unspeakable release,
Can estimate the happy frame
Of mingled joy and peace,

In which that long and painful day,
 With this poor outcast passed away !
 His breast with holy ardour burns,
 To God the pardoned sinner prays ;
 And ever and anon he turns,
 Upon his suffering Lord to gaze.
 The shame, the anguish of his lot,
 His bleeding wounds are all forgot ;
 He loves the cross, which seemed at morn
 A woe too heavy to be borne.
 'Twas there salvation came to view ;
 'Twas there that first his Lord he knew ;
 'Twas there contrition's tear was shed ;
 'Twas there his earliest prayer was said ;
 'Twas there his stubborn soul was shaken ;
 'Twas there his hope began to waken !
 Nor would he now exchange that tree,
 With all its pain and infamy,
 To rest on Pilate's couch of down,
 Or wear the guilty Herod's crown !
 He hears no more the rabble's shout,
 No more their scoffs attention win ;
 Rage, scorn, and tumult reign without,
 But all is calm within."

Pp. 29—31.

" THE BIBLE'S COMPLAINT.

" Am I the book of God ? Then why,
 O man, so seldom is thine eye
 Upon my pages cast ?
 In me behold the only guide
 To which thy steps thou canst confide,
 And yet be safe at last !

Am I the record God has given,
 Of Him who left the courts of heaven,
 Thy pardon to procure ?
 And canst thou taste one moment's bliss,
 Apart from such a hope as this ?
 Or feel one hour secure ?

Am I the Spirit's voice, that tells
 Of all His grace and love, who dwells
 Between the cherubim ?
 And wilt thou slight my warnings still ;
 And strive thy cup of guilt to fill,
 Till it shall reach the brim ?

O turn, at length, from danger's path,
 And kiss the Son, lest in his wrath
 The Father rise, and swear,
 That since, in mercy oft addressed,
 Thou still hast scorned His promised rest,
 Thou shalt not enter there !

Know that, in yonder realms above,
 Where fondest sympathy and love
 For erring mortals reign,
 Ten thousand glorious spirits burn
 To celebrate thy first return
 In loud ecstatic strain !

And, hark ! From that abyss of woe,
 Where tears of grief and anguish flow,
 Amidst devouring fire,
 What sounds of hopeless wail proclaim
 The terrors of Jehovah's name,
 The fierceness of his ire !

O sinner, hear that doleful cry ;
 And learn from sin and self to fly,
 Ere Justice lifts her rod !
 List, while thou mayest, to Mercy's call
 For 'tis a fearful thing to fall
 Into the hands of God !

Now, now is the accepted day,
 And shadow-like it flits away
 On wings of awful speed ;
 Take up the cross, and thou art strong,
 Come life, come death. Reject it long,
 And thou art lost indeed !"

Pp. 163—16

" THE PARTING.

" Dear Christian friends, farewell !
 Our Master bids us part ;
 But still, where'er we 're called to dwell,
 Will bear us on his heart.
 His love is not confined
 To time or space, like ours ;
 'Tis pure as his eternal mind,
 And boundless as his powers.

Dear Christian friends, farewell !
 Our Master bids us part ;
 But still, where'er we 're called to dwell,
 Will bear us on his heart.
 His gracious eye pursues
 His sheep, though oft they stray ;
 And 'tis his hand their strength renews,
 And suits it to their day.

Dear Christian friends, farewell !
 Our Master bids us part ;
 But still, where'er we 're called to dwell,
 Will bear us on his heart.
 If fame or wealth should fly,
 And fleshly comforts cease,
 His Spirit still shall hover nigh.
 And sweetly whisper peace.

Dear Christian friends, farewell !
 Our Master bids us part ;
 But still, where'er we 're called to dwell,
 Will bear us on his heart.
 And if no more on earth
 We mingle songs of love,
 Partakers of the second birth,
 We shall at least above !"

Pp. 249, 250

" THE UNIVERSAL HALLELUJAH.

" See the books of judgment closing,
 Fast creation's embers die ;
 Happy souls, on Christ reposing,
 Wing their flight above the sky !

Chorus.

Round the throne, ye ransomed, gather !
 Strike your harps, ye heavenly host !
 Glory give to God the Father,
 God the Son, and Holy Ghost !

Kindred joyous kindred greeting,
 Pain and grief behind them cast ;
 Lost in this ecstatic meeting
 All remembrance of the past !
 Round the throne, &c.

Soaring still, the glad immortals
 Zion's gates with transport win ;
 Lift your heads, ye golden portals,
 Lift, and let the pardoned in !
 Round the throne, &c.

Now, how changed is their condition,
 From these earthly scenes of night !
 Hope—become most blest fruition,
 Faith—converted into sight !
 Round the throne, &c.

Silenced every dark foreboding,
 'Midst the radiant realms of day ;
 Doubts no more, the heart corroding,
 Strew with frequent thorns the way.
 Round the throne, &c.

Care, nor want, nor woe shall enter,
 Death ne'er blights those regions fair !
 Joy, and bliss, and glory centre
 All in this, that Christ is there !

Round the throne, ye ransomed, gather !
 Strike your harps, ye heavenly host !
 Glory give to God the Father,
 God the Son, and Holy Ghost !"

Pp. 271, 272.

BRIEF NOTICES.

A Course of Lectures on Infidelity : by Ministers of the Church of Scotland in Glasgow and Neighbourhood. Second Thousand. Glasgow : Collins. 12mo. pp. 364.

The ministers of the established church in Glasgow, who have laudably united on previous occasions in delivering courses of lectures on important subjects, have now completed a series on infidelity. They had treated on the evidences of Christianity before ; now therefore their design is not to exhibit the direct proof that Christianity is true, but to show that the various forms which infidelity has assumed are baseless, absurd, and destructive. The topics of these discourses are, the general nature and alleged grounds of infidelity—the true causes of infidelity—the past history of infidelity and character of infidel writings—the prevailing forms of infidelity in reference to science and literature—to systems of education—to civil government—and in socialism—the effects of infidelity on human character—its effects on human happiness, present and future—the difficulties of infidelity as a system—and the remedy for infidelity. The lecturers being ministers of a church connected with the state, we are not surprised to find some statements which do not correspond with our views, and arguments which seem to us to be neutralized by the fact that the interests of religion suffer more than they gain by the patronage of civil governors ; but, on the other hand, we find much to admire and commend. The lecturers are evidently men of learning and research, and it is to the

intelligent and well-informed classes of the community that they have adapted these discourses.

The Teacher's Companion : designed to exhibit the principles of Sunday School Instruction and Discipline. By R. N. COLLINS, Superintendent of the St. Bride's Sunday Schools, London. With an Introductory Essay by the Rev. DANIEL MOORE, B.A., Minister of Christ Chapel, St. John's Wood. London : Foolscape 8vo. pp. 320. Price 4s.

Many persons who possess sufficient qualifications for the work of Sunday school teachers to make it desirable that they should engage in it, are withheld by a consciousness that they have a very indefinite idea of its nature, and of the manner in which it should be performed. Others who have entered on the labour are comparatively inefficient, through a want of acquaintance with tried plans, or through inadvertent errors of practice against which they have never been cautioned. A book containing practical instructions may obviate the scruples of the first class and induce them to give their services where they are needed, and render the second class much more skilful in their important duties. Such a book is now before us. It is the production of an experienced teacher and is eminently practical. The author is connected with the established church, and in some of his counsels a little of the odour of church-of-englandism is perceptible ; but it has evidently been his aim to write a work equally suitable

for Sunday schools of every variety, without giving offence to any. We should think that there is no Sunday school teacher who might not derive from it some salutary hints.

The Works of WILLIAM JAY. Collected and revised by himself. Volume V. Memoirs of the late Rev. Cornelius Winter. London: C. A. Bartlett. 12mo. pp. 527.

One of the most instructive and interesting pieces of biography in the English language is here presented to us in a style better corresponding with its intrinsic worth than any in which it has previously appeared. If recommendation were necessary, none could be given more emphatic than that of Mr. Winter's former pupil, now his venerable biographer, who says of himself, "If in a pretty long life he has been preserved from falls and indiscretions; and if he has been enabled to pursue, as a Christian and as a minister, a course in any degree useful, he acknowledges that he owes it more, under God, to his keeping the image of this individual before his mind, than to any other instrumental cause." In his perplexities, he thought how Winter would advise him; in his dangers, how he would caution him; in his trials, how he would cheer him; how in his difficulties he would encourage him; how in every backwardness he would stimulate, and in every laudable effort he would approve." Some new notes by the editor, and some new letters of Mr. Winter's, are now printed for the first time.

Sermons by the late Rev. EBENEZER TEMPLE, of Rochford, Essex: with a Biographical Sketch of the Author, by his Widow. London: 8vo. pp. 312. Price 6s.

Mr. Temple was one of those ministers to whom the sovereign Disposer assigns a brief but honourable course. After having been engaged for some time in home missionary labours, he became pastor in 1831 of a small congregational church at Birdbush, in Wiltshire, whence, in 1836, he removed to Rochford. He died in January, 1841, in the thirty-fourth year of his age. Eighteen specimens of his preaching are given in this volume; and they are evangelical in sentiment, simple in construction, and evidently the result of a predominant desire for usefulness.

A Memoir of EBENEZER BIRRELL, late of Stepney College, London. By his Brother. Second edition. London: 24mo. pp. 99. Price 1s. 6d.

This amiable young man entered upon the course of study pursued at Stepney College in September, 1840, having then just completed his twentieth year. The hopes that had been entertained of his usefulness in the church on earth were however terminated in a few months by a severe attack of pulmonary disease, which had shown itself also in an alarming manner two years previously. He continued to suffer, and to experience under his sufferings the consolations of divine grace, till the 30th of December, 1841. His brother, Mr. Birrell of Liverpool, has turned to the best account the incidents of his youth, some of which were re-

markable, and his conversations in the prospect of death, which were very pleasing. To young men, especially, we recommend this as an interesting and instructive piece of biography.

Health of Towns: an Examination of the Report and Evidence of the Select Committee; of Mr. Mackinnon's Bill; and of the Acts for Establishing Cemeteries around the Metropolis. London: Snow. 8vo. pp. 131.

During the last few months, the Patriot has contained a series of twenty-one Letters, which have done more than any thing else to awaken attention to the nefarious scheme for shutting up the existing places of sepulture in and near large towns, and authorizing the parochial clergy and churchwardens to purchase others at the public expense. A committee for opposing the bill, consisting of gentlemen of various denominations, but meeting at the Congregational Library, has republished these letters in the present pamphlet, desiring that they should have a very extensive circulation. Every one who wishes to be thoroughly master of the subject should possess himself of them; and to every one who is interested in civil liberty and religious equality the subject is of importance. We do not coincide with the author in every paragraph, as he does not appear to us to acknowledge with sufficient readiness evils which we believe to exist, and is less select in the application of his vigorous lash than we could have desired; but we are sure that many thanks are due to him for the pains he has taken to obtain information of various kinds bearing on the questions at issue, and the promptitude and decision with which he undertook the exposure. There is no violation of delicacy, we believe, in saying that these letters add to the obligations under which the public were previously to the energy and perseverance of Dr. Campbell.

The Norwood Schools: a Sketch of their State and Progress in reference to Religion. By the Rev. JOSEPH BROWN, M.A., of Queen's College, Cambridge, Chaplain to the Schools. London: 24mo. pp. 124.

The chaplain of these schools, which are under the superintendence of the Poor Law Commissioners, and which undoubtedly confer on the inmates great secular advantages, appears to be devoted to his work; and, judging from this publication, to perform its duties in an intelligent, devout, and amiable spirit. It will appear to him probably to be harsh criticism to say that nevertheless he is preparing the children for the reception of popery; for evidently nothing is further from his intention. But what is the fundamental principle of that system, against the aggressions of which he will agree with us it is necessary to arm the rising generation? It is the substitution of the authority of the church for the authority of scripture. The reasons assigned by his pupils for wishing to be confirmed, which he records with satisfaction, are reasons assignable by the pupils of a Roman Catholic school for the observance of any rite enjoined by the Romish priesthood. That it is a beautiful rite, an interesting rite, an ancient rite, a rite of the church, one of the most beautiful

rites of the church, a very essential rite of our church; that it is a very useful rite, and if we determine, through God's help, to amend our lives, we shall be greatly benefited by it; that it is a very kind act of the archbishop to come and confirm us poor boys, and that after I have been confirmed I hope I shall be a better girl than what I am, are sayings which, however pleasant to the ear of the teacher in reference to the ceremony in question, indicate a state of mind in the learner ready to receive any other of the imposing but unscriptural ceremonies of Romanism. We submit to Mr. Brown that confirmation—true and availing confirmation—is a perception that the doctrines and practices that have been presented to the learner are taught by Christ and his inspired apostles. Without this, the objects of his affectionate solicitude will be exposed through life to danger from teachers of lofty pretensions; with this they are in possession of the most excellent defensive armour with which it is in the power of man to invest them.

The Whole Case of the Unbeneficed Clergy; or, a full, candid, and impartial Inquiry into the Position of those Clergy commonly called the Curates of the Established Church. By a Presbyterian of the Church. Humbly dedicated to the Archbishops and Bishops of the Church. London: Hatchard & Son. 8vo. pp. 32.

Dissenting ministers have many trials under which they are accustomed to console themselves with the reflection, that the same things were endured by the teachers of the primitive churches; but here are grievances depicted of which we find no trace either in the Acts of the apostles or in any of their epistles. If the archbishops and bishops do not hearken to the presbyter, and redress these evils very speedily, we advise him to renounce his "profound veneration and dutiful regard," of which they will have proved themselves unworthy, and to determine to breathe a purer atmosphere than he inhales at present.

A Letter to the American Peace Society, from a Member of the Committee of Peace in Paris. Paris: Briere. 8vo. pp. 31.

The design of this pamphlet is to lead to the establishment in Paris of a daily journal in the French language, for the purposes of promoting peace and international philanthropy—fostering the amicable relations of England, France, and America—and advancing their interests on the continent of Europe. The pernicious influence of the newspaper press in France is stated to be such that papers undermining all that supports paternal authority and conjugal chastity are received every morning into the bosom of 200,000 families, while all the religious publications together have not six thousand subscribers. It is proposed that 600,000 francs should be subscribed, in shares of 1,000 francs each: some preliminary arrangements have been made, and we shall be happy to learn that the project is successful.

The Right Hand of Christian Fellowship. By W. R. BAXTER, Pastor of the Baptist Church, Boutport Street, Barnstaple. Barnstaple: pp. 24. Price 3d.

A well written address on the advantages of church communion and its attendant duties.

Barnabas; a Manual for those that are cast down. By THOMAS MANN, Author of "The Gift of Prayer." London: Ward & Co. 24mo. pp. 121.

Admirably adapted to console and direct afflicted Christians.

RECENT PUBLICATIONS

Approved.

Remarks on "An Exposition of the System pursued by the Baptist Missionaries in Jamaica; by Missionaries and Catechists of the London Missionary Society in that island." By the Committee of the Baptist Missionary Society. To which is appended, the Valedictory Letter of the Committee to the Churches lately in connexion with the Society in Jamaica. London: 8vo. pp. 22. Price 6d.

The Baptist Children's Magazine. Vol. IV. New Series. 1842. Leicester: Hull, Harvey, & Co. 32mo. pp. 376.

The Eclectic Review. January, 1843. London: Ward & Co.

The Family Choir; or Psalms, Hymns, and Spiritual Songs for Social Worship. The Music selected from Handel, Haydn, Mozart, Beethoven, Righini, Romberg, Croft, Webbe, Burney, Mehul, Hiller, Arnold, Ritter, Rink, Abbé Stadler, Latrobe, Nagell, L. Mason, Hastings, Silcher, &c., &c. Arranged for four Voices and the Pianoforte or Organ. The Poetry from Watts, Wesley, Newton, Doddridge, Steele, Toplady, Logan, Heber, Montgomery, Sigourney, Hastings, S. F. Smith, &c. Part III. London: Price 1s.

Friendly Counsels to Female Servants, especially to those who profess to have become the Servants of Christ. By the Rev. ANDREW THOMSON, Junior Minister of Broughton Place Church. Edinburgh: Innes. 32mo. pp. 53.

The African Cry; Who is ready to respond to it? By the Author of "Utility and Economy," "The Value of a Nail," &c. London: 16mo. pp. 144. Price 1s. 6d.

The New Year's Penny. Who will give one to help Africa? Addressed to Sunday School Children. Birmingham: Shawell. 32mo. pp. 48.

Death-bed Scenes. By the Rev. ALEXANDER MOODY STUART, A.M., Minister of St. Luke's, Edinburgh. Edinburgh: 16mo. pp. 57. Price 6d.

Six Views of Infidelity. By the Rev. JOSEPH FLETCHER. Part I. The Creed of Infidelity. Part II. The Biography of Infidelity. London: 12mo. Price 6d. each.

[Comfort in Affliction: derived from the Holy Scriptures. London: (Tract Society) 16mo. square. pp. 64. Price 6d.

The Hand. London: (Tract Society) 32mo. square. Price 1d.

STATISTICS.

ROMAN CATHOLIC CHURCH.

From the Catholic Directory for 1843.

CHURCHES AND CHAPELS IN ENGLAND AND WALES.

Bedfordshire	1	Lancashire	96	Westmoreland	2
Berkshire	5	Leicestershire	15	Wiltshire	3
Buckinghamshire	1	Lincolnshire	12	Worcestershire	13
Cambridgeshire	3	Middlesex	24	Yorkshire	58
Cheshire	12	Monmouthshire	9	Isle of Man	1
Cornwall	3	Norfolk	8	Guernsey	1
Cumberland	8	Northamptonshire	5	Jersey	2
Derbyshire	9	Nottinghamshire	3		
Devonshire	8	Northumberland	20		
Dorsetshire	9	Oxfordshire	7		
Durham	17	Shropshire	9		
Essex	7	Somersetshire	11		
Gloucestershire	7	Staffordshire	32		
Hampshire	13	Suffolk	6		
Herefordshire	3	Surrey	7		
Hertfordshire	2	Sussex	7		
Kent	14	Warwickshire	19		

South Wales.

Brecknockshire	1
Glamorganshire	3

North Wales.

Caernarvonshire	1
Denbighshire	1
Flintshire	2

Total of chapels in England and Wales 500 .

CHURCHES AND CHAPELS IN SCOTLAND.

Aberdeenshire	10	Edinburghshire	4	Morayshire	2
Argyleshire	3	Forfarshire	1	Peebleshire	1
Ayrshire	1	Inverness-shire	17	Perthshire	2
Banffshire	11	Kincardineshire	1	Renfrewshire	3
Caithness-shire	1	Kirkudbrightshire	3	Ross-shire	1
Dumbartonshire	2	Lanarkshire	3	Stirlingshire	2
Dumfriesshire	1	Linlithgowshire	1	Wigtonshire	1

Total of chapels in Scotland, 71; besides 27 stations where divine service is performed.

Grand total of Catholic churches and chapels in Great Britain 571

CATHOLIC COLLEGES.

In England there are eight Catholic colleges, namely,

St. Edmund's, Hertfordshire.		Stonyhurst, Lancashire.
St. Peter's, Somersetshire.		St. Mary's, Staffordshire.
St. Paul's, ditto.		Ushaw College, Durham.
St. Gregory's, ditto.		St. Lawrence's, Yorkshire.

In Scotland one, namely,

St. Mary's, Blairs, Kincardineshire.

CONVENTS.

London district	10	Lancashire district	1	Scotland district	1
Central ditto	6	Yorkshire ditto	2		
Western ditto	5	Northern ditto	1		
				Total	26

MONASTERIES.

Central District 3

MISSIONARY PRIESTS IN GREAT BRITAIN.

England.

London district	135	Lancashire district.....	158
Central ditto	121	Yorkshire ditto	64
Eastern ditto	33	Northern ditto	54
Welsh ditto	63	Wales ditto ..	20

Total in England, 648, including priests without any fixed mission.

Scotland.

Western district	21	Western district.....	39	Northern district	25
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Total in Scotland 86

Grand total of missionary priests in Great Britain 733

VICARS APOSTOLIC IN GREAT BRITAIN.

England.

- Right Rev. Peter A. Baines, Bishop of Siga ; western district.
- Right Rev. Thomas Walsh, Bishop of Cambysopolis; central district.
- Right Rev. Nicholas Wiseman, Bishop of Melipotamus, coadjutor to Dr. Walsh.
- Right Rev. John Brigg, Bishop of Trachis; Yorkshire district.
- Right Rev. Thomas Griffiths, Bishop of Olena; London district.
- Right Rev. George Brown, Bishop of Bugia ; Lancashire district.
- Right Rev. William Wareing, Bishop of Ariopolis; eastern district.
- Right Rev. T. J. Brown, Bishop of Apollonia; district of Wales.
- Right Rev. F. Mostyn, Bishop of Abydos ; northern district.

Scotland.

- Right Rev. Andrew Scott, Bishop of Eretria; western district.
- Right Rev. John Murdoch, Bishop of Castabala, coadjutor to Dr. Scott.
- Right Rev. James Kyle, Bishop of Germanicia; northern district.
- Right Rev. Andrew Carruthers, Bishop of Ceramis; eastern district.
- Right Rev. James Gillis, Bishop of Limyra, coadjutor to Dr. Carruthers.

IRELAND.

Ulster, Romish Archbishops and Bishops.....	9
Leinster	4
Munster	7
Connaught	7
	<hr/>
	27

BRITISH COLONIES AND POSSESSIONS.

British America, Romish bishops and vicars apostolic	9
West Indies	4
East Indies	6
Australasia	3
Gibraltar, Cape of Good Hope, &c.....	5

INTELLIGENCE.

CANADA.

TUSCARORA INDIANS.

In a letter to the secretary of the Baptist Colonial Missionary Society, Mr. Landon, one of its agents in the district near which the Tuscaroras dwell, gives the following information.

"The Indians who have been recently baptized are located on the Grand River, about seventy miles S. W. from Toronto, about twenty from Hamilton, and nine miles S. E. from Brantford. The number baptized is 103. Far the greatest part of them is of the Tuscarora tribe. But there are of the Cayugas six or eight, of the Senecas nearly as many, and of the Onidos and Mohawks two or three each. With regard to their progress in civilization, there is considerable difference even among those who belong to this church. Some few, in aspect, dress, and general habits, present nearly the same appearance their ancestors did a hundred years ago. Others show evident signs of improvement; nay, in some cases, almost refinement. Some live in miserable dark huts, crowded together, amongst filth, and dirt, and smoke; others have comfortable cottages, well-lighted and cleanly. Some, again, barely cultivate an acre or two of maize, mingled with beans: others have farms of from twenty to forty acres of cleared land, and cultivate the different kinds of corn, pulse, and roots, and keep cattle, and horses, and pigs. Most of the adults can read the Mohawk New Testament, but they are badly supplied, there being not above six entire copies in the tribe; and six can read the English.

"These statements may assist you in forming an opinion about this people; and still there are some features of their national character, necessary to be known, but difficult to describe. In several respects, the North American Indians differ from all other savages. There are certain points in their character which fill us with admiration, as noble and exalted. From these we are too hastily led to conclude that a little culture only, and some favourable circumstances, are necessary to their complete civilization. But all experience has proved the fallacy of these expectations; and whenever we take the trouble to analyze their characters fairly, we shall be led to adopt different measures, or expect different results. The very nobleness we admire in them makes the work of civilization the more difficult. It is their pride of character—a lofty independence of feeling—that

makes them unwilling to acknowledge a superior. Hence they are naturally averse to be taught; not because they see no advantage likely to arise to them from the instruction, but because they are too proud to acknowledge that another is wiser than they. Again, the same natural disposition operates mightily against those who are partially instructed. It is easy, when they will submit to instruction, to teach them literature and the arts. This, to a considerable extent, has frequently been done. But, dismissed from the school or the apprenticeship, and left to provide for themselves, in almost every case it has been found that the instruction has been thrown away. And why? Because they are too proud to truckle to the world, to ask for favours, or acknowledge obligations universally expected. They return to their own people, where their learning is of no advantage to them, and frequently become the most abandoned of their tribe. I have here, of course, been speaking of them as they are, unchanged by grace. A believing reception of the gospel will greatly modify, but not entirely remove these traits. Such an effect is observed to be produced in our friends at Tuscarora. They are exceedingly desirous of instruction, at least for their children. They offer to give them up entirely to us to be instructed, and with them they will give any thing they can spare to aid in defraying the expenses. I might draw out these remarks to great length; but I fear I have already occupied too much space with them, which I may need for replying to other questions proposed in yours."

MR. LANDON'S ENGAGEMENTS.

"You wish me to give you a distinct account of the extent and boundaries of my field of labour, and the nature of the work in which I am engaged. The first is very easily done. The field assigned me extends from Niagara on the east to Sandwich on the west, a distance of 300 miles; and from Lakes Simcoe and Huron to Lake Erie.

"The nature of my work is also easily told, but the necessity of it cannot be well understood, without some knowledge of the country and its inhabitants, their character, customs and manners, prejudices, &c. All this I cannot hope to communicate in this letter. It will therefore, probably, be better to reserve most of these subjects for a future communication, and reply, shortly, that my work is of a general nature. Sometimes I visit that long line of frontier country along the verge

of the settlements, extending from near the head of Lake Ontario west to Lake Huron, and north to Lake Simcoe; where the recent settler, submitting to many privations, and among others very frequently the means of religious instruction, is struggling to form his future home. Here I preach the gospel, distribute tracts and scriptures, form sabbath schools, temperance societies, &c. At other times, I go through the older townships, visit old and, so far as numbers of members are concerned, flourishing churches. Among them I endeavour to promote a sounder form of instruction, a more scriptural view of religious obligation, a deeper tone of piety, more liberality of feeling and action, more missionary zeal, a desire for an enlightened ministry, &c., &c.

"I especially endeavour to promote the particular objects of our Missionary Society wherever I go; contributions to its funds, support for the college, subscribers for the Register, &c., &c. I also, as far as circumstances will allow, seek suitable places for pastors and suitable pastors for the places, encouraging the formation of these connexions wherever suitable parties can be found, a thing hitherto almost unknown in this part of the country. In addition to all this I have, for the last few months, had a good deal to do for the Indians. I have built them a chapel, on which there is 100 dollars yet owing, that must be collected and paid within a month.

"Thus, Sir, with a great deal of apparent egotism, which I hope you will excuse, I have hastily described my extensive field and multifarious labours. You will not, however, understand me to say that I actually accomplish all the objects above enumerated. Would that I could say so much! But the truth is very far otherwise. Indeed I have accomplished but very little. This is owing in some measure to the peculiar state of the country, and the habits and prejudices of the people; though doubtless, in a much larger proportion, it ought to be ascribed to my very poor abilities and feeble faith and prayer. So that, after having said so much about myself, the very utmost I dare say for myself is, "Faint, yet pursuing;" and even that I dare not say without some hesitation. The field is a very important one; pray, my dear Sir, that labourers of the right kind may be sent into it."

NEW CHURCH.

FOREST OF DEAN, GLOUCESTERSHIRE.

A new baptist church was formed at Woodside, Little Dean, on Tuesday, Jan. 17th; when brethren Yates of Stroud, Cross of Thornbury, Rodway and Rowe of Gloucester, Tyndall of Cambridge, Jenkyn of Little

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Dean, and Brewer of Coleford engaged in the services. In the afternoon, after singing and prayer offered by Mr. Tyndall, Mr. Brewer formed the new church, by reading letters of dismission from the neighbouring churches, addressing and giving the right hand of fellowship to the friends thus dismissed; after which, Mr. Rowe supplicated a blessing upon the newly formed church. In the evening, after prayer offered by Mr. Jenkyn, Messrs. Yates, Rodway, and Cross addressed a crowded and attentive audience; and we hope that the blessing experienced will be proportionate to the gratification arising from the solemnity of the services, and the harmony manifested by the different denominations present.

This new interest illustrates the power of prayer, apparently long disregarded. One of the brethren now received had been accustomed for years to pray for the spread of the gospel in this increasingly populous neighbourhood, and although preaching had been commenced now only a twelvemonth, there is every reason to believe that twenty individuals have been savingly converted to God; many more are deeply impressed, and even the ungodly are constrained to acknowledge the beauty of religion when manifested in its native simplicity and zeal. They want a place of worship, for their room is proved every sabbath to be much too small for their congregation. Any of the brethren above-named would readily attest the worthiness of the cause, and the need of assistance.

ORDINATIONS.

WOODCHESTER, GLOUCESTERSHIRE.

The Rev. John Chapman, late of Collumpton, Devon, has accepted a cordial invitation to become the pastor of the baptist church, Woodchester; and entered on his labours in September last.

MANCHESTER.

The Rev. C. Thompson having recently removed from Swansea to the pastorate of the baptist church, George Street, Manchester; and immediately after, the Rev. Joseph Davis, late of Church Street, London, having settled with the church at York Street, Manchester, the two pastors, with their churches, agreed to hold united recognition services. On Wednesday, Jan. 11, 1843, the first service was held in George Street Chapel; when a special prayer meeting took place at half-past ten. At half-past two, the more public services commenced in the same place; when the Rev. F. Tucker, A.B., of Union Chapel, read the scriptures and prayed; the Rev. J. E. Giles of Leeds gave an exposition of dissenting principles; and the Rev. J. Acworth,

A.M., President of Horton College, addressed the pastors; the Rev. W. Giles, sen., having offered the recognition prayer. The evening service was held in York Street Chapel; when the Rev. W. F. Burchell of Rochdale read and prayed; and the Rev. C. M. Birrell of Liverpool addressed the churches. The Rev. Messrs. Baker of Stockport, Voller of Salford, Archer of Burslem, Stone, A.B., of Ashton, Griffin of Manchester, Dawson of Bacup, Jackson of Heywood, and the pastors, were engaged in the devotional exercises. The ministers and many other friends had tea together in York Street school-rooms during the interval of the services.

On Thursday evening, the 12th, there was a public tea party in the same rooms, which had been fitted up for the occasion with numerous and elegant devices and ornaments. About four hundred sat down to tea. The Rev. John Davis of Sheffield gave an interesting account of the revival of religion lately experienced at Portmahon Chapel, Sheffield: addresses were also given by the Rev. Messrs. J. E. Giles, C. M. Birrell, W. Giles, sen., T. Voller, C. Thompson, and Jos. Davis.

ST. ANDREW'S, FIFE, SCOTLAND.

The baptist church in this city gave, at the close of last year, a unanimous invitation to the pastoral office to Mr. T. P. Henderson, late of Leeds. The invitation has been accepted.

RECENT DEATHS.

MR. R. ATKINSON.

Mr. Atkinson was one of the little company of friends who were desirous to establish a baptist cause in Sheffield; and for this purpose, he and eleven others were formed into a church in 1804; of which the late Mr. Downs became the pastor; and it is gratifying to reflect that the denomination in Sheffield now numbers between four and five hundred members. Soon after the formation of the church he was chosen deacon; which office he filled in a steady, firm, and devoted manner for a period of thirty-six years. His zeal for the house of the Lord was very great, and his unwearied diligence and unassuming piety were very exemplary. In him the ministers of Christ found a warm and constant friend. In the seventy-fifth year of his age, he died in peace, May 10, 1842, at his residence, Port Mahon, Sheffield.

REV. W. JENKINS.

Oct. 28, died, at Downfield, near Rhayader, the Rev. Wm. Jenkins, for thirteen years the zealous and devoted pastor of the

baptist church, Dolne, Radnorshire. The high estimation in which he was held clearly appeared on the day of his funeral, when an immense multitude followed his mortal remains to their resting place.

REV. J. S. ROWLAND.

The Welsh baptist church assembling in Windmill Street, Finsbury, has been bereaved of its worthy pastor. Mr. Rowland, whose health has been failing for some months, died on the 13th of December: on the 20th his remains were interred in Bunhill Fields.

MR. KENYON.

Died, January 21, 1843, Mr. John Kenyon of Accrington, aged 67. He had been a member of the baptist church at Accrington upwards of forty-six years, and a deacon nearly eighteen years. He lived and died peacefully.

MISCELLANEA.

THE MOVEMENT TOWARDS ROME.

An Almanac has just appeared under the title of "An Ecclesiastical Almanac for the year of our Lord, 1843," which contains this frank and explicit avowal of its design: "The Ecclesiastical Almanac is constructed on the following as its leading principle:—To aim at bringing the Offices and ceremonial practices of the English Church into as close an accordance as possible with those of the Church Catholic, without violating the letter of our own rubrics." In the following sentences explanatory of the tendency of this principle, the italics and small capitals are as in the original:—"It is by the constant action of this principle, as upon our theological opinions, so upon our Ritual and Ceremonial, and indeed upon every branch of our religious life, that we may hope to prepare ourselves for that *union* for which we sigh, and which we are so far privileged as to be permitted to hope for, and even to begin to look forward to. For *THIS*, who would not pray and labour, as for an *end* before which all other objects of desire shrink into infinite insignificance! For these poor pages, at least, the motto has long been chosen, and must be year by year repeated. God grant it may ever be its sole aim—

TO HASTEN THAT UNION, AND RENDER OURSELVES WORTHY OF ENTERING INTO IT."

THE BRITISH CRITIC AND THE NORTHAMPTON BAZAAR.

In the "British Critic and Quarterly Theological Review" for January, we find (p. 293) the following passage:

"The mention of religious methods accommodated to the spirit of the age, reminds us of the following piece of profaneness, exhibited at a Baptist Jubilee recently held at Northampton. There was a bazaar of course; and at it notes were offered for sale, assimilated

in size and shape to a bank note, with the following words engraved on it; the style of which is perhaps a step more 'practical' than Mr. Yorke would at present be prepared to adopt, though a little rivalry might soon induce him to swallow his scruples.

"No. I.	OLD BANK OF HEAVEN.	
ONLY	<i>I promise to give you ETERNAL LIFE, and none shall pluck you out of my hand.*</i>	
AND	Ten Thousand.	
A good Title to heaven is worth more than	<i>Believe on the Lord Jesus Christ, and thou shalt be saved.†</i>	
	<i>Whoso believeth shall be saved.</i>	
	<i>Whoso believeth not shall be damned.‡</i>	
£10,000.	JESUS CHRIST."	
* John x. 28.	† Matthew xxv. 16.	‡ Mark xvi. 16.

As this production is not more accordant with our taste than with that of the British Critic, we have thought it right to make inquiry respecting it; and have received from the Rev. W. Gray, the senior baptist minister at Northampton, the following explanation:

"The person who printed our admission tickets had by him one of these flash notes. Wishing to express his good will to the bazaar, he printed off a number, and put them upon one or two of the stalls;—his motive was good, his judgment mistaken. He is a very respectable man, both in character and circumstances, but not a baptist; and what he did was entirely upon his own individual responsibility. The Tory paper of this town called it Baptist Blasphemy, and many other papers have trod in its steps; but it was not prepared by a baptist, not printed by a baptist, not put into the room by a baptist. The committee of management knew nothing of it till it was introduced, and almost as soon as it was known, it was suppressed and taken away by baptist friends. We much regret the fact, but there is no great burden on the baptist conscience at Northampton."

The editor of the British Critic would not, we believe, have given currency to a statement adapted to produce so injurious an impression respecting a body of fellow Christians—or, if he cannot allow us that epithet, a body of fellow men,—had he known that it was susceptible of so satisfactory an explanation. Differing from him greatly on important topics, we have been accustomed to give him credit for sincerity and uprightness; and when he considers the effect which his paragraph will produce on the minds of his readers in every quarter of the globe, the greater part of whom know scarcely any thing of baptists but what they learn from publications less respectable and less candid than his own, we are mistaken if he does not regret

that the representation found a place in his pages, and endeavour to counteract its influence. In his next number, we hope, he will perform an act of justice to all parties, himself included, by informing his readers that the objectionable note was never sanctioned even by the local committee, but that when it was discovered they expressed their disapprobation and ordered its removal.

YARMOUTH.

An interesting meeting was held on Tuesday evening, Dec. 27, 1842, at the particular baptist chapel, Great Yarmouth; on which occasion the teachers of the sabbath school presented their beloved pastor, the Rev. H. Betts, with a neatly bound copy of Bagster's Comprehensive Bible, as a tribute of respect and attachment. In it was contained the following inscription, "Presented to the Rev. Henry Betts, by the teachers of the particular baptist sabbath school, Great Yarmouth, Dec. 27, 1842, as a testimonial of their high esteem of his faithful and affectionate services amongst them during the last ten years, accompanied with their fervent prayer that God may still bless his ministrations to the conversion of sinners, the comfort of saints, and the promotion of the glory of God."

RESIGNATIONS.

The Rev. D. Peacock has resigned the pastoral charge of the baptist church at Rotherham. On his resignation he was presented with a copy of the Rev. Robert Hall's works, in six beautiful 12mo volumes, by the female part of the church, as a token of respect and esteem.

The baptist church at Lench and Dunnington is now vacant, the minister, the Rev. B. Carto, having resigned the pastoral office.

MARRIAGES.

At Union Chapel, Shefford, Beds, by the Rev. B. S. Hall, Dec. 14, Mr. JOHN HUCKLE to Mrs. MARY DAY, both of Stondon.

At the baptist chapel, Salthouse Lane, Hull, by the Rev. D. M. N. Thomson, Dec. 21, 1842, Mr. THOS. FORTH to Miss LUTEV, both of Hull.

At the baptist chapel, Salthouse Lane, Hull, by the Rev. D. M. N. Thomson, Dec. 21, 1842, Mr. Wm. MASSA of London to Miss FORTH of Hull.

At Union Chapel, Shefford, Beds, by the Rev. B. S. Hall, Dec. 22, Mr. CHARLES BRAYBROOKE of Shefford to Miss LOUISA WHITBREAD of Campton.

At the baptist chapel, Blunham, Dec. 25, by the Rev. C. Morrell, Mr. SAMUEL SQUIRES of Girtford to Miss ELIZABETH HILL, third daughter of Mr. John Hill of Blunham.

At the baptist chapel, Ridgmount, by the Rev. J. H. Brooks, December 26, Mr. THOMAS SUMMERFORD of Salford to ANN, second daughter of the late Mr. AGUTTER of the same place.

At the baptist chapel, Clare, by the Rev. D. Jennings, Jan. 2, Mr. JOSIAH CROW of Clare to Miss SARAH BYFORD, eldest daughter of Mr. Byford, London carrier, Cavendish, Suffolk.

At Market Harborough, by the Rev. Jan. 3, 1843, the Rev. S. WALKER of B. FRANCES, second daughter of the Rev. E. Kibworth.

At the baptist chapel, Thrapston, by C. Young, Jan. 4, Mr. THOMAS DUXBURY to Miss DOROTHEA CLARKE ARMSTRONG Thrapston.

At the baptist chapel, Coxwell Street, by the Rev. Thomas Shakespeare, Jan. 10 WAKEFIELD to Miss HANNAH WEBBLE of the Rev. Samuel Wobley, Avening, shire.

At the baptist chapel, Coxwell Street, by the Rev. C. Darkin, Jan. 15, Mr. THOMAS to Miss CAROLINE SMITH.

At the baptist chapel, Maesyberllan, Henry Williams, Jan. 16, Mr. DAVID MRS. ANN BENNETT, both of the town of I

At New Park Street Chapel, Southw Rev. J. Smith, Jan. 16, EBENEZER HARD Street, Blackfriars, eldest son of the Rev. of Deptford, Kent, to MARIA LOUISA, eldest daughter of Mr. Frederick SLEE of Brunswick St friars' Road, London.

CORRESPONDENCE.

REGISTERS OF BIRTHS.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have received several letters from parties whose children's births have been registered in books, which, owing to irregularities in some of the entries, were not retained by the commissioners appointed to examine and authenticate the non-parochial registers. Their object has been to inquire if any thing, or what, can now be done to repair the mischief of an inefficient registration of themselves or their children. It might appear a hard case that entries which are good should be invalidated by intermixture with such as are bad; but the commissioners had no alternative, being required to receive such registers or records only as were found accurate and faithful.

A very considerable number of books, chiefly those of the baptist denomination, were returned to their respective localities, and many persons are, consequently, deprived of the benefit of the act conferring legality upon their genealogical records, as well as providing for their safe custody: hence it is certainly desirable, in such cases, that the

best mode of making a declaration should be adopted, which, being carried out by these books, imperfect as many are, might not be totally disallowed by the courts of law and equity, and particularly in matters where no suspicion of fraud is entertained.

I shall be happy to render assistance to persons in such circumstances, so that they may certify the return of the books in which their children's births were to be found, and to make a declaration of any parent to the benefit of his or her respective children; which can now be done to meet the requirements of the case. Even where no registration of births has been made, a properly authenticated declaration of parents, at least, should be admitted.

I am, dear Sir,

Yours faithfully

JOHN SHAW

Late one of the Commissioners for the authentication of non-parochial

Registration Agency Office,
33, Finsbury Place, London.

THEOLOGICAL TITLES.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—The notification you make in the present number of the Magazine of the diploma with which I have been recently honoured, subjects me to the seemingly ungracious task of as publicly announcing that I cannot appropriate it. I am not, believe me, insensible to the good opinion of the learned body by whose favour it has been awarded; but as they do not, I am sure, wish me to discredit my own convictions, they will not deem me ungrateful for declining to wear it. My views of the spirituality of the Christian church, and still more the interpretation I feel bound to put on the language of its Founder (Matt. xxiii. 8—10), necessitate me to regard all theological* distinctions as unlawful. In my opinion, there are no grades in the ministerial office. All who sustain it are, as to rank and authority, on precisely the same level; nor ought any distinctions to subsist among them save such as eminent piety, disinterested zeal, and devoted, indefatigable labour confer. For my own part, I wish that the members of the Christian pastorate, and more especially those officiating in protestant dissenting churches, who profess to look on one another as equals, would at once return to the simplicity of apostolic times by giving and taking the only distinctive appellations which belong to them, viz., bishop, presbyter, elder, or pastor; these names being, as every Greek scholar is aware, used throughout the New Testament scriptures interchangeably. It is high time that the titles, Reverend, &c., &c., as well as the Very Rev., Right Rev., and Right Rev. Father in God, were laid aside; and I, for one, shall be ever ready to do my best to discountenance and abolish them. To save myself from the semblance of inconsistency, allow me just to add, that the objection now stated to *theological** distinctions, derived wholly from the sources above referred to, does not in the least affect such as are merely literary or scientific. These civil society has a right to employ, if it thinks proper, in attestation of the proficiency of any of its members in philosophy, jurisprudence, medicine, the fine arts, and the like; but with the names by which the ministers of Christ shall be addressed it has nothing to do, nor are they themselves at liberty to adopt or apply any but what he himself has assigned them.

I am, very faithfully and cordially yours,
JAMES ACWORTH.

Horton College, Bradford, Yorkshire.

Jan., 1843.

* If theological distinctions, as B. D., &c., &c., were intended to certify simply a proficiency in the science of natural theology, my objection to the use of them would of course become irrelevant; but as this is not the case, I must be excused from assisting to keep up what appears to me a very unscriptural practice.

AGED AND INFIRM MINISTERS' SOCIETY.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have been requested again to direct the attention of the ministers and friends of this Society, through your Magazine, to the importance of some immediate effort to augment its resources, and thus extend its beneficial influence, as it is a society so much in unison with the genius of our religion and the precepts of our faith. There is a danger, amidst the popular excitement of our great institutions, which command public attention and require so much support, of our overlooking those societies which are humbler in their character, and which are still of importance to the prosperity of our churches and to the comfort of our ministers. The appeals of our brethren have been directed through the past year to raise the jubilee fund, and our pulpits have been resounding with the joy of jubilee, and our children have been contributing to the objects of the jubilee; yet, while I rejoice in those exertions, and am grateful that so many thousands have been secured for purposes so identified with the honour and usefulness of our denomination, I would remind our brethren that there are other claims which should not be neglected, and among those claims I think no object is more deserving the attention of Christian churches than the situation of those aged and infirm ministers who have attended at their altars, and who are almost pining away in distress. Dear brethren, their appeal to you I make, their sorrows I would express. To mitigate their woes, to relieve their wants, to cheer their declining days, I write; solicitous to render them comfortable, and relieve them from the pinching anxieties of poverty, persuaded that Christ has an especial regard to his faithful servants, and that his name is honoured through their comforts being augmented; as you read that "he that receiveth a prophet in the name of a prophet, shall receive a prophet's reward;" and that "a cup of cold water given to a disciple in the name of a disciple, shall not lose its reward."

My appeal to our brethren at this time is to suggest two things. The first is, the propriety of repeating the collection on the first sabbath in March or April, for the purpose of augmenting the funds of the Society. Something was raised last year; and though the sum was not equal to our wishes, yet it showed an increased attention to the Society, as the collections amounted to £45 18s. 5d.; donations to £5 9s.; and life subscriptions to £42; besides the different sums paid by the new beneficiary members. The other proposal that I make to our brethren, is, to request them to induce other ministers and friends to aid the Society by their private subscriptions or public collections. The cause is so good; it is so much in unison with the genius of our faith; it contains such an appeal to the heart

of the Christian; it is so delightfully in harmony with the feelings of benevolence created by the Spirit of God, and kindled by the love of the Redeemer—that in making an effort in behalf of the Society we must succeed failure is impossible; a sacred agitation must prevail; and piety and wealth will minister to the necessities of our suffering brethren. The writer, a few weeks ago, made a tour through a certain district, for the purpose of making the Society known, and of enforcing its claims upon his ministerial brethren; when he was surprised to find that so few seemed acquainted with the character of the institution, or understood its merits, and yet when it was explained it uniformly received their cordial approbation. May not this plan be pursued in the different counties where its members reside? and I am sure our churches would express their sympathy with their pastors, and come forward to aid an institution which is so adapted to assist them in time of need.

Our esteemed treasurer has informed me, that since the last public meeting there have been added to the Society thirteen beneficiary members, one life subscriber, and two annual subscribers; while the income of the current half-year has been £200 invested in the funds, making the present capital £4650. And, dear brethren, such is the constitution of the Society and so distinguished by its benevolent character, that it must succeed. But shall it rise slowly, leaving its present claimants to weep over their distress or shall it rise with a rapidity which will place it among the most beneficent institutions of our country? The answer must be given by you. The cause is yours. The Society belongs to you. The recent alterations in its location and officers must inspire confidence. It is placed in the midst of its warmest friends, who long to witness its prosperity. Among the one hundred and forty beneficiary members, there is surely a hundred who can secure, either by collection or subscription from benevolent friends, £7 per annum for the Society; and that sum, though so apparently small, will accomplish our longed-for design, and raise the income of the institution to the £ 000, and thus enable the committee to make a grant of £40 each to twenty-five aged and infirm ministers. Say, dear brethren, any will you not accomplish it? One effort secures the object, and will raise the Society in the scale of public estimation, while it will cheer the heart and relieve the anxieties of many who, notwithstanding their exalted virtues and devoted exertions in the church, are sinking amidst the chill of poverty and the obscurity of want.

W. YATES.

Stroud, Jan. 13.

EQUITY TO MINISTERS, AND NEGLECT BY BAPTISTS OF AN ORDINANCE OF CHRIST.

To the Editor of the Baptist Magazine.

SIR,—May I trouble you with a line on behalf of poor ministers. It is painful that contributions to any good object should, through any oversight or wrong motive in the giver, lose their acceptableness in God's sight. The list of our jubilee contributions, like many other similar lists, has forcibly re-awakened in my mind a thought which I have frequently wished to suggest to many of our churches. It is this, the injustice of churches contributing to external objects while they underpay their minister. Obviously, common equity demands that they first satisfy his just claim upon them, and then allow themselves the privilege of aiding foreign objects. In the list referred to, churches will be found giving £50 or £60 to the jubilee fund, who are not giving more to their minister sometimes having a family too. Their giving shows they have it to spare. Their minister may feel pleasure in one view of their conduct but when he looks around on his little ones, when he is in anxiety beyond measure to "provide things honest in the sight of all men," when he sees a small property, which ought to educate his children, or save his wife in the event of his death from dependence on charity, year by year absorbed,—then, I say, his heart must ache, his feeling must be, "How can my people send away such sums, and know that I am weighed down by carking cares, or contributing, out of my little, more to my own support than any of the church which I feed with the bread of life. As God's hand I bow to it, but the most painful part of the stroke is, that my flock send away their money, and leave unpaid the wages of their faithful shepherd." Be sure, Sir, I would not defend hypocrites, who plead the poverty of "our cause," and give next to nothing to any cause. Generally both might be given to when both cannot, the utmost is due to the servant we employ. Our negro churches are not wanting, surely, in generosity to foreign objects, their "poverty abounds in riches of liberality." I assign, as one reason, that their liberality begins at home, they set a high standard of the comforts due to *Massa Minister*. The heart to feel the claims of our own minister, and to "esteem him highly in love for the work's sake," is a love which "warms and fills" him and his; this is the heart to feel also for the cause of Christ. I have no doubt that a jubilee effort to liberate from its bondage the heart of every care-oppressed baptist minister, would be a grateful offering to him who ordained that they who preach the gospel should live,—not half-starve, but live,—of the gospel. Baptists are very zealous for one ordinance of Christ; they woefully neg-

let another: yet is the command to baptize at a whit more explicit than the ordinance that preachers live of the gospel. "The Lord hath ordained that they who preach the gospel live of the gospel." Can a church expect to prosper when it neglects Christ's ordinance? especially that ordinance which Paul so emphatically represents as a more important part of his mission than baptism?

If we are more zealous for believers' immersion, are not our paedobaptist friends more zealous, as a body, for their ministers' living of the gospel? I verily believe that God blesses them with numbers and wealth so far beyond ours, in part, for this very reason. May it become the praise of our churches that they remember the apostle "in all things, and keep the ordinances as he delivered them unto us."

I am, dear Sir,

Yours very sincerely,

A LAY BROTHER.

ON SICK SOCIETIES.

To the Editor of the Baptist Magazine.

MR. EDITOR,—Will you allow me to inquire, through your pages, whether any of our churches have formed a society or societies amongst themselves, for mutual assistance in cases of sickness, that do away with the necessity of resorting to public houses for such purposes, by holding their meetings in the vestry or school-room. It is painful to see members of churches at public houses in the evening, when they ought either to be with their families, or engaged in some religious service connected with their spiritual home.

It is not unfrequently the case in towns, and perhaps in villages too, for members to be engaged until a late hour in the very atmosphere of pollution and the broad way of temptation; a circumstance in many cases which would warrant one not very friendly towards religion to ask, "Did not I see thee in the garden with him?" If we were more careful to avoid the appearance of evil, and anxious to carry out our great moral principles, should we not endeavour earnestly to persuade our brethren to "come out from amongst them, and be separate?"

If any of our churches have founded a society which works well, it is highly desirable that the plan should be communicated to others through your Magazine; for if societies could be formed amongst us which would keep our members from ever spending their evenings in public houses, a service would be rendered to the Christian church of inestimable value.

X. L.

ADMISSION TO FELLOWSHIP.

To the Editor of the Baptist Magazine.

DEAR SIR,—I conceive that at the present day baptist churches should exercise the utmost vigilance lest there be found any thing in their discipline operating prejudicially to the increased prosperity of the denomination. This consideration induces me to trouble you with a question. Is any church justified in insisting that every candidate for fellowship shall relate verbally to the assembled church his or her religious experience.

I give no opinion as to what may be considered desirable as a general practice. My question simply is, Has any church a right, or scriptural authority, to say, "You shall not observe either of Christ's positive institutions till you have first submitted to our prescribed form, whether you approve of it or not?"

With best wishes for the success of your periodical with the new year, I am, dear Sir, yours truly,

J. C. YOUNG.

23, Upper King Street.

EDITORIAL POSTSCRIPT.

THE reasonable letter of Mr. Yates on page 109 respecting the society for the relief of aged or infirm baptist ministers, called familiarly "The Bath Society," affords us opportunity to correct an error into which some of our friends have fallen. We lament that that society is not more generally supported, and that the provision made for ministers in the decline of life is very inadequate; but it is a mistake to suppose that there is no other society for this purpose than that just mentioned, to which baptists contribute, or from which baptist ministers are receiving aid. There are several local societies, we believe, respecting which we should be glad to receive information: we know however that "The Kent Union," instituted in 1802, possesses funded property to the amount of £8000, available for aged and infirm ministers of the gospel and their widows and orphans, and that seven ministers who have laboured in Kent, some of whom are baptists, received from it last year sums varying from fifteen to thirty-five pounds each. The "Essex and Herts Benevolent Society" is a similar institution, possessing in the three per cent. consols, we believe, about £6000. There is also "The Society for the relief of aged and infirm Protestant Dissenting Ministers, instituted in the year 1818, of which James Gibson, Esq. is treasurer, and the Rev. T. Russell, A.M., Secretary, open to applications from all Presbyterian, Independent, and Baptist Ministers in England and Wales, accepted and approved in their respective denominations, who having been settled pastors have resigned their office in consequence of incapacity by age or other infirmities. This society possesses about £14,000 stock, and distributes £368 in one year among

forty-two ministers, twelve of whom are baptists. In its list of subscribers we see the names of but few of our denomination; but at this we cannot be surprised, as we did not ourselves know of the existence of the society till very recently. We mention these facts, not to counteract the effect of Mr. Yates's appeal on behalf of the Bath Society, which has this special advantage over that last mentioned, that ministers contributing to it have a legal claim upon its funds; but to remove a false impression existing in some quarters, which, were it true, would be very dishonourable to the body to which we belong.

Among the advertisements accompanying our present number will be found one from the Committee of the Religious Tract Society, containing a special appeal on behalf of China which we hope will not be overlooked. The habits of the Chinese and their present political circumstances unite in recommending the introduction of evangelical tracts, as one of the most eligible methods of attempting to diffuse among them the knowledge of Christ. Missionaries, especially English missionaries, would at the present moment find it exceedingly difficult to gain their favourable attention; but tracts may be circulated, and will be received with avidity. Our American brethren, of whom several have been labouring for some years on the borders of China, have great advantages over English missionaries; their merchants having generally kept themselves from the nefarious opium traffic, their government having no connexion, like our East India Company, with the cultivation of the poisonous drug, and their nation being clear from the guilt and shame of sending thither invading armies. We hope that our baptist brethren in America will perceive that it devolves especially on them to carry forward vigorously the work they have begun. It affords us pleasure to find that the London Missionary Society also is about to enlarge the number of its agents in this extensive field. The commencement they have made, and particularly their Chinese College, now at Malacca but about to be removed to Hong Kong, give them advantages over all other British missionaries. We confess, however, that we have but little confidence in the permanence of our recent apparently peaceful relations with the empire: at present the Chinese can neither love nor trust us; and unless arrangements are made, more tranquillizing than have yet been announced in relation to the irritating cause of all our quarrels with China during the last quarter of a century—the opium trade, we cannot expect that any cordially amicable relations between that empire and Great Britain will be established. As to direct exertions by English baptists just now, we should deprecate the undertaking a new mission to China, while our missionaries in *India*, our own appropriate sphere, where so

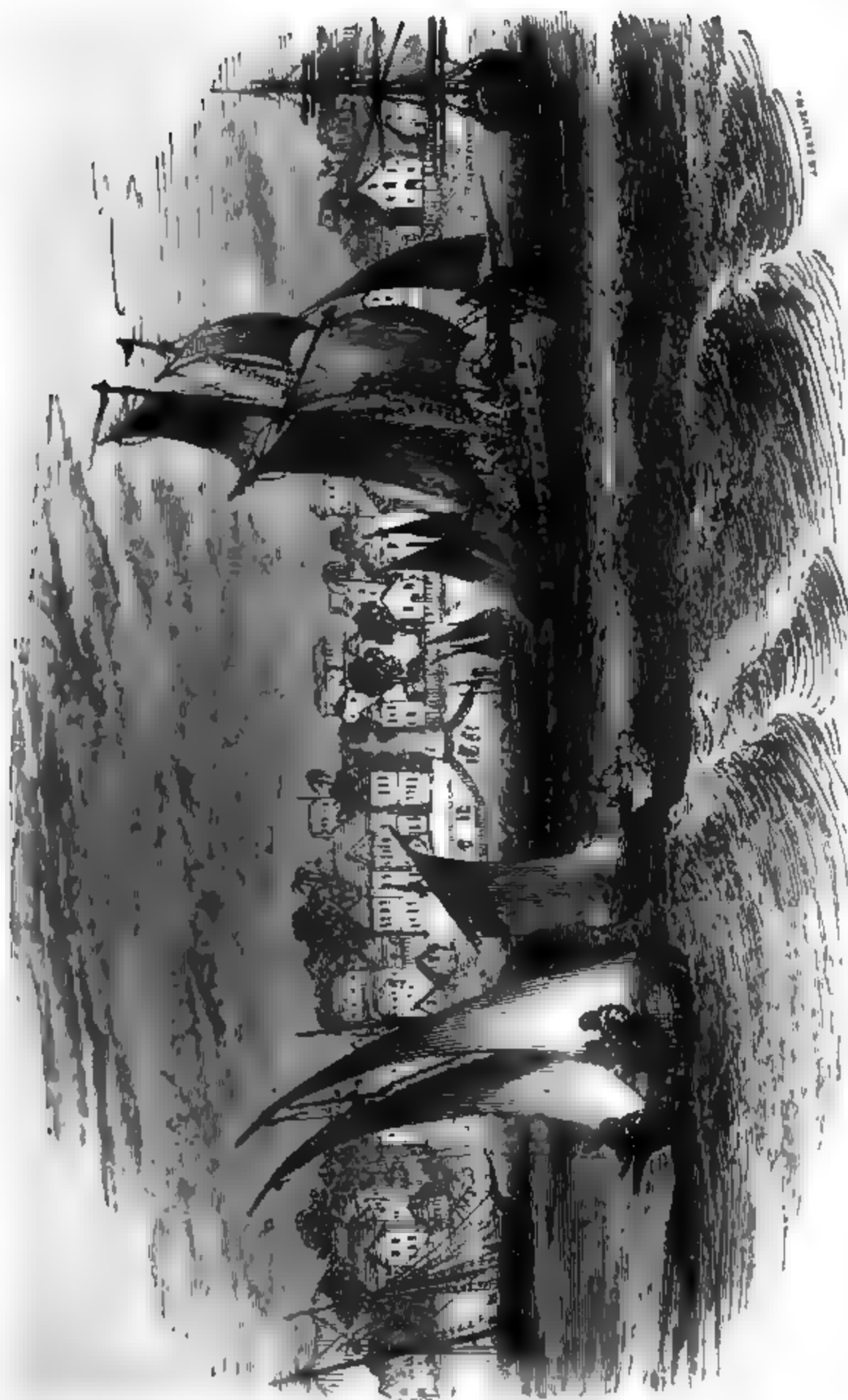
much preliminary work has been done, are actually fainting and dying for want of coadjutors. One hundred millions of our fellow subjects in India, and fifty millions in alliance with our government, demand all the men and all the money that we can obtain for Asia. The appeal of the Tract Society is, however, judicious and forcible; and all who feel a peculiar interest in China will do well to respond to it promptly.

In common with other periodicals, we have received from the journeymen bookbinders of the metropolis, two circulars complaining of measures adopted by the Committee of the British and Foreign Bible Society. They state that a recent reduction of price in the Society's Bibles and Testaments has been effected solely by a reduction of the wages of the journeymen binders; that the price paid by the Society to the masters will admit of no higher wages to the men; that the reduction amounts to nearly one half of the wages previously paid; that both the male and female binders who have been employed in this work are reduced to the greatest distress; and that the Committee of the Bible Society know all this. Not knowing what the Committee may have to urge on its part, we are not competent to pronounce an opinion respecting the merits of the case; but, if the documents before us are genuine, if the Memorial presented by the binders and the answer of the Committee are correctly given in these printed papers, there is certainly a case which the supporters of the British and Foreign Bible Society are called upon to investigate, lest they should be partakers in the guilt of most grievous, heartless oppression. Considering the general distress of mechanics and labourers of every class during the last year, the peculiar severity with which that distress has been known to affect the book trade in all its departments, and the entire dependence at such a time of the journeymen upon those by whom they have been employed, any great society which should have acted in the manner here described would have covered itself with indelible disgrace. We shall anxiously look for some exculpatory statement, and shall deem ourselves bound to take the earliest opportunity to communicate it to our readers.

A note from the Rev. J. Ford, late of Derby, has just reached us, which states that the church and congregation at Portland Chapel, Southampton, have invited him to the pastoral office.

We are informed by Mr. Charles Theodore Jones, that he is preparing for publication a translation of the French Prize Essay of Professor A. Vinet, entitled "*Essai sur la Manifestation des Convictions Religieuses, et sur la Separation de l'Eglise et de l'Etat, envisagée comme conséquence nécessaire et comme garantie du principe.*"

THE MISSIONARY HERALD.



NASSAU, NEW PROVIDENCE, BAHAMAS.

THE BAHAMAS.

THE BAHAMAS are a group of isles, reefs, and quays, in the Atlantic Ocean, having the south-eastern portion of the United States on their west, and the islands of Cuba, Domingo, and Jamaica to the south. They extend from the Mantilla reef in 27. 50. N. latitude and 79. 5. W. longitude, to Tuckers Island, in 21. 23. N. latitude, and 71. 5. W. longitude, a distance of about 600 miles. Their climate is mild and equable. In the little variety of seasons, and the natural productions of the earth, they resemble the islands of the torrid zone ; but the decided difference in the mean annual temperature, the more robust and healthy appearance of all classes of the community, give the Bahamas the appearance of a country situate in a more temperate latitude. The cold season lasts from November to May, during which time the sky is remarkably clear and serene, the mercury at noon occasionally below 60. Fahrenheit seldom beyond 70. or 75., while a refreshing north breeze tempers the midday heat, and the mornings and evenings are cool and invigorating. From May to November the thermometer ranges from 75. F. to 85. ; a fine breeze frequently blows from the east, with cooling showers of rain, before the summer solstice towards the autumnal equinox. The mornings have then a peculiar freshness and the evenings a softness and beauty unknown to colder countries. From the flatness of the isles, the full benefit of the sea breezes is felt throughout every part of each island. Many of the isles are very small, and uninhabited ; but the extent and population of the principal are shown in the following table, derived from a census taken in 1836.

ISLANDS.	SQUARE MILES.	POPULATION.
New Providence and Keys	146.....	7848
Andrew's Island, Green and Grassy Keys	1100.....	182
Grand Bahama, and the Berry Islands.....	600.....	220
Great and Little Abaco and Keys	700.....	848
Harbour Island.....	26.....	1400
Eleuthera, Royal Island, and Keys	260.....	2568
St. Salvador and Little Island	250.....	748
Watling's Island and Rum Key	100.....	490
Great and Little Exuma and Keys	220.....	930
Rugged Island and Keys	8.....	158
Long Island	250.....	794
Crooked Island, Fortune Island, and Acklin's Island.....	320.....	804
Great and Little Henegua Mucyeguave,—French and Attwood's Keys	950.....	81
The Cuckoo	450.....	88
Turk's Islands	21.....	2206
Key Sal and Anguilla.....	23.....	—

NEW PROVIDENCE, from its harbour and relative situation with respect to the Florida Channel, is considered the most important of these islands. It is about twenty-one miles in length from east to west, and seven in breadth from north to south.

NASSAU, the chief town of New Providence, is the seat of government for the islands, the head quarters of the naval and military establishments, and the centre of commerce. It possesses a fine harbour, nearly land-locked, on the south

of which the capital extends over a rather steep acclivity to the summit of a ridge, the west of which is crowned by a fortress where the garrison is kept. Our mission there was established nearly ten years ago; Mr. Burton laboured there successfully, till debility required his return to this country; and his post has been occupied during the last two years by Mr. Capern, from whose recent communications we have the pleasure of giving the following extracts.

Nassau, N. P., Nov. 5, 1842.

We have been indulging the hope for some weeks past, that we should ere now have received the pleasing intelligence of some good brother being on his way to the Bahamas to share in the joy and the toil of spreading the knowledge of Jesus' name among the islands of this colony. One more is greatly needed.

At Nassau things are, on the whole, encouraging. The attendance is good on the means of grace, and many are desirous of baptism. We have, it is true, many things to humble us, and give us pain. We grieve often to see the violence of passion, and the fiery spirit manifested; but I know of no part of the world where we should find fewer seeds of sorrow sown than here. Some "draw back;" but I have seen too many of such characters in England. I trust that you will not forget to pray, that we may become more steadfast and more holy. Our schools are in a state of pleasing prosperity. The number is increased, both of the sabbath and infant schools.

In visiting some of the islands I expect to find a great deal of distress, in consequence of having been swept lately by a hurricane. I have been informed that at Rum Key, which seems to have been in the vortex, or one of the vortices of the gale, 80,000 bushels of salt were swept away. Houses were blown down, and the chapel at the north side of the island. Eighteen houses were blown down at one settlement on Exuma. Vessels were sunk, and lives lost. I have heard of eighteen who found a watery grave, and these are not all, I believe. One of the number was the most amiable man I knew in the church.

I regard it as a special providence that the storm in its fury did not visit us, as I should have trembled for the mission house. An architect, who came in to look at it, said that he would by no means consider himself safe in it in a hurricane; an expression which caused some concern I assure you, seeing that there are thirteen in the family! He advised the building of a northern piazza, which he said would give strength to the walls, and break the force of the wind; besides which, it would minister to health and comfort. But the cost he thought would not be less than £70. I should hope, however, to get it done for somewhat less than that. Can any thing be allowed for this purpose? Something must be done before another summer. I

would we were rich enough to be independent; but the people must first get employ.

Twenty pounds I have ventured to draw towards building two chapels, purchasing land, and paying for grant, &c.

One of these chapels is to be at Fox Hill, a newly formed settlement, but is becoming numerous. We have a few members and a goodly number of inquirers there, nearly all Africans.

The poor people gave two days' labour towards the making of a lime kiln. The place is about seven miles from Nassau. I told them that I would come and spend the Monday with them when they began, and there were nearly thirty people at work that day, and twenty-one the day following; for the remaining four days of the week I paid them wages.

The Hon. Judge Sandilands, who has land joining the settlement, has kindly given me permission to cut in his pine-barren, wall plats, rafters, &c.

I went there last Sunday morning, and held service in the open air, between seven and eight o'clock; and the divine presence was surely with us. The scene was a cheering one. Many whom I know in England would have felt inexpressible pleasure in seeing these poor people coming out of the bushes, and gathering up to the place of prayer, and there kneeling upon the hard rock, before the God of the children of Shem, Ham, and Japheth; then listening with fixed attention to the glad news, which a multitude of the heavenly host felt it an honour to publish to wondering shepherds, and nodding assent, to the truths which came home to their consciences and feelings.

The other chapel is at Adelaide, where we have a piece of land, on which to build, a thing which I did not expect. The peaceful tendency of the gospel is eminently manifested here. The war whoop, with the maddened cry of the drunkard, is exchanged for psalms and hymns, and spiritual songs.

The sum drawn will be quite insufficient to build these two small chapels, but we hope to raise the rest among ourselves.

Dec. 6, 1842.

Since my last I have visited Grand Bahama and Abaco; to-morrow morning about sunrise I expect to sail for Andros Island, to which I have not been since my arrival in the colony. The particulars of my visit to Bahama and Abaco, I have not time to give

now, and will only say therefore at present, that "the fields are white already to harvest," and wear a most inviting aspect to any one ambitious of making "manifest the savour of the knowledge of Christ." I was received in the most cordial manner, and treated with the greatest kindness during my short stay on each of the islands.

Mrs. Pearson, widow of Mr. Kilner Pearson, who laboured diligently for some time in these islands, has recently returned thither. In a letter to her pastor, Dr. Steane, written shortly after her arrival, she gives the following interesting account of her position, and of the present circumstances of those who are engaged in the work.

Nassau, N. P., Sep. 30, 1842.

"No doubt you have heard of our very favourable voyage across the mighty deep, of its quickness, of the kindness of all on board towards me, and the welcome greeting I received from dear friends, when I reached this port of my destination. These, and many other mercies, which I have had manifold reasons to notice, I would hold in special remembrance, and would just thus notice them to you, dear sir, because I fully believe they have been granted to me in answer to the supplications of God's dear people. I ought not to forget one token of preserving care; and that was, our having so continued a favouring breeze, after we left Barbados. Had it not been so,—had a calm detained us in Carlisle Bay, in which we anchored for one day, and which was opposite to Bridge Town, Barbados,—we might have been sufferers from a fearful tornado, which took place there about four days after we had sailed away, and had left five of our fellow-voyagers behind us. But God was very gracious to us, and we were wafted onwards, sometimes 210 miles in the twenty-four hours, for days together. My eyes once more beheld Nassau, the scene of joy untold in former days, on the 23rd of Aug. I will not dwell on my feelings then, but I rejoiced while I wept: the place was endeared to me by many tender recollections; changes had taken place, both among the people and the ministers; but a most cordial welcome did I receive from many to whom the name of my dearest husband was exceedingly precious.

Since that morning, in the house of my dear and valued missionary friends, Mr. and Mrs. Capern, I have really been *very happy*. I love the work of Christ, and there is something of it for me to do, as well as for all of us. There is indeed, far, far more than can be accomplished by one resident missionary in this part—this northern part of the Bahamas. The out-islands, uttering their cry as deeply intense and forcible as that of the Macedonians to Paul, are saying to their friends in England, "Come over and help us." My heart has been filled with emotion on this subject since I have been here, and especially during the past week, from a most interesting circumstance. About four or five years ago, Mr. Burton visited Ragged Island, about 300

miles from New Providence. He found the black people there, for the most part, very ignorant, and generally speaking unmarried. It appears his plain, faithful preaching was blessed, and especially to some whose state of life did not allow dear Mr. B. to administer the ordinance of baptism to them, though they wished it. They came to this resolution however, that if their associates were not willing to be married, they would immediately leave them; for till Mr. B. told them their life was a sinful one, they did not know it. Last Saturday 'a small sloop came down from Ragged Island, bringing with her a Mrs. Taylor, one to whom Mr. Burton's discourses and conversations had been blessed. She came 300 miles, leaving house and home for the time being, on purpose to be baptized! We have all conversed with her, and have been constrained to admire the grace of God in her. There is a poor black man who meets the Christians in that little speck, for prayer and praise, but no Sabbath dawns on them in which they may anticipate the pleasure of sitting together to commemorate a Saviour's dying love. No missionary has visited them since that man of God, Mr. Burton. My dear Christian sister (I rejoice in the title), Mrs. Taylor, was immersed in the Atlantic, by our good coloured friend, Mr. M'Donald, at four o'clock yesterday morning, and is now on her way back to her sequestered island. I asked her if she were glad that she had been enabled so far to fulfil the Saviour's command. Oh misses, she replied, I feel happy and satisfied that I have done it. On going away, after further conversation, she said, You will always think of me, Misses? At a throne of grace? I inquired. Yes, she said, and I will always write to you when I can. Her heart was full and so was mine. She much regretted that she could not stay over the Sabbath and commune with us, but she was obliged to leave when the vessel did, as there are few opportunities. Mr. Capern intends to visit this island when he can, but how can he leave the important station of Nassau? Oh, my dear sir, do, do plead for the cause here. Souls are precious here as well as in more favoured spots. You can do much for us, I know. I look to my dear pastor, to cast in his vote for a good missionary and his wife

to be sent speedily to these islands, which present but one motive, and that must be, the constraining love of Christ; to work for souls irrespective of respectable associations, favour, &c. The Baptists, by identifying the interests of the black people with their own, are low enough in the world's esteem. If such a one as Mr. Burton were to come out, it would be an unmeasured blessing. Pray, dear sir, excuse my long letter. My heart is full of love for my dear Christian friends at home; yet would I not, if I had my choice, on any account be there. It is my privilege once more to be allowed to assist in the Saviour's work, and I am sometimes astonished that he will employ such as myself; but to him shall be all the praise, if he will bless any effort of mine."

"Oct. 3rd. Yesterday was 'Jubilee Sabbath,' and a very commemorative day it was, so far as a zealous devoted man like Mr. Capern could make it. A prayer meeting was held at the Bethel Chapel, some distance from us; but it is the rainy season, and torrents

descended just at the time it was to have commenced—half past five, A. M. However when Mr. C. got there, about seventy were present. After school time Mr. M'Donald preached at Bethel from 'Ye shall hallow the fiftieth year,' and many stirring observations did he make on the good of missions, and had special reference to their father land, Africa. In the afternoon we all sat down at the table of our Lord, as one in Christ Jesus, a redeemed family from the west and the south. This evening we are to have a jubilee missionary prayer meeting; to-morrow a jubilee feast—something like a methodist love-feast—the speakers to tell of their own personal knowledge of the good of missions; Wednesday, a sermon on the subject; Thursday or Friday, all the dear children in our Sabbath and day schools to have a juvenile jubilee meeting; and I know not if there will be any other. All England will be telling the same joyful story. But *our out-islands!* Alas, no jubilee for them! Excuse this long communication, but think of us."

At Turk's Island, our brother, Mr. Littlewood, is stationed; from whose latest communication we give the following passages:

The cause at the Caicos is much the same as when I wrote you last. At H—— I baptized eight, and received three by examination. May the Lord smile upon the little church here. My voyage was tedious, being hindered by calms and contrary winds; though it is long and dangerous, I am obliged to encounter it in a small craft, the rocks being so numerous, such a small vessel is the most suitable to steer between them; as it is we have to run great risks. The sabbath before we arrived at H——, we were becalmed nearly all the day; towards evening a little breeze sprung up, and we were soon within one or two miles of the settlement I intended to visit, but though so near, we were not out of danger; having however passed the reef on which so many vessels are lost, the captain expected he had now a clear course, but the night being dark, and he not having been there more than once before, it was thought expedient to attract some one to our assistance by firing a gun and hoisting a light; these, however, were ineffectual, and our fears, which had been previously excited, were fully realized. At half past nine o'clock in the evening, the craft struck a rock, and though the helm was immediately put down, and every effort used to bout her, she was

immovable. We then lightened her by casting out the ballast, &c. The whole night was spent in fruitless attempts to remove her from the place which threatened her with destruction. Though we were not afraid of losing our lives, there was but little hope of saving the vessel. Success could only be expected from a vigorous effort: hence when nature required rest, and many of my beloved friends in England, after enjoying a blessed sabbath, were on their beds of ease, we were enduring perils on the mighty deep. We toiled till daylight before we saw ourselves again in deep water. Such are the trials with which I have to encounter. May God grant me grace, according to my day. Should I be the means of converting one poor sinner, how amply shall I be rewarded. The presence of the Lord can cheer me amid all my trials.* I crave an interest in your prayers.

I do not know whether I told you in my last that we have had an addition of twenty-five to our church at Grand Cay. The Lord is evidently with us, and greatly encouraging us in our labour of love. Oh that Christ may be glorified in and by us! My soul pants for the salvation of souls, and for the extension of the Saviour's kingdom. May the Lord hasten it in his own time!

Our mission in these islands is about to be strengthened by the addition of Mr. and Mrs. Rycroft, of whose designation an account will be found on a subsequent page.

A S I A.

CALCUTTA.

Two letters have been received from Mr. Thomas: the following extracts will be acceptable.

Calcutta, October 17, 1842.

We have had our Jubilee meetings, which proved very interesting and profitable. The effect on the native converts, from all I hear, has thus far been of a very cheering character; I trust it will be lasting, and result in improvement in character and increased desire to make known to their heathen countrymen the gospel which has done so much for them. The actual amount of contributions realized I cannot yet state; in round numbers the amount might be set down at 700 rupees for Circular Road, 300 rupees for Lal Bazar, 300 for Hourah (this, however, has been obtained under the understanding that a considerable part, if not the whole, will be expended in much needed repairs of the church), 200 rupees for Serampore, 120 rupees for Dacca, 230 rupees for Chittagong, and 50 rupees for Beirbhoom; what other stations may have raised, I have not yet heard; I expect the whole will amount to 2500 or 3000 rupees. I hope we shall be able to add at least 1000 rupees from our Union fund; this will be seen when the printing-office accounts are completed, which I trust they will be shortly. Out of the Jubilee meetings, others of an important bearing on the future interests of the mission are likely to arise. It has been proposed to have an association of all our churches in Bengal; the first meeting to be held at Serampore, in the first week in January next. The question of expense is the only one which has made me hesitate: to bring the missionaries and native preachers with a few members of all the churches to-

gether, will involve expenses which those parties cannot bear; perhaps it may be possible to devise measures by which part of the expenditure may be provided for, but the larger portion must fall on the funds of the Society. The advantages, however, to the missionaries individually, and to their churches, will, in all probability, be such as to render the outlay a most economical item of expenditure.

My esteemed associates are generally in tolerable health, though some have been more or less ailing. Mr. Williams, from Agra, is in Calcutta, with a view to engaging a passage to England. From the little I have seen of him, my previous impressions have been much strengthened; he appears to be a man of the right stamp. May the Lord raise up many such. Brother Phillips has been down to Monghyr, but while there he heard of the illness and death of his child, and shortly after left to return to Agra. I have not heard what was the result of his interview with the brethren at Monghyr.

I have had some illness in my family, though not very serious, and have been somewhat ailing myself, but on the whole my health is pretty good.

Calcutta, November 16, 1842.

Brother Williams from Agra sailed for England about the 24th ultimo.

Our beloved missionary circle is in good health just now. Mrs. Thomas was confined on the 25th ultimo. She and the little boy are doing well. We call him Joseph Wilson.

MONGHYR.

The friend who furnished the interesting account of a visit to Patna which appeared in our number for August last, has kindly forwarded a second paper, which will be, we doubt not, equally acceptable.

More, perhaps, has been written respecting Monghyr than of any other place in connexion with the Baptist Mission in Hindostan; and it might appear superfluous to add a remark from another pen, especially so soon after the visit of its devoted missionary to this land. But impressions made by statements, though

vivid at first, are too apt to fade from the mind, and the place which has engaged our sympathies and prayers forgotten, or remembered only in the mass. That this little sketch may help to awaken declining interest, and stimulate to special prayer, is the sincere desire of the writer. The situation of Mon-

ghyr and the beauty of the surrounding country, have excited the admiration of the traveller just emerging from the tame scenery of Bengal; and its moral and spiritual condition has drawn forth grateful acknowledgments to the Father of all mercies from the heart of the Christian. To reach this retired spot from Calcutta, it is necessary to hire a badgerow, and store it with provision for a month's voyage. It is manned by eight or ten natives, who will propel it forward by their oars, or pull it with the towing line, at the rate of nine or ten miles a day; resting always at night. They draw to the shore at sunset, and having secured the boat by ropes fastened to stakes driven into the ground, proceed (if Hindoos) to cook their first and only meal, having subsisted the whole of the day on parched corn, their religious scruples not allowing them to cook their food on the sacred stream. Serampore, distant seventeen miles from the metropolis, and often visited by the missionaries from thence, is so well known as the abode of the venerated founders of the mission—where they lived, laboured, and died—that it needs not a passing remark. It may not be out of place, however, just to glance at Cutwa, seventy miles from Calcutta, also on the banks of the Hoogly. It was here, more than thirty years ago, the devoted Chamberlain commenced preaching to the natives. He was succeeded by Mr. William Carey, who has ever since continued to labour there. Cutwa contains about ten thousand inhabitants, Hindoos and Mussulmans. Only one European family is resident in the place, at the distance of five or six miles from Mr. Carey.

The mission house is built of brick, though bearing visible marks of the ravages of time. In the centre room, or hall, the public services are held on the sabbath, as no place of worship has ever been erected there. There are eight or ten converts in church-membership. One room is appropriated to a native female day school, under the superintendence of Mrs. Carey. About twenty-eight children are taught in the school; a few of these are the daughters of the Christians, the rest are from amongst the heathen. An extensive garden surrounds the house, in which are the cottages of the native Christians. These are neatly kept, and bear testimony to the good order of the inmates. They are separated from the missionary's dwelling by a tank, or pond, which supplies the little settlement with water. The burial ground is in a distant and sequestered part of the enclosure. I observed in it a monument to the memory of the first Mrs. Chamberlain, who died at Cutwa. Besides the oversight of his flock and preaching in the bazaars, Mr. Carey is in the habit of itinerating in the villages round about. One village, too distant from the scene of his labours to be often visited, is especially deserving notice. It is a kind of "city of

refuge" for all those poor outcasts who, having been (apparently in the last stage of disease) exposed to die on the banks of the river, have been so unfortunate, in the judgment of the brahmins, as to escape death. The individual is considered as rejected by Gunga, and can never return to his own people again, nor even to his family; were he to attempt it they would meet him with taunts and reproaches, and refuse him admission into their dwellings. A few at first took up their abode in this place, and made it their home; others continued to join them, till at length it has become a considerable village. Amongst a people without caste, despised by their friends, and pronounced irrecoverably lost by the brahmins, there is reason to hope that the news of salvation would find ready acceptance; but "How shall they hear without a preacher?"

Leaving Cutwa and its vicinity, the voyager passes many large towns and villages, all destitute of teachers or preachers (with the exception of Burhampore, a place of much interest in connexion with the London Missionary Society), and about a hundred miles from Cutwa, enters the great Ganges. The navigation of this mighty stream, which varies in breadth from two to five miles, is dangerous only in the months of August and September. When swollen by the rains, it sweeps down like a torrent, carrying destruction in its course: trees are uprooted, tracts of land displaced, villages reduced to ruins, and hundreds of boats annually destroyed. A considerable bend in the river gives it the appearance of a bay as you approach Monghyr. The town stands on a rocky promontory on the south bank, in a rich and fertile district, finely contrasted by the sandy tracts surrounding it. A few of the mansions of the wealthy embosomed in trees, and the English burial ground with its white monuments, are the first objects which meet the eye. At the extreme point of the rock is a Hindoo temple, with a flight of massive steps leading down to the river, where numerous devotees daily assemble. Rounding the promontory, you pass the moss-covered ruins of an ancient fortress; beyond appear many neat dwellings amidst the dark clustering foliage, interspersed with the cottages of the natives; whilst in the back ground, yet continuing the landscape till lost in the dim distance, is the beautiful range of the Carruckpore Hills. The distance of Monghyr from Calcutta is nearly 300 miles; although excessively hot in the warm season, it is considered rather a healthy place, the atmosphere being dry, and not subject to the humid, unwholesome malaria of Bengal. The population, including both Hindoos and Mussulmans, is estimated at thirty thousand. About twenty European families are resident there, besides the servants of government. It is an invalid military station. Its healthiness and cheapness

render it the resort of many who have retired from the service on a pension too small to admit of their return to their own land. It is chosen chiefly by the pious soldiers on account of the spiritual privileges to be met with there.

My last sojourn at Monghyr was whilst its excellent missionary, Mr. Leslie, was absent on his visit to England. His place was supplied by Mr. Lawrence, who, with Mr. John Parsons, carried on the work of the station. Our venerable missionary, Mr. Moore, was also there; though unable from age and infirmities to take a very active part in the public exercises, he was able to preach occasionally. He is the visitor of the sick and the comforter of the afflicted; and as an experienced counsellor and a tender, sympathizing friend to his younger brethren and sisters, his presence there is invaluable. May he long be spared as a "nursing father" to the church at Monghyr, and as a lovely example of Christian patience, devotedness, and humility. It was gratifying to observe that the attendance on the means of grace suffered no diminution by the absence of Mr. Leslie, but the prayerful spirit of the people considerably increased. Amongst the native converts a special meeting was weekly held to supplicate blessings on their absent pastor; and if the public intercessions were an index of those offered in private, it might be literally said that "prayer was made for him continually." In no other place in India are the means of grace so eagerly sought as in Monghyr. The doors of the humble sanctuary are seldom closed. On the sabbath, at an early hour, many assemble for prayer; the aged deacon leads the devotions. Then follows the morning service by one of the missionaries. As the people are retiring, the native congregation are seen waiting to enter, their morning service being held in the English chapel, on account of its contiguity to their dwellings, and being less exposed to intrusion. In the afternoon they repair to their own chapel, which is at the end of the bazaar. Here they have generally a mixed congregation, as many of the heathens leave their merchandise to hear what the teacher has to say. They are pretty well accustomed to the order of the service, and do not often interrupt the speaker. Some enter and take their seats, but they are easily distinguished from the Christian worshippers, by their not removing their caps and turbans, using no books, and by the careless indifferent expression of countenance, not unfrequently accompanied by a sneer. The last service on the sabbath is held in the English chapel at sunset, which is the evening hour for assembling throughout the year; when there is a much larger attendance than in the morning. The people, as in a village churchyard in England, are seen gathering together in groups within the chapel enclosure awaiting the signal for entering the house of prayer—not the ceasing of the bell, for that sound

"those woods and rocks never heard to catch the last rays of the sun as behind the broad river. Besides the engagements, there are two services average daily during the week, in the or native tongue; early prayer-meeting evening exhortations, and preaching three times in the bazaar, when the feel at liberty to advance their own and invite discussion. On the eve Friday a social prayer-meeting is held in the house of the deacon, whose dwelling once a temple devoted to idolatrous worship in its original form has not been changed. It is delightful to mingle in the song within its massive walls, and beneath its dome, to Him who in other days was despised and dishonoured there, and to feel that the time is hastening on when the heathen temple shall be consecrated to the service of Jehovah, and "holiness to the Lord" be inscribed on them all.

The chapel appropriated to the natives is large, the walls are of mud, white within and without; the roof is of surmounted by tiles; it is left in an unfinished state within, the beams being exposed. The windows are of latticed work bamboo are hung before them as a protection against hot winds and the rain; the floor is of cement; a raised platform at one end constitutes the pulpit, whilst the whole before it is covered with benches for the accommodation of the hearers. The chapel is much smaller, but built in the same style, though rather more finished, with windows of glass, and being enclosed on four sides by verandahs. The beams are concealed by a covering of cotton, which is stretched tightly over a few feet beneath the white-washed, has something the appearance of a ceiling; but the effect of speaking in a long, narrow room under a cotton covering in a burning climate, is decidedly bad on the throat and lungs of the speaker. It has been merely a temporary place of meeting, instead of continuing the only place for a large congregation in a consideration for more than twenty-five years. There are many native converts, of whom there are about thirty, have their dwellings near the missionary's. The abode of Namsookh is at a corner of Mr. Moore's compound on the road side. He has been his own architect, and though the rooms within are very small, he has contrived to afford abundance in the verandahs for the numerous natives who, under the character of inquirers, come up their abode with him from time to time. His labours amongst them have not been fruitless. One named Soudeen, a poor young man, who was arrested by the fever about four years since, and subsequently baptized, is studying for the ministry under Mr. Lawrence, and has made great proficiency. The females compose the

number of native converts. Some few of these have acquired a moderate share of knowledge, and possess energy of character, which they employ in endeavours to benefit the ignorant. At the house of one of these females all who reside in her vicinity assemble every morning for family worship; afterwards those who are so disposed remain to read and receive instruction from the good woman. The schools in connexion with the mission, though not numerous, are well conducted. There are two day-schools for the children of the heathen. No bribes are used to induce their attendance, they come voluntarily. In each school there are about thirty-five boys, who are under the care of pious teachers, and are taught to read the scriptures. They hear them explained, and readily reply to questions. They also learn to write and cipher; the two latter acquirements are eagerly sought, being a means of rendering them more useful either as servants or in the shops of their parents. The orphan school, which has been established about three years, is under the superintendence of Mr. John Parsons, and affords promise of beneficial results. From the time of its commencement twenty-four orphans have been received; many of them have died, a few giving pleasing evidence that instruction communicated was not in vain. They are mostly poor, homeless beings whom no one claims, and are sent by the magistrates or friends who may meet with them to the institution, where they are clothed, and fed, and taught, with the prayerful hope that they may rise up to be a blessing to their country. At its commencement both boys and girls were received, but it was deemed advisable to form two separate establishments. Towards the close of last year the girls were sent to the mission station at Patna. There are now ten children in each school. The small sum of four pounds per annum is sufficient for the maintenance of a child.

There is also a sabbath-school composed of European and half-caste children. About forty attend during the cold season, when it is held on the sabbath afternoon in the chapel; in the hot and rainy seasons this is impracticable, they are then divided into classes, and meet on stated evenings of the week at the houses of the missionaries. The duties devolving on a missionary in such a place as Monghyr are neither few nor unimportant. In addition to the care and discipline of the churches, the oversight of schools, and public ministrations in the sanctuary and the bazaar, he is expected to possess universal knowledge in temporal as well as spiritual affairs; to heal diseases of the body, as well as bind up the broken hearted. The most valuable portions of many days are necessarily given to work which does not fall to the lot of the pastor in England. He has to advise in legal matters, to attend to the diseased and

suffering, preparing and administering remedies with his own hands. Were he to shrink from these offices he would lose the confidence of the people, and his influence would be considerably diminished. The example of Christ, who "pleased not himself," stimulates him; and he embraces every opportunity of exhibiting the temper and conduct of a disciple of the Lord Jesus. The advances of Christ's kingdom in the east must not be estimated by the number of converts. Truth, like "leaven," is softly and silently making way. Many hear the word; many believe it. They are convinced of the absurdities of their Shastres and the Koran, but they are not converted to the faith of the gospel. The grace which enabled the martyrs to suffer at the stake is necessary to sustain the Hindoo in his profession of Christianity. To be a professor there is not an easy, a fashionable thing; does not gain him the good opinion of his fellow-men; but on the contrary, he is cast out as evil, and literally suffers the loss of all things. I asked a servant in my employ, who was in the habit of attending the house of God and reading his bible in private, accompanied with prayer, why, since his conduct proved that he had discovered the fallacy of his own creed, and valued some of the ordinances of the gospel, he did not declare his belief in the one and his rejection of the other. With tears he said, "How can I? Were I to do so my children would be taken from me, and all I possess; already my wife has threatened to poison herself, because I read the bible. I cannot take it to my house, but am obliged to read it in secret." This state of mind is no doubt becoming general. It calls for the earnest and fervent prayers of Christians. Monghyr, with its varied spiritual interests, like a plantation, is the object of intense solicitude to the careful husbandman. There are a few shocks of corn which he knows will ere long disappear, for they are almost ripe for the heavenly garner; the rest he regards with trembling, for he dreads the withering blight and mildew; whilst his eye glances over a large tract into which the good seed has fallen, but it is incrustated in the dark ground of heathen superstition. He wrestles and prays for the outpouring of the Spirit in rich and fertilizing showers to break up the hard and fallow ground, and impart strength and vigour to the plants which he believes to be of the Lord's own right hand planting. Oh that Christians in our own land would strengthen and encourage the faith of their brethren in the wilderness, by mingling their prayers for this one great object. They know not the depressions and trials that attend them; but they might and ought to know. Prayer should be more *special* for the success of missions. If the pastors of churches were each to adopt as the object of his peculiar regard, some station in the east, correspond

with its missionary, express interest in all that concerns him—his family, his church, the heathen by whom he is surrounded—and tell him he intended for the future to make the sphere he occupied the subject of special intercession at a throne of grace, how gratefully would that expression of sympathy, accompanied by such an intimation, be received by the missionary long exiled from the home of his brethren and fathers. Let the correspondence be sustained; it would be the means of mutual blessing, and not cost the pastor much time or labour. His people would readily harmonize in his benevolent plan for the furtherance of the gospel amongst the heathen, and make the interest he had adopted the subject of their earnest, continued, believing supplication. "If two shall agree as touching any thing they shall ask, it shall be done for them of my Father who is in heaven." And may we not expect larger results from the united prayers of two churches for one and the same object? Around Monghyr are wide and densely populated districts, affording abundant work for many labourers. On one side numerous villages amidst the Carrackpore Hills. An annual visit is usually paid to the dwellers in this secluded spot; it occupies about three weeks in the cold season. The missionary is generally accompanied by two or three native Christians, a servant to cook his food, and a rough carriage drawn by oxen to convey their tents and furniture. On arriving at a village the tents are erected. Many people gather together from motives of curiosity, and religious conversation is at once commenced either by the missionary or one of his companions. The period of their stay in each place is determined by the opportunities afforded for usefulness. Rather more than thirty miles from Monghyr, in another direction, is the large town of Bhanglepore, a civil and military station, with a population exceeding thirty thousand, and a larger number of European families than Monghyr. Its only religious teacher is a Catholic priest, who is indefatigable in his efforts, no doubt stimulated by the lukewarmness of Protestants to the wants of such a place. Some pious Christians reside there, who meet together twice on the sabbath, and once in the week, for spiritual exercises. They frequently solicit the presence of one or other of the mission-

aries from Monghyr; and as often as their numerous engagements will permit, they visit this interesting but neglected station. From Bhanglepore communication opens with the extensive range of the Raghmal Hills, inhabited by a race of people totally distinct from those of the plains in language, habits of life, and character. They are unfettered by caste. It is now some years since an effort was made for their spiritual benefit by Mr. Leslie, who visited them. One of the mountaineers who became a convert, and returned with him, was baptized at Monghyr, and applied himself diligently to the study of the scriptures; hoping to return to instruct his brethren in their native wilds, but he was removed by death after a few years' residence with Mr. Leslie. With the assistance of this man, Mr. Leslie acquired considerable knowledge of the language, and compiled a grammar and vocabulary. The malaria arising from the decayed vegetable matter in the jungle which surrounds these hills renders it impossible for a European to take up his abode there. But missionary tours might be annually made if there were any to undertake them. A servant of government who resides at Bhanglepore, and whose duty it is to collect a revenue from these tribes, goes every year in the months of January and February, accompanied by his wife and child. From them I learned that far from considering the hills prejudicial to health at that period, they always regarded their visit as a means of renewing their strength, and preparing them to endure the languor of the ensuing seasons.

I might go on to name village after village, town after town, and district after district, all in the same state of religious destitution; their inhabitants sitting in darkness and the region of the shadow of death, hurried year by year into the eternal world, with all their sins unrepented of and unforgiven. Until our churches awake out of sleep, and are more fully and heartily prepared to obey the command, "Go ye into all the world, and preach the gospel to every creature," the seeds of divine truth will not even be scattered over the vast continent of India. Its inhabitants (unless there be a Pentecostal effusion) must continue, as they have done for ages, to go down to the grave, millions after millions, uncheered, unblessed by the glad tidings of salvation.

The following extracts are from letters written by Mr. Lawrence: the first is dated July 27, 1842.

Most of our friends manifest considerable interest in the proceedings of our Society; and their attention has been repeatedly called lately to the Jubilee. I am happy to say that they are all willing to help according to

their ability, yea, even beyond their ability. Of their own accord, some of them requested that a subscription should be made for the Jubilee fund, and proffered their services to go round and collect. Of course we cannot

expect much, as all our people are poor, some of them having but just enough to provide for themselves the necessities of life; but what they can give, they will give, I am sure, with all their heart; and as the Lord loveth a cheerful giver, we may hope that his blessing will accompany their gifts.

We have no regularly organized auxiliary missionary society here; but every object which I can suppose such an auxiliary to contemplate, is effected without it. Our people liberally subscribe to defray all the expenses of maintaining public worship in both the English and native chapels; they keep the chapels in repair; they provide for the poor of the church—regularly maintaining several native widows: they contribute also to pay the salaries of the native preachers and school-masters: also towards any other expenses incurred by the mission here, such as itinerating journeys, &c., &c. To meet the whole of these objects, funds to the amount of forty or fifty rupees a month, on an average, are required. These funds have been supplied for many years by local subscriptions and donations. So that a considerable saving to the Society is thus effected, since the missionaries, at the station, have to draw upon it only for their own salaries. These contributions have been collected for a number of years principally by the kind exertions of the Misses Page, whose removal from the station is the source of no small regret.

With regard to our two native boys' schools, they are of the humblest kind, and therefore such as we cannot make much report about. The attendance of the boys greatly varies throughout the year; sometimes there are as many as forty, and at other times less than twenty, in each school. The school-masters

are Christians, and members of the church. Their instructions are chiefly teaching the boys to read the scriptures, and endeavouring to impress upon their minds the most important truths and historical facts of the gospel. But their exertions are often interrupted by the caprice and false alarms of the friends of the children.

Nov. 11, 1842.

I have the pleasure to enclose a bill of exchange, in your favour, for the sum of sixty-nine pounds, seventeen shillings, and ten pence sterling.

The amount is the equivalent of Cos. Rs. 710, which has been collected among the friends at and around this station, in aid of the Jubilee fund. I will thank you, therefore, to be so kind as to realize the amount of the bill, and to pay it to the treasurer of the Jubilee fund. By this time, I suppose, most of the Jubilee meetings have been held. I hope the contributions of the people have flowed in freely and liberally, and that the whole will be followed by rich showers of divine blessing, so that this year shall long be remembered with joy and thankfulness.

All our friends are rejoicing in the prospect of soon seeing our friends the Leslies again. Should they be permitted to arrive safely in Calcutta, we think they will not long delay their return to Monghyr. As I wrote last month, I have nothing of very particular interest to communicate at present, except that two natives have proposed themselves for baptism, of whom we hope well: for this shaking among the dry bones we feel thankful, hoping it is the symptom of returning life. Excepting my dear wife, I am thankful to say all in our circle of friends are as well as usual.

AGRA.

Mr. Williams wrote as follows, March 8th, 1842:

Since I last wrote to you, I have been again ill with the old complaint; a change of air was recommended to me, and accordingly, with a view to benefit and to improve my health, I visited Delhi, Karnaul, and Meerut, and now through the divine blessing I am restored, and able to attend to my usual quantum of labour in the vineyard of the Lord. The whole of my journey was completed in a little more than a month, during which I was not able to attend to much missionary work; however, I took some scriptures and tracts with me, and distributed them in different places, and on a few occasions preached to the crowds of perishing heathens who soon gathered round me whenever I went amongst them for that purpose.

At a place called Daddri I had a very interesting conversation with a learned pandit, an old man: he said that he knew Mr. Chamberlain very well, and he showed me two books which he had evidently read with great attention, for when I had given him an outline of the gospel plan of salvation, he smiled, and said, "I know all this, and I know also that it is true, and that the Christian religion will be established through the world, but yet the people are not prepared to embrace it. There are two things in reference to your religion which greatly surprise me: 1. It does not advance and gain ground in the world as other systems of religion do here; in this country there are many religions, and they all have followers, but Christianity has none compara-

tively." To this I replied, "Though it is much to be regretted that the Christian religion has hitherto gained but little ground in this land of darkness and superstition, yet it is advancing silently and gradually, and we have the promise of God, 'that Christ shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession.' As to other systems of religion getting abettors, there is nothing surprising in that, because they are all in some way or other congenial to man's depraved nature, and consist only in mere superstitious observances and unmeaning ceremonies; but Christianity is a religion of the heart and of the mind." He then said, "I know that the precepts of your religion are excellent, but I have never seen Christians live up to them." I endeavoured to show him the difference between *real* and *nominal* religion, with which he seemed to be more satisfied; and thus ended our interview, which I hope may be blessed to him; I also gave him two gospels.

At Saurna I had a long controversy with a Muhammadan. I was speaking to the Hindus regarding our Lord's incarnation and the end for which he came into the world, when this man molested me, and I was obliged to attend to him, though with much reluctance, for I knew, that in general where controversy begins, preaching ends; and so it was on this occasion. At Secundrabad I spent a sabbath; in the afternoon I took a lot of books and went into the town, but could not find many readers, and as I was not able to speak much, but little good was done I fear. I found it uncomfortable enough, spending the sabbath in a heathen city, entirely destitute of Christian inhabitants; not being accustomed to it. At Bedowley I preached to a good number of Hindus peaceably, until some Muhammadans came and withstood me. One of them said, that the New Testament which we have is

not the true and genuine work of the Lord, that we have corrupted it by adding, and diminishing. I told him that this was possible, even if Christians felt disposed to do so, and that if he had been better informed he would not have made such an assertion. He still persisted in it; and finding that my reasoning could say had no effect, I desisted to tell him, "Now you have prevented me from preaching the gospel to these people very well, until you came and told them what is not true and what you cannot prove. We are now to part, perhaps to meet again until we meet at the judgment seat of God; then you will know, if not before, that what I have stated is the truth of God: and you answer to him for opposing it?" I then told the hearers to bear in mind what I had said to them, and not to suffer themselves to be led away into error by those whose object it is to deceive. At Karnaul I preached in the chapel, baptized two Europeans, and administered the ordinance of the Lord's Supper: many came to hear. A mission station is now being commenced at this place, which would doubtless be a great good, through the blessing of God. Our friends wish our society to send one, if practicable. At Meerut I preached to a congregation of Europeans in an empty room fitted up for the purpose. Here also was an interesting field for missionary operations, and our friends here also wished me to recommend to the Society to send a missionary to reside here, giving great support. At Bulandshahar I preached another sabbath, and preached twice to the European inhabitants in the station. I have sent all the books you sent me are gone, and I will send some more when convenient. I have more Hindi than Urdu, particularly tracts, which I hope are ready by this time. I had nearly forgotten to say that on the last sabbath I baptized a native; I hope he is a Christian indeed.

AFRICA.

GRAHAM'S TOWN.

Mr. Aveline writes as follows, October 28, 1842.

I have very great pleasure in sending you the inclosed bill; it is a little more than a moiety of the sum subscribed, which you will see from the other side amounts to £426 17s. 8d.

Ten pounds of the sum now sent are on private accounts..... This will leave the sum now sent for the Jubilee fund £214; the

remainder of our contributions shall be paid in six months' time, and will, I hope, amount to this remittance. A little more sending has arisen from the absence of Rev. W. Shaw, through whose kindness I got the bill on the Wesleyan Missionary Society. I trust, however, it will be able to appear with the other contributions.

ered is a list of the subscribers, the publication of which in your report, and our receiving it, may be useful here.

Parcels may regularly be sent in the way which I recently suggested to my friend Mr. Groser. I hope you have received the newspapers giving accounts of our Jubilee proceedings. All our meetings were pervaded by the best spirit; my own flock sympathized with you most cordially, and the countenance and aid which we received from other Christian bodies were truly gratifying. I am persuaded you will be delighted and thankful at the result.

I ought to mention, as a most pleasing fact, that the small sums from the Kat River, with one or two of the larger amounts, have been contributed by Hottentots. You will perceive in the list how kindly both there and with

ourselves, our missionary brethren have aided us. The Rev. W. R. Thompson is of the Dutch church at the Kat River settlement.

I was delighted to receive your kind letter, which reached me just before our latest Jubilee meetings. I trust more than your expectations as to the entire amount of the fund has by this time been realized. Most happily should I welcome a brother to these shores, whilst a sphere of labour, either amongst the settlers or the natives, could readily be found him; but at first, as I some time ago named to Mr. Dyer, when writing upon this subject, it would be indispensable that the Society should guarantee his support. But I will observe and inquire as to the most needy sphere, and will communicate with you more largely on the subject.

HOME PROCEEDINGS.

NORTH OF ENGLAND.

A series of missionary services have recently been held in the north of England, of which Mr. Saffery reports generally, that they have been characterised by much holy fervour and zealous affection for the great cause they were intended to promote. The contributions have, in most cases, exceeded those of preceding years, notwithstanding the depression of trade, felt chiefly by those classes on whom the support of missions mainly depends. Organized effort, the increased diffusion of missionary intelligence, and, above all, the undying energy of the love

of Christ in the hearts of his people, have secured the interests of his kingdom, amidst the diminution and the wreck of earthly possessions. In this fact we have greater encouragement than more prosperous times could supply, while it "*causeth through us thanksgiving to God.*"

Some very delightful instances of Christian kindness and liberality have been shown to us, in that part of the kingdom, by friends of other denominations. One especially may be mentioned which occurred at

WALLSEND.

The Scotch Secession Chapel in that place, as we have none of our own, was most readily lent to us. The chair was taken by Mr. Reay, a Wesleyan, and an owner of some of the celebrated coal works. He entered into the objects and business of the meeting most

heartily, and by his plain, forcible, and animated addresses created among the miners in that district an interest in our missionary operations which cannot fail to be productive of permanent good in securing future and liberal supplies to our treasury.

WALTHAM ABBEY.

A valedictory service was held at the baptist chapel in this town, on Monday evening, January 2nd, to take leave of Mr. Gould, one of the members of the church assembling there, who is going out to Jamaica as a school-master and assistant preacher. At five o'clock a large company took tea in the spacious school-room above the vestries of the chapel, into which, although not at first intending it, the friends were compelled to remove in consequence of the numbers who came to the evening meeting. Over this the Rev. P. J. Saffery presided. Besides devotional exercises, two addresses were given; one, by the Rev. J. Tinson, president of the new college in Jamaica, on the importance of Christian education to the young in

that island, a subject which he illustrated in a very interesting and instructive manner; and the other, by the Rev. J. Hargraves, in which wise and affectionate counsels were given to the young missionary by his venerable pastor. At the close of his address he presented to Mr. Gould a copy of Dr. Cox's History of the Baptist Mission, and then commended him to God by solemn prayer. After singing the well known farewell hymn,

"Come, Christian brethren, e'er we part," &c.

the assembly was dismissed. Nine missionaries have gone out from this little church since its present beloved and respected pastor was settled over it.

BIRDBUSH.

We have great pleasure in recording the Christian kindness of the Rev. J. Williams, pastor of the independent church at Birdbush, Wilts, Mr. Gould's native village. On Wednesday evening, January 11th, a special meeting was held by Mr. Williams and his people, to commend Mr. and Mrs. Gould to the care and blessing of their heavenly Father. Prayer was offered by the Rev. P. Alcock (baptist), and by two members of the church. A were then given by Messrs. Alcock and after which a touching and impressive address was given to Mr. Gould by Williams, who concluded with solemn Many of the young were powerfully and it is hoped that permanent good w from this interesting service.

RUSHDEN.

On Tuesday, the 29th ult., the Rev. William Knight Rycroft was publicly designated as a missionary to the Bahamas, West Indies, in connexion with the Baptist Missionary Society, at the old Baptist Meeting, Rushden, Northamptonshire. The designation service was preceded by the solemnization of marriage, between Mr. Rycroft and Miss Deborah Bates, the daughter of Mr. John Bates, of Dean, Beds. The interesting ceremony was performed by the Rev. J. Whittemore, Mrs. R.'s pastor, and minister of the place. The more general services of the day were commenced by reading the scriptures, and prayer by the Rev. Thomas Phillips, of Earls Barton; the Rev. Joseph Burton, late missionary at the Bahamas, described the sphere and nature of Mr. Rycroft's contemplated missionary engagements; the Rev. G. Hall, of Carlton, proposed the usual questions, and received from Mr. R. a concise and satisfactory statement of his religious experience, exercises of mind in reference to the missionary work, &c., and his confession of faith. Mr. J. L. Allam, deacon of the baptist church at Chatteris, Isle of Ely, bore most decided and honourable testimony to the Christian character and ministerial zeal and Mr. Rycroft; the Rev. B. C. Yo Thrapstone, offered the designation the Rev. W. Robinson, of Kettering, the valedictory charge to the mission Acts xii. 1, 2; and the Rev. J. B. W Stanwick, concluded the service by pra its conclusion, and without removing f meeting, a large number of persons pa refreshment, after which, and previous commencement of the evening serv Rycroft was, in the name and presenc church assembling in the place, publi sented with a copy of Cobbin's "C Commentary," and affectionately add her new position and engagements. o'clock, the evening service was comm Mr. Rycroft reading the scriptures an ing. The Rev. J. Simmons, A.M., of preached from Psalm lxxii. 19, 20. prayer by the Rev. T. Brooks, of Al the Rev. J. Whittemore concluded t teresting and solemn services by specia mending to God the family and ch which Mrs. Rycroft was a loved and member.

DEVONSHIRE SQUARE.

On Wednesday evening, January 11th, a valedictory service was held at Devonshire Square Chapel, to take leave of the Rev. J. Tinson, returning to Jamaica to preside over the Theological Institution for training Native Agents, the Rev. Messrs. Nash and Hands, missionaries, and Mr. Gay, school-master, who accompany him. After an address by J. Merrick, these brethren were suit dressed by the Rev. S. Green, of W who took an affectionate leave of them name of the Committee. The devotior of the service were conducted by tl Messrs. Green, Belcher, Hinton, and S

Mr. CAREY requests us to say that he would be much obliged to the Christian friend whom his labours may be required, if they would not pledge him to more than two ser the sabbath.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the m of December, 1842.

Annual Subscriptions.			Donations.					
£ s. d.			£ s. d.					
Hassall, Mrs., Chelsea...	0	10	6	Mill Hill School, Col-		Sturge, S., Esq., by Miss		
Thornton, Miss S.....	1	0	0	lected by Jonathan Ca-		Watson, for Africa...		
				rey and Henry Marten	2	Taylor, William, Esq., by		
					8	Dr. Prince, for Africa		
					6			

LONDON AND MIDDLESEX		KENT.		WARWICKSHIRE.	
AUXILIARIES.					
1st Street Sunday Sch., in support of two schools in Ceylon	12 0 0	Chatham, Zion Chapel ..	13 4 10	Birmingham	31 5 6
Tottenham, Proceeds of Lecture by Mr. Wig- lworth, for Africa	9 10 6	Eynsford	3 17 0	WILTSHIRE.	
Waltham, Rev. G. Clay- ton's, one third of an- nual collection	34 8 1	Staplehurst	8 4 0	Corham	10 0 0
		Wrotham—		Laversham—	
		L. T.	5 0 0	Porter, Miss, for Africa	2 0 0
		LANCASHIRE.		Stratton—	
		Askriggton	8 15 6	Barratt, Miss, for Africa	8 10 0
		Haslingden	8 17 8	Dallas, Rev. C. R., for ditto	0 10 0
		Sabden	23 13 10		
		LEICESTERSHIRE.		WORCESTERSHIRE.	
		Hallaton—		Alcester	7 12 6
		J. B. H.	5 0 0	Do., for Native Boys' School	0 15 0
		Walton cum Bosworth ..	0 11 6	Atch Lench	2 10 0
		LINCOLNSHIRE.		Blockley	28 1 3
		Horncastle	13 2 10	Bromsgrove	12 1 5
		Horsington	2 11 8	Ditto, for Africa	0 15 0
		Marcham-le-Fen	0 18 1	Evesham—	
		MONMOUTHSHIRE.		Mill Street	19 4 4
		Abergavenny, Frogmore Street	11 4 6	Ditto, for Schools	0 5 0
		Aberystwyth	3 9 9	Ditto, for Africa	6 1 2
		Caerleon	10 18 2	Cowl Street	9 10 0
		Panyparn	3 17 0	Kidderminster	12 1 7
		Pontbeor	21 6 0	Ditto, for Africa	0 13 0
		Pontrehydryn	9 13 0	Stratford	3 17 0
		Ditto, for Africa	0 10 0	Upton	7 5 8
		Pontypool	3 12 0	Westmancote	4 6 0
		Tromant, English Cha- pel	20 17 5	Worcester	34 9 0
		Do., Welsh Chapel	8 4 0		148 8 8
		NORFOLK.		Acknowledged before & Expenses	112 14 0
		Dis	19 11 0		36 14 8
		NORTHAMPTONSHIRE.		YORKSHIRE.	
		Beanda	0 2 4	Barnoldswick	2 12 0
		NORTHUMBRIA.		Bradford—	
		Ford Forge	5 0 0	Ston Chapel	19 7 10
		Ditto, for Africa	11 8 6	First Church	17 15 8
		Newcastle—		Caton, Dr., for Africa ..	5 0 0
		Newcourt	24 0 5	Brainley—	
		Ditto	2 16 0	Cliff, Mr. and Mrs., & Servant, for Africa	1 12 0
		Ditto	5 9 0	Farsley	14 5 10
		Rev. G. Sample's	1 0 0	Ainsworth, Mr., for Africa	1 0 0
		North Shields	24 16 10	Glidersome	2 0 0
		SHROPSHIRE.		Halifax	47 5 0
		Bridgeorth	23 12 6	Ditto, for Africa	1 8 0
		Shrewsbury	16 17 6	Ditto, for School at Fernando Po	1 0 0
		Cooks, Miss Mary, for Africa	0 10 0	Ditto, for Miss Vessel ..	0 11 4
		Kronhelm, J. M., for ditto	1 7 6	Hedden Bridge	7 9 7
		Whitechurch	20 0 0	Keighley	3 12 4
		Kennetley, Mrs., for Africa	1 0 0	Leeds	185 8 7
		SOMERSETSHIRE.		Ditto, for Africa	1 10 0
		Bath, a poor woman	0 3 6	Meltham	3 0 0
		Cheddar	3 0 0	Polemoor	3 7 3
		SUFFOLK.		Rawden	24 0 0
		Fitzgerald, Miss A., by Dr. Prince, for Africa	1 0 0	Ditto, for Africa	6 0 0
		Beccles	9 8 1	Slack Lane	1 5 0
		Ditto, for Africa	1 2 4	Stanningley	1 4 0
		Horham	5 0 0	Steep Lane, for Africa ..	1 6 0
		Wattisham	5 10 0	Wakefield	18 6 0
		SUSSEX.		NORTH WALES.	
				Helywell	6 11 4
				Llandudno	0 12 0
				SOUTH WALES.	
				Aberdour—	
				Collection	1 4 7
				Contributions	1 4 0
				Sunday School	1 11 3

	£	s.	d.		£	s.	d.		£	s.	d.
Bethel and Salem—				Glanyfferi	0	10	0	Rehoboth	0	14	
Collection.....	1	0	0	Llandysil	0	17	7	Rhydwylym	2	8	
Contributions	0	13	0	Llanfihangel, Moriah ...	2	14	6	Swyddffynon	1	2	
Sunday School	1	3	0	Llangynog, Ebenezer—				Talybont—			
Bwlchygywnt—				Collection	1	10	7	Collection	0	13	
Collection	0	19	0	Contributions	0	7	6	Contributions	3	12	
Contributions	0	11	0	Sunday School	0	12	3				
Cardigan.....	69	6	4	Llwyndafydd	1	8	4				
Carmarthen—				Login—							
Tabernacle—				Collection	1	0	0				
Collection.....	2	1	6	Contributions	0	10	0				
Contributions	7	0	0	Sunday School	1	8	6				
Coedgleision, Bethel—				Meldrym, Salem—							
Collection.....	0	13	11	Collection	6	11	3				
Contributions	2	9	0	Contributions	6	13	6				
Cwmfelin—				Narberth	8	9	7				
Collection	0	3	10	Newcastle Emlyn.....	10	10	0				
Contributions	0	10	0	Penrhywgoch	2	0	2				
Sunday School	1	7	0	Penuel—							
Drefach	1	8	6	Collection	10	1	0				

SCOTLAND.

Edinburgh—			
Bristow St., Coll. T.	8	5	1
Duncan St., ditto T.	2	13	
Elder St., ditto... T.	4	2	
Mr. Haldane's, do. T.	3	10	

IRELAND.

Waterford	10	0	
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CONTRIBUTIONS TO THE JUBILEE FUND,

From the 20th to the 31st of December, 1842.

	£	s.	d.		£	s.	d.		£	s.	d.
Accrington	28	1	6	D. R., Pwllhell.....	1	0	0	Otley	7	0	0
Aldborough	5	0	0	Earl Soham	0	12	0	Rattlesden.....	2	7	0
Aldringham	1	10	0	Eastacombe.....	1	12	1	Reeves, S., Collected by,			
Anstie, G. W., Esq., &				Eye	20	0	0	Clevedon	1	17	6
Mrs. Anstie	35	0	0	Friston	1	6	0	Rhydwin	1	1	6
Barnstaple.....	10	15	0	Framaden	2	0	0	Ringwood	1	10	0
Battle	2	5	6	Gates, Mr. Joseph, Tring	1	0	0	Reynolds, J., Beacons-			
Bildestone	1	15	1	George, Jane, for Miss.				field.....	0	10	0
Blackheath, Children in				Vessel.....	1	0	0	Rye	3	17	0
British School	6	10	0	Glemsford ..	5	5	0	Salendine Nook	12	7	4
Bow, on account	67	10	7	Grundisburgh	22	12	10	Shepherd, Miss, Col-			
Boxmoor	12	3	4	Hastings.....	10	5	3	lected by	1	16	6
Brabourne	11	2	1	Harrow	5	0	0	Soar	0	10	6
Bradinch	2	5	0	Henley	1	19	2	South Molton	1	10	0
Brayford.....	0	8	0	Horham'	9	5	9	Sturges, S., Appleshaw.	0	10	0
Brockley.....	5	1	0	Ipswich	32	11	0	Sutton on Trent	27	0	0
Bury St. Edmunds	100	0	0	Stoke Green	58	13	3	Sutton, Suffolk	4	13	3
Cater, C., Collected by..	0	10	0	Zoar Chapel	3	3	0	Sudbury	10	15	0
Cavendish	4	0	0	Salem Chapel	25	15	0	Stoke Ash	2	2	3
Chapmanslade, Coll. ...	1	3	9	J. R., Pwllhell	1	0	0	Stradbroke.....	12	12	0
Charsfield	0	10	0	Llanfachreth	1	0	0	Torrington.....	36	1	4
Cheddar, &c.....	15	5	6	Laxfield	3	17	6	Tenterden	15	0	0
Clare	11	3	9	Lewes.....	10	7	4	Vesey, Mr., and family,			
Cloughfold	7	6	6	Maidstone	63	11	0	Torrington.....	10	0	0
Crowfield	1	12	7	Manchester, George St..	5	16	0	Walton	3	0	0
Crowther, Mr., Bridg-				Manning, Mr., by Mr.				Walsham	1	10	0
north	1	0	0	C. Vesey	5	0	0	Wortwell	1	13	0
Croyde	0	15	0	Montreal	53	8	4	Woodbridge	6	12	6
Dartmouth.....	8	12	7	Newbury	27	16	8	Witnesham	1	3	0
Devizes, Rev. J. S.				Narberth	3	6	0	Wednesbury	3	16	0
Bunce	23	3	7	Pershore.....	97	3	3	Waterford	10	1	10
Downton, additional ...	1	0	0	Parker, Mr., Deptford. .	5	0	0	Wales, South, by D.			
Drayton, West.....	16	5	6	Padstow.....	1	2	7	Rees	12	7	4

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

STATISTICS.

AND what have we to do with the statistics of Ireland? In what way do they concern us more than the statistics of Russia, or of any other country? Why demand attention to so dry and uninteresting a subject? Do you really suppose that people will care much about your figures? Perhaps the title of this paper may have suggested such thoughts to the reader, but we hope that he will ponder the statements we have to make, and, in that case, we can promise him an answer to all his questions. At any rate we deem ourselves entitled to a hearing on behalf of Ireland from the churches of Christ belonging to our own body.

In the year 1835, a report was presented to parliament of the number of persons belonging to the different sects in Ireland, classed under the four great divisions of Roman Catholics, Episcopalians, Presbyterians, and Dissenters. We take the statements contained in that report as the basis of our remarks, because, though the numbers of each body are altered since that time, their relative proportions are about the same. For all practical purposes, therefore, we believe that return to be sufficiently accurate. From it we learn that the numbers then were as under:*

Roman Catholics	6,427,712, or 80·913 of the population, with 2105 places of worship.		
Episcopalians (estab. ch.)†	852,064, or 10·726	1534	”
Presbyterians‡	642,356, or 8·086	452	”
Dissenters§	21,808, or 0·275||	403	”

Now, from these facts, one very important conclusion may be drawn, viz. that the established church system is inefficient in Ireland. At the time when Henry VIII. threw off the papal yoke, the chieftains of Ireland likewise renounced it, and pledged themselves to “resist and repress” the authority of the pope. Their example influenced the clergy and the common people, and, in the reign of Elizabeth, the whole body of Romish priests abandoned the formularies of Rome, and adopted the ritual of the church of England and Ireland. *The whole island then professed protestantism.* But though the established church has been favoured since that period with the smiles of royalty, and upheld by the strong arm of the civil power,—though its archbishops and bishops, and other ecclesiastical officers, have received (many of them) very large emoluments for teaching the doctrines of the church,—we find, that, after the lapse of nearly three centuries, its members amount only to one-tenth of the population. Nor could any other result be looked for. The allegiance of the chieftains to Henry seems to have originated, not in a sincere renunciation of Romish doctrines, but in an unwillingness to be outdone in loyalty by the nobles of the country. And we know that the *establishment* of protestantism by Elizabeth was effected in Ireland by treachery and guile. The established church was in consequence, from the first, the church of the government, and not of the people. We cannot, therefore, be astonished at the readiness with which the Irish returned at the call of Romish emissaries to the traditions of their fathers. To convince them of their errors, no arguments have been so generally used as the fire and sword. Penal statutes have been enacted from time to time, with a view to crush Romanism and to favour the dominant priesthood. But these persecuting enactments have failed to accomplish their object. They have only bound the more closely the mass of the people to the church of Rome, and made them unwilling to listen to those so-called “successors of the apostles” who have sought to subdue their prejudices against the truth,

* The religion of 18,951 persons included in the census of 1831 (on which the above census was based) could not be ascertained.—Report, p. 7.

† The Wesleyan Methodists are included in this return of members of the establishment.

‡ The Socinians appear to be numbered with the Presbyterians.

§ This class includes, we believe, the Quakers, the Moravians, the Separatists, the Independents, and the Baptists.

not by using the sword of the Spirit, but by wielding the sword of the civil magistrate. When the Irish nation forgets that the clergy of the establishment have ever most strenuously opposed all her just demands—when she forgets the many wrongs which have been inflicted upon her, then indeed we might expect the establishment to become the religion of the people, but not till then. It is true that now the clergy are more devoted to their work—their appropriate work we mean—than ever they were before ; still we might as well expect to “gather grapes of thorns and figs of thistles,” as expect their exertions to be successful in the conversion of the people. For, as the ministers of a state church, they stand before men avowing in their practice the doctrine, that it is better to put confidence in princes, than to rely alone upon the omnipotent God.

Setting aside then, as we must do, the established church as at the best but a questionable ally in the great work we contemplate, viz. the conversion of Ireland, we have only the Presbyterians and the dissenters remaining. We rejoice to believe that the ministrations of the orthodox Presbyterians are much more efficient than formerly, and that they are also more extensive. Still we think, that so long as our brethren maintain their connexion with the state they will accomplish but little, either in the south, or east, or west of the country.* Dissenters alone can, at the present moment, combat the errors of Romanism, and assert the spirituality of Christ’s kingdom. So that, under God, we must look to their efforts to accomplish the desired end. *They* acknowledge no king but “one Jesus.” They seek for no secular advantages as a reward of their devotedness to him. They stand in consequence upon vantage ground, and much may be required of them. Have they hitherto done what they ought? Look at the census, and you will receive an answer.

A few baptist churches were planted in Ireland in the early part of the seventeenth century, by the followers of Cromwell. Of these some still exist, and others are become extinct. In the year 1814 the Baptist Irish Society was formed, and from that time the attention of *some* of the English churches has been directed to the spiritual destitution of the country. Still there are only fifteen baptist ministers in Ireland, and their congregations, when put together, do not exceed two thousand persons. Many baptists, however, commune with Independent churches, and some attend the services of the established church ; so that it must not be concluded that there are only two thousand in Ireland, for there are many more than these.

But do not these facts show that the baptist churches in England have not as yet discharged their duties to Ireland? Do they not prove that her wants have been overlooked, or shamefully neglected? If not would not more labourers have been sent into a field which yields to no part of the world in interest or promise? Had there been “first a willing mind” in the members of our churches, could they not by this time have employed more than thirteen† ministers of Christ in that country? It is true scripture readers have been engaged, and schools established and supported. But we cannot forget that “the *preaching* of the cross” is the appointed means of subduing the world to “the obedience of the faith.” And we therefore contend for the necessity of immediately sending *preachers*—faithful, able preachers—to Ireland. If the facts we have stated should lead any one to say, that so little good has been hitherto accomplished by the agency employed, that but small encouragement is held out to increased exertion, let it be remembered, that the efforts of our agents, instead of being confined to one town and its immediate neighbourhood, have been expended, not unfrequently, over a district of more than fifty miles in length, and nearly as many in width ; so that they have been too desultory to warrant any expectation of great success. Were more agents sent forth, their labours would be more circumscribed—would be limited to a district which one man might work well. But even though English churches should not help us more than they have hitherto done,

* We suppose all our readers are aware that the Presbyterian church is mostly confined to the province of Ulster. During the last few years, however, new stations have been opened in other parts of the country. This circumstance, however, is mainly owing to the parliamentary grants which have been made to the body. They received £34,284 last year out of the public taxes, which sum was distributed among their ministers. We think that some curious specimens of church extension might be furnished from the movements of the Presbyterian body of late years.

† The other two are entirely independent of the Society.

we shall not despair of the final result, for "it is nothing with the Lord to save whether with many or with them that have no power."

It is true that about £2000 per annum has with difficulty been raised for Ireland, with her eight millions of inhabitants; so that nearly £70,000 have been expended by our Society since its formation. But, for Jamaica, which according to the census of 1831, contained only 311,962 persons, the sum of £140,000 at least has been contributed by the English churches in the same period; and during the last year £7,700 were appropriated to the mission in that island. Look, brethren, at these facts. Do they testify that justice has been done to our sister land? Had your liberality towards her been only in *proportion* to your generosity towards Jamaica, you would, during the past year, have raised upwards of £196,000 for her, and since the establishment of the Irish mission have collected £3,560,000 instead of the £70,000 which we gratefully acknowledge to have received. In other words, you contributed last year SEVENTY-FIVE TIMES MORE FOR JAMAICA THAN FOR IRELAND; and, taking the aggregate of your contributions to each since the commencement of the missions to those islands in 1814, you have raised NEARLY FIFTY-ONE TIMES MORE FOR JAMAICA THAN FOR IRELAND! What reason can be assigned for such remarkable facts as these? Would you say that Jamaica was dependent on England for religious instruction? Not less so was Ireland. That the population of Jamaica had been wronged by England? The same reason holds good in the case of Ireland. We think two things might be mentioned as solving the difficulty.

First. A deeper impression is oftentimes made upon our minds by what is very distant from us, and only partially known, than by that which is near at hand. The imagination is allowed to fill up the outlines in the one case; in the other, the mind is tied down to *facts*! Hence it is, that whilst we look around upon objects of wretchedness daily without much concern, we cannot think without strong emotion of others at a distance, whose case has been slightly mentioned to us, and then resigned to appeals on our benevolence made through our imagination. Facts have been ready to meet us the moment our attention was turned to Ireland, but not so when we have thought of India, or Jamaica, or Africa. The imagination has had scope in relation to all those localities, while Ireland's wants have been comparatively unnoticed, because they did not excite the imagination. Her cries at our side have been disregarded, while the sounds of distant distress have been heard. She has stood imploring help from Britain, pointing to the wounds inflicted by Britain—urging her suit by bidding her sister "remember the days of old;" but her tears have not been observed, her cries have been unnoticed. So a paltry pittance is often doled out to a poor relation, and liberal relief afforded to a stranger. Men and brethren, is it not high time that our charity should be distinguished less for its fanaticism, and more for its deep sincerity?

The second reason which we assign is, the neglect of the pastors in our churches to direct the attention of their people to Ireland. They have acted as though the wants of Ireland were well known, whereas we believe the most profound ignorance upon the subject prevails in the majority of English churches. Foreign intelligence is constantly referred to at missionary prayer-meetings, but Irish intelligence is communicated—WHEN? We believe but very seldom, if ever. Is this right? We appeal to pastors. Brethren, is it right to direct the attention of your hearers to foreign lands, and to accustom them to forget Ireland? Are not the small funds of our society mainly to be attributed to your negligence? Brethren, have you made *yourselves* acquainted with the wants of Ireland? Do not many amongst you know much more about India and China and the South Seas than about your sister island? Oh, remember it was England that first cursed that beautiful county, peopled as it is by a noble race, by subjecting it to Rome; and it is fairly to be demanded of her that she should now rescue it from the thralldom of Rome. But it remains with *you*, with the deacons of our churches, and with the members composing those churches, to say, whether an effort at all commensurate with the greatness of this design shall now be put forth by our Society;—in one word, whether you will enable us to do justice to Ireland!

The following appeal to churches in this country has been sent to us in the name of the associated brethren of the south of Ireland. We trust it will not be made in vain.

The Jubilee meetings are now over. In the rejoicings and efforts connected with this memorable occasion we have heartily joined, and aided them to the best of our ability. May the God of all grace vouchsafe his blessing to those measures which may be adopted to enlarge the Redeemer's kingdom !

But now, dear brethren, are we not entitled to a hearing on behalf of Ireland? We do not think home is neglected because distant regions demand so much expenditure and effort ; we would not divert this expenditure ; we are only deeply anxious that *both* should be properly cared for. Listen to us, then, while we urge our claims upon you.

We are but a small band, and widely scattered. We cannot adequately occupy the district in which we are placed, and other districts open around us. We are distressed that we cannot enter them. We therefore turn to you, and beseech you to help us. Ponder affectionately the following statement.

In all our churches in the south, *the most popish part of Ireland*, there has been, for this country, a considerable increase during the past year. They are all enjoying a comfortable measure of peace. Between their pastors a spirit of brotherly love exists; and they are growingly anxious to extend their labours, and to assist each other in every good word and work. The general state of the churches is improving. We have formed an association, which is becoming more useful every time we meet. Public attention has been awakened. On the whole, we have good ground to hope a brighter day has begun to dawn upon us.

At this moment the following places demand *immediate* attention ; Clonmel, Kilcooley Hills, Thurles, CloghJordan, Maryborough, and the districts about Kilrush and Kilkea. The brethren cannot leave their

posts, except at distant intervals, to meet the demands. Here, at once, is a field sufficient ample to occupy the time and labours of at least *four* devoted and able ministers.

We are also unanimously of opinion, that an *evangelist* for the whole district would be a great advantage. Such an agent could do many things which stated pastors cannot, as in sickness, or absence, we have none to supply a vacant place.

Now, dear brethren, this is our case. We might plead for an increase of scriptural readers. The few we are enabled to employ are eminently useful: and we might also present the claims of our schools for training the neglected young around us in the knowledge of the bible. But rather than be tedious we offer only a *small part* of what we could urge. Does it not justify us in asking for help? Can you refuse to respond? Oh, say not that little has been done. More than *forty* souls have been added to the churches of Christ by our humble efforts during the last year: who might not have been looked for if we had had a more adequate agency? When you think how few we are, and how distant from each other, and how formidable are the obstacles we have to contend with, the surprise ought rather to be that so much has been accomplished. Encourage us to renew our activity and zeal, by sending us a large addition to our band. We are not pleading for ourselves, but for souls. Oh pity, pity the interesting but degraded people. They are perishing for lack of knowledge. We beseech you, send it to them. Send faithful men to dispense it. We shall be overwhelmed unless you help us. Strengthen our hands, animate our hearts. It is in your power. The time is come. The Great Head of the church by his providence calls you to arise. Arise then, and come to the help of the Lord against the mighty.

We are, dear brethren,
Yours in the gospel,

Signed on behalf of the Pastors and Churches. { F. TRESTRAIL, *Cork*.
C. HARDCASTLE, *Waterford*.
G. GOULD, *Dublin*.

In December the following Collections were made by the Secretary in NORWICH.

£ s. d.			£ s. d.			£ s. d.				
Collection at Mr. Brock's	7	14	10	Mr. Cross.....	0	5	0	Mrs. Ling.....	0	10
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THE

APTIST MAGAZINE.

MARCH, 1843.

MEMOIR OF MRS. STATHAM,

LATE WIFE OF REV. JOHN STATHAM OF READING.

STATHAM was the youngest of the Rev. W. B. M. Lisle, D.D., an of great respectability, now of St. Fagan's, Glamorganshire, rector of Llandaff. She received an education suited to her rank in life, beneath the parental care of her beloved mother, being most concerned that the minds of children should be early trained and directed, devoted all her time and energy to this great work. This, and her intercourse with the first families of the country, fitted her to move in the circles of life, and (as expressed in her diary) caused her to cherish a fondness for what the world calls "life;" an enchantment over her natural and sprightly disposition. She says, "Brought up in total ignorance of all the different sects and parties in the religious world, I was led to a high veneration for the established Church; and when afterwards I learnt that there were such people as Dissenters, I considered that none but the ignorant were found amongst them. I was always taught to respect the rights of all, and to attend to the outward

L.—FOURTH SERIES.

forms and duties of religion, as also to commit portions of Scripture to memory; but I never sought for an explanation, and took no pleasure at all in so doing. My beloved sister, though not at that time (as happily is the case now) under the power and influence of evangelical religion, took the greatest pains with me; for which I cannot be sufficiently thankful. She taught me the duty of daily self-examination, and of praying for the forgiveness of sin. As in these youthful days I saw the best society, and was in measure treated like a woman, I considered appearances of supreme importance, and valued these things extravagantly. Constantly wishing for the gaieties of life, and readily mingling in all the pursuits of the high and fashionable society around, I looked forward with great anxiety and ardent anticipation to the period when I should complete my eighteenth year, and had the expectation of being presented at court, that I might, in the fashionable phrase, 'come out.' "

But by the dispensations of a wise Providence this expectation was not realized, as a circumstance occurred about

that period which had a great influence upon her future life. She had formed a tender attachment to a young gentleman residing in the neighbourhood, and this, not meeting the approval of her beloved parent, was broken off, causing her sensitive heart a shock of no common order, and for a time overwhelming her spirit; but this trial, it appears, was overruled for her spiritual and eternal good. In recording this painful occurrence, she says, with touching simplicity of expression, "A cloud was on my prospects, the face of the world was changed,—indeed, I found now no pleasure in the world. On the 22nd of June, 1825, I was in my room, very much distressed in mind, and was led to contemplate the past circumstances of my youthful career. My Bible was open before me; I took it up and read a portion of the sacred word; and, by what I must always consider to have been a direct operation of the Holy Spirit, was convinced of sin. The question propounded by Saul of Tarsus, was most powerfully impressed on my mind. I could not evade it; and with much earnestness and full sincerity I cried, "Lord what wilt thou have me to do?" My past murmurings, the discontent of my mind, and all my past sins now stared me in the face, and my great neglect of real religion heartily grieved me. I had given way to feeling, and had thereby really made myself very ill. I saw at once that I must renounce the world as the source of my happiness, or perish eternally. I spoke of this to several of my friends residing in the neighbourhood, and they thought I was growing melancholy, or really going mad, and advised me to go abroad in the air daily, to visit more frequently, and to enter more fully into the fashionable pleasures of the day. For a season I in some measure yielded to their entreaties and importunities, and thus my first impressions were consequently weakened. Still I refrained from joining in public

amusements; and in this I had no difficulty, as my dear father never approved them. Thus for a long time I tried to quiet conscience; yet when attending private parties I was always miserable whilst there. I then conversed with a near relative, an evangelical clergyman, and he recommended me to read Scott's Commentary, and the writings of Bickersteth. These I procured; and by their perusal gained an increase of knowledge; but, alas! my heart was not yet given to God. I then used Bishop Andrews's devotions, and strove to gain acceptance with God by long prayers and the performance of outward duties; but all this time I was only actuated by the fear of hell."

By the providential interference of him who worketh all things after the counsel of his own will, direction was afforded by a means that would appear to be very unlikely. The lady's-maid who waited on her was an enlightened person, and an attendant at the Wesleyan chapel in the village, so that on a Lord's day evening she would repeat a great deal of the sermon to her young lady whilst attending her in her chamber, and by this means an anxious desire was created in the mind of her inquiring hearer to go there too. At length an opportunity was afforded for the gratification of this desire. She says, "One evening a way was in mercy opened for me. Mr. Guest, of Cardiff, a gentleman well known, and highly respected by my family, and an occasional preacher, came to our village to preach. To my unspeakable joy I obtained consent to go; and my aunt and an elderly lady accompanied me. This was on the 18th of February, 1827. Mr. G. took for his text Ps. xc. 12, 'So teach us to number our days that we may apply our hearts unto wisdom.' The simplicity of the worship surprised and delighted me; and I was particularly impressed with the nature of extempore prayer."

period her convictions were renewed, and she most waited another opportunity the same truths; but this did all the September following, Rev. Mr. Pearson, who was and highly respected by, of her family, visited St. and preached from Eph. v. 8, sometimes darkness, but now t in the Lord; walk as children." Under this sermon the which had spread the heaviness despair over her spirit was in sure removed. A fortnight Mr. Pearson came again, and from Ps. cxix. 94, "I am thine,

Speaking to a friend of the of divine truth in her mind discourse, she said, whilst her indled into hallowed emotion remembrance of the manifestation love to her soul, which was on the memory of her heart:— to regard religion as a mere a distress of mind, as a sort of y, instead of 'a fearful looking gment and fiery indignation to at when I was now informed it itive blessedness, that it opened heaven in the heart, I was with delightful surprise. Whilst on represented us as belonging right of creation, and by the the great ransom price, I with pleasure, but with no new interest; but when he added, r u have accompanied me, I fear some of us must part; t each can justly say, Lord, I —thine by creative power— redeeming love; yet, it may some of you are not ready ord, I am thine by an actual of my soul to thy service, to nd glorify thee;' then I saw the necessity of entirely giving and life to God; I resolved to it; and the pleasure I now

felt, under the consciousness of having done so, was unspeakably great."

Having solemnly devoted her life to the Lord, the subject of this memoir, actuated by a sense of duty, desired to enjoy the fellowship of his church, and in the month of March, 1828, united with the Wesleyan Methodist Society. She now completely abandoned every secular amusement, and sought all opportunities of doing good to others, by making known the love of Christ which now so fully constrained her heart. She, as must naturally be supposed, had many trials, and encountered great difficulties; but her moral courage was increased in proportion as these presented themselves, and her faith enabled her to remove mountains and cast them into the sea. Her own soul having been imbued with that meekness and wisdom that cometh down from above, the evidence was seen by her anxiety that others should participate of the blessing. With holy yet modest zeal she went amongst the villagers, and spoke to the poor and the afflicted about the things of God; and on several occasions addressed a company of persons assembled for social worship. When an engagement of this nature had been made, she would brave the most inclement weather and the inconvenience of wretched roads to fulfil this work of faith and labour of love. Her person, her voice, but, above all, the unaffected earnestness of her expression, arrested deep attention; and these combined were the means of her being made very useful to the souls of others.

In the course of reading the word of God, her mind became impressed with the subject of believers' baptism; and after due inquiry and consideration, with much prayer for direction, she at length saw it to be her duty publicly to profess her faith in Christ, by obeying him in this ordinance; and such was her disposition of mind, that, as we have before stated, no earthly considera-

tion would prevent her walking in what she really believed to be the path of duty. She therefore was baptized by the Rev. W. Jones of Cardiff, and united with the church under his pastoral care, still maintaining the most affectionate intercourse with her Wesleyan friends. She very much enjoyed the ministry of Mr. Jones, and was found a valuable aid to the church. On Mr. Statham visiting the principality on a missionary tour in 1835, an intimacy was formed between Miss Louisa Lisle and himself, which led to a correspondence, and ultimately to their union. Mr. Statham was then pastor of the first baptist church at Amersham, in Buckinghamshire.

The scene of life on which she now entered, was in rank and station far beneath that in which she had been wont to move ; but still it was one more calculated to give real enjoyment to her soul, as she was now placed in circumstances in which she could follow out all the designs of her benevolent spirit, in visiting, as an angel of mercy, the abodes of the poor and distressed, and pour into their stricken hearts the balm of hope and consolation. She therefore not only cheerfully, but devotedly, gave herself to the discharge of those peculiar duties which, as a minister's wife, devolved upon her. Hence she gained the affections of all around her, and proved an invaluable blessing both to pastor and people.

In June, 1839, Mr. Statham removed to Reading, where it was anticipated, as at Amersham, Mrs. Statham would prove a great blessing to the church ; but, to the deep regret of herself and the disappointment of friends, these hopes were in great measure overthrown by the failure of her health. Though truly submissive to the will of her heavenly Father, yet she was greatly affected by this dispensation ; and in a letter to Mr. Statham, when absent from home, she says, "Alas ! how little of my fondest

hopes of being useful to your dear people here have been realized. I am, comparatively speaking, of no use at all. My health will not permit me to exert myself as I would do. Well ! it is the will of our heavenly Father. Let us bow in submission, and may he give you, my love, all the support and strength you need, to bear up under the disappointment."

In the month of June, 1840, as Mrs. Statham seemed to be a little improved in health, it was thought desirable by her medical attendant that she should avail herself of an opportunity once more to visit her native land and enjoy the pure breeze of the Welsh mountains. She was much pleased with the suggestion, and accordingly proceeded by way of Bath and Bristol to Cardiff, and thence to Tal-y-garn, which is an estate belonging to her father, in a most retired and romantic situation, with a commodious mansion, where the family generally pass the summer months. It was in July that Mrs. Statham returned to Reading, and it was evident that instead of being benefited by the journey, her strength had diminished ; and very shortly afterwards it was discovered by her medical attendant that her lungs were affected.

During the long period that elapsed between the communication of the nature of her illness and its termination by death, Mrs. Statham manifested the most perfect submission and resignation to the dispensation of her heavenly Father. Not a murmuring word escaped her lips, and her whole deportment testified that her will was entirely subservient to the will of God.

On the day preceding that on which her spirit was summoned to the upper world, she expressed her conviction that the time of her departure was at hand, and said to Mr. Statham, as he was carrying her out of her chamber into the adjoining room, "This work will soon end, my love ; I am not far from my

journey's end;" and expressed herself very thankful that she was not obliged to remain in bed, but was permitted thus to change rooms during the day, as it gave her much comfort to be in her dear little sitting-room. Mrs. Statham was not like some persons in such circumstances, averse to speak of dying, or to set things in order to be ready for such an event, whenever it should take place. Her converse now chiefly was on the subject of changing a world of sin for one of purity and bliss; and she made all needful preparation, giving her husband minute directions respecting tokens of her love to be sent to different individuals; leaving nothing to be arranged after her departure, so that "her house was set in order ready for the Master's call."

About a quarter of an hour before she breathed her last, Mr. Statham said, "You are now, my love, very nearly at your journey's end. You are not far

from home. You will soon enter your Father's mansion. How is your faith now?" "Oh," said she, with much emphasis and a sweet smile, "that wavers not. I know that my Redeemer liveth. Yes," added she, with increased energy, "I know in whom I have believed." In a few minutes she requested to be raised up, and then to have her feet placed on the ground, that she might sit on the side of the bed. This was complied with, and her husband placing his arm round her to support her, said, "Have you any pain now, my love?" (as a little while before she had complained of pain in her joints.) She replied, "Oh no, through mercy none at all." She then grasped her husband's hand, and looking in his face with a smile of inexpressible joy and sweetness, she laid her head upon his bosom, and expired without a sigh, a struggle, or a groan, at about 4 o'clock on the morning of the 17th of December, 1841.

SERMON BY THE LATE REV. ANDREW FULLER.

MR. EDITOR,—The following sketch of a sermon by Andrew Fuller was taken down in shorthand by myself about forty years ago, when the inimitable preacher delivered it to a thin congregation on a Thursday evening, at Tottenham Court Chapel. Having just discovered it among numerous other papers that will never more see the light, and deeming it far too excellent to share the same fate, I have thought it desirable to decipher it *pro bono publico*. A portion of it was, indeed, previously transcribed, but I had given up the remainder as lost; however, I have often enjoyed much pleasure in meditating upon it, for the substance of the whole was indelibly impressed on my memory, having at the time when it was preached been forcibly struck with the beauty of its remarks and illustrations. I have never seen it in print, though I have traced some few of the thoughts in one of the brief discourses of "The Preacher, or Sketches of Original Sermons, in eight volumes." To any theological magazine I think the article would be a treasure; but as Fuller was of the baptist denomination, it may be peculiarly acceptable to you, especially at the present season, when the most pleasing associations call him to your recollection, and under this impression I forward it for insertion.

Camberwell.

Yours in our common Head,

INGRAM COBBIN.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. viii. 28.

WE shall,

I. EXPOUND THE PASSAGE, OR ASCERTAIN THE FORCE OF THE LANGUAGE HERE USED.

1. It is supposed that all things are at work. It is an affecting truth that nothing stands still; all things are at

labour; nothing can utter it. Every thing in the natural world is at work; every thing in the political world is at work; every thing in the moral world is at work. (1.) Every thing in the *natural* world is at work. The sun riseth and goeth down; the wind is whirling about continually; the clouds are gathering and dispersing; the heavenly bodies are constantly in motion; the waters of the ocean are ebbing and flowing. (2.) Every thing in the *political* world is at work. Kingdoms are constantly rising and falling, some kingdoms prospering, rising to worldly glory, and others dwindling into insignificance. The potsherds of the earth are dashing against one another. The world is like a great sea, the waters of which are in incessant motion. (3.) Every thing is at work in the *moral* world. Man works; God works; angels work; devils work; sin works; righteousness works; error works; truth works; "all things are full of labour, man cannot utter it." Human affairs are subject to incessant fluctuation. Man may be insensible, but he does not stand still. He may be like Jonah in the ship, asleep; but the ship is going on, he is fast hastening on his way.

2. *All things work together, work in concert.* God sets them in motion, and puts them at work. These movements may frequently seem to us like that of a tumultuous mob, but to God they are the motions of a well-disciplined army. We cannot see how they are ordered, but God knows the end of them. Moses' prayers and Israel's cries, Pharaoh's cruelty and Balaam's curse,—all were to work for good. Yes, the treachery of Judas, the cruelty of the scribes and pharisees, the sufferings of Christ, and all the events attending them, formed one great wheel in the eternal mind of God, and were so many great wheels in the glorious machine of providence. "All things work together." Perhaps

they may be best compared to the various materials in the physician's medicine, they may be apparently discordant, but shall all work for good in the view of the skilful physician.

3. *All things work together for good.* He whose power puts all things in motion, and whose wisdom caused them to work in concert, his goodness causes them to work for good. His love, his mercy, give the finishing touch to the whole system, causing "all things to work together for good to them that love God, to them who are the called according to his purpose." But how does this accord with fact? (1.) Though it work for good, it may not always be a *present* good; you must not lay your account upon what you see. "What thou knowest not now, thou shalt know hereafter." God gives us proof enough that it may be so, and he has given his promises that it shall be so, and we must wait till glory to see how it is so. Perhaps these things may be the means of bringing us there. (2.) It may not be an *immediate* good. The prudence of man consists in timing matters, and the prudence of God consists in doing things "in the fulness of time," when the effect will be best. The movements of God are like that of a comet, they take a long compass, but they will come round at last; have patience, and they will come round in the end. It was twenty-two years Joseph was banished from his father. Years before that God said, "I will surely do thee good." Did it look like it when the bloody garment was brought to the broken-hearted patriarch? Yet the time shall come when Jacob shall acknowledge, "It is enough." (3.) It may not always be *that very good your heart is set upon*, and yet it may work for good. Providence may deprive us of what our heart is set upon. The Lord did not see fit to grant David his desire in the life of his child, and of his dear friend Jonathan; and

yet there might be a wise end answered in David's being deprived of these objects. We often see in this world the most painful events issue in the most pleasing ones. We have seen the roughest road lead to the most delightful plain; and God has often made the storm a calm, and caused us to sing in the midst of sorrow. Then, if all things work together for good, this is far better than having the good our heart is set upon.

4. *What is here promised or declared is restricted to them that love God, or who are the called according to his purpose.* (1.) The character given to the true Christian here is, *he loves God*. He loves the true character of God. He loves him for what he is; a glorious Being. The character of God fits his mind, fits his heart, and he would not wish the character of God to be different from what it is, but rejoices that God is what he is. (2.) It is here supposed that those who are truly godly people are *called of God*, implying that they were once at an awful distance from him, "without hope, without God in the world;" but that God had called them from "darkness to light," and translated them "from the kingdom of Satan to the kingdom of God's dear Son." (3.) It is here intimated that whosoever loves God, and is called of God, it is in the counsels of his *eternal purpose*. Conversion is an effect of election; "whom he predestinated he called." Whoever is called of God, this is from his eternal purpose, for no thought that is new can arise in the all-comprehending mind of God, for what he does in time was intended from all eternity. To these, then, the promise is made. This blessing is restricted to the people of God.

5. *It is here implied that all things do not work for good to them that do not love God.* It is implied that all things work for their hurt. Though perhaps you are prospered in the world, yet

cursed in basket and in store, with all your dignity and grandeur. If you love not God, if you are not "called according to his purpose," the curse of God is upon you in every thing, and Providence is working against you. It operates like a windy storm and tempest, which, like its effect upon those who are sailing in a ship to a wrong direction, only wafts you into the gulf of perdition.

We shall,

II. ATTEMPT TO CONFIRM THE LEADING TRUTH IN THE TEXT, that "all things work together for good to them that love God, &c.

1. *All temporal blessings work for their good.* When you prosper in the world, if you love God, every thing is a blessing.

2. *All ordinances work for their good.* Every sermon we hear brings us nearer heaven or hell, nearer to God, or farther from him. It is "a savour of life unto life," or of "death unto death," unto us. It is a matter of importance that all God's ordinances work together for our good.

3. *All the changes of states or nations shall work together for the good of the church of God, of those "called according to his purpose."* The wickedness of the wicked and the wrath of man shall work for their good.

4. *Sin itself is overruled for the good of them that love God.* However that truth may be liable to abuse, it is a truth; and it is a certain truth when we love God. When our faults and failings work for good, they make us more cautious and careful, less self-dependent, and more Christ-dependent, or we have not the love of God in us. But I shall not more particularly dwell on this. I confine your attention to one idea.

5. *The adverse providences of God, the ills of life, the bitter part of the cup that God has been pleased to allot us,—that is it which is the most bitter to us, and which we find it most difficult to*

believe works together for our own good. But if our spiritual good be promoted, this is of greater account than all the riches of the world. Worldly riches are so little in the eyes of God that he mostly gives them to his worst enemies, the basest of men. Nebuchadnezzar proved that God bestowed them on the worst of men. But mark how God esteems divine things: "Thus saith the Lord, The heaven is my throne, and the earth is my footstool; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word;" which shows that God will overlook all heaven and earth, to notice a man possessed of spiritual good.

"And we know that all things work together for *good* to them that love God." If the trials of life make us more humble, is not that good? If they furnish us with matter for importunate prayer, is not that good? If they render the truths and promises of God seasonable and precious to us, is not that good? If they increase our stock of Christian experience, is not that good? If they wean us from the earth and promote heavenly mindedness, is not that good? If they fit us for more usefulness one to another, is not that good? If they fit us for "a far more exceeding and eternal weight of glory," is not that good? Well, then, let us attempt to prove that all these things "work for good to them that love God."

(1.) Is it not a fact that the trying events that befall the godly have ever acted in a way of *humility*? Man is a poor, proud creature, little room as he has for it. None but God can humble him. Perhaps Job was as humble a man as we shall expect to find, and yet, when God's hand came to be laid upon him by a succession of trials, how different he felt to what he was before! "I will repent," says he, "in dust and ashes. Once have I spoken, but I will not answer; yea, twice, but I will pro-

ceed no further," Job xl. 5. It is by something that lays hold on us our hearts are brought down. Jeremiah speaks of the wormwood and the gall humbling him in the remembrance of it only.

(2.) It is by these means that we are *furnished with matter for importunate prayer*; and that is good. God has invited us to a throne of grace, but he knows if he do not furnish us with errands, we shall not come in earnest. Hence that language, "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." "Cast thy burden upon the Lord, and he shall sustain thee; he will never suffer the righteous to be moved." Reflect upon thine own experience, Christian. Should you have been furnished with those pleas to God with which you have been furnished, had not your hearts been depressed by afflictions? Look back to that period when you have had most enjoyment of God; has it not been when the loads of life have lain heaviest upon you?

(3.) If the adverse periods of life *render the scriptures more interesting to us, and the promises of God useful to us*, is not that good? We cannot understand the scriptures to purpose, unless we are led through all those situations which the sacred writers were under when they wrote them: our distresses throw light upon the pictures painted in God's word. He leads us through the wilderness that we may in the end enjoy the blessings of divine truth. There is a pleasure in thinking of the promises of God at any time; but, oh, what a difference in distress! For instance, show a man in ease those words, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Yes, it is cheering to think

of such a passage at any time. But, oh, when the water-spouts of God's wrath are gone over us, when the soul is sinking in deep waters; this is then, indeed, precious to us; this is cold water to a thirsty soul. Again, "Thou art my portion, O Lord." This is pleasing to think of God in prosperity; but how pleasing must it have been to the church when her country was lost, her liberty lost, herself in a foreign land! Here is our portion Babylon cannot take away. "The Lord is my portion." It is pleasant to think of the resurrection at any time; but, oh, how much more amidst changing scenes and dying friends, when every thing seems to threaten to break the ties of nature, and all around seems hung in mournful attire! "I know," said Job, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." Job's friends were dead, his comforts blasted, his hopes decayed, yet he could say, "I know that my Redeemer liveth."

(4.) Are not our trials good if they *increase our stock of experience*? "Tribulation worketh patience, and patience experience." The weather-beaten sailor is the best mariner. The most experimental Christian is the most tried Christian. I do not call that man the most experimental man that thinks he knows most. Trials beget humility, and Christian humility is the fruit of Christian experience. Without any disparagement to human learning, he is the most learned man that is taught in the school of affliction.

(5.) Are not afflictions good if they *wean us from the earth, and promote heavenly mindedness*? Man is a worm; he is fond of grovelling in the dust.

God therefore deals with his people as with those of old; he stirs up their nest. It is said that the eagle has one method among many others to make the young ones fly, by ruffling their nests and making them hard and unpleasant, that they may dislike them. God stirs up our nests, that we may not rest contented in this world. He seems to say to us by affliction, "Arise and depart, for this is not your rest." But there is a rest appointed for the people of God. The children of Israel would never have desired to go out of Egypt if Egypt had not been unpleasant to them. We should never pant for heaven if we could be comfortable on earth.

(6.) Are not troubles good if they *fit us for usefulness one to another*? Paul said that he was afflicted that he might be able to comfort those who also were comfortless. Christ was tempted that he might succour those in the same situation. "The Captain of our salvation was made perfect through sufferings."

(7.) Are not trials good if they *fit us for "a far more exceeding and eternal weight of glory"*? Every sweet is increased by having tasted the bitter. Canaan was the more acceptable after the people were led through the intricate paths of the wilderness. A man cannot enjoy food that does not feel hunger. The soul that never thirsted knows not the pleasures of a spring. He knows not happiness that never knew misery; nor riches, that never knew poverty; nor heaven, that never knew earth; nor a blissful eternity, that never knew the pains of time.

In conclusion, take notice again, that trials only work "for good to them that love God." To them every cross, every ill, good men and bad men, angels and devils, shall all be working for good. To them that love not God all shall be working ill, and shall act as a millstone to cast them into the sea of perdition.

LETTER FROM JOHN HOWARD, ESQ., TO DR. S. STENNETT.

To the Editor of the Baptist Magazine.

MY DEAR SIR, — The subjoined letter of the great and good John Howard has, I believe, never been published; and as I cannot doubt that it will interest your readers in no small degree, may I request you to insert it in the next number of your valuable miscellany.

It appears that Mr. Howard was, at the time of his residence in London, a constant attendant on the ministry of the late Dr. Samuel Stennett in Wild Street; though, as far as I can ascertain, he was not a member of the church.

In the funeral sermon which was preached on the occasion of his death, Dr. Stennett says, "Good men of every denomination he affectionately loved, yet he was a dissenter from the established church on principle, nor was he ashamed to have it known to all the world that this was his profession."

When called to the office of high sheriff of the county of Bedford, in 1773, he rendered himself liable to pains and penalties, rather than take the sacramental test as a qualification for office.

The last postscript in the letter has reference to the proposed erection of a statue to his honour by his friends in England, which intention was subsequently laid aside at his earnest request; though after his death his statue was placed in St. Paul's cathedral by a grateful and admiring nation.

The date of the letter will show that it was not written on his last journey, which he commenced in the summer of 1789, and proceeding through Germany to Petersburg and Moscow he died at Cherson, in the Russian dominions, on the 20th of January, 1790, of a malignant fever which he caught by humanely visiting a person with that disorder.

Dr. E. D. Clarke, who visited his tomb at Cherson in 1800, relates a conversation between Mr. Howard and Admiral Priestman, after he was seized with the fever of which he died. In answer to some observations from the admiral, Mr. Howard said, "Death has no terrors for me: it is an event I always look to with cheerfulness, if not with pleasure; and be assured the subject of it is to me more grateful than any other."

The government of the present day have only lately carried out the views of Howard, by appointing, under an Act of Parliament, inspectors of prisons, in addition to the supervision of the local magistracy.

What a character is Howard! I will not attempt to portray it; but I pray that all Christians may, so far as their more limited spheres of action admit, equally with him, act on the principles and adopt the practice of the good Samaritan.

I am, my dear Sir,

Yours, with much esteem,

J. L. PHILLIPS.

Melksham, February 2, 1843.

Smyrna, August 11, 1786.

DEAR SIR, — I take the liberty to write, as I hope a few lines from your wandering friend will not be unacceptable. My plan in collecting the rules, and orders, and drafts of the principal lazarettos in Europe, with the medical treatment of patients in the plague, being my principal object, I doubt not that you remember I mentioned when I last had the pleasure of seeing you: but not being satisfied with the answer the physicians gave to my questions, I soon

determined to visit the hospitals in Turkey; and to converse with some of those few who had the courage to visit such patients. Some months I have been in this country; I propose myself performing quarantine at Venice; I go out with a foul bill of health, which I prefer, as I shall experience the strict quarantine of forty-two days. Yet I bless God my calm spirits and steady resolution have not yet forsaken me.

But, sir, the principal reason of my writing is most sincerely to thank you

for the many, many pleasant hours I have had in reviewing the notes I have taken of the sermons I have had the happiness to hear under your ministry. These, sir, with many of your petitions in prayer, have been and are the songs in the house of my pilgrimage. With unabated pleasure I have attended your ministry; no man ever entered more into my religious sentiments, or more happily expressed them: it ever was some little disappointment when any one occupied your pulpit. Oh, sir, how many sabbaths have I ardently longed to spend in Wild Street. On those days I generally rest, or if at sea, keep retired in my little cabin; it is you that preach, and I bless God I attend with renewed pleasure; God in Christ is my rock, the portion of my soul. I have little more to add; but accept my renewed thanks. I bless God for your ministry; I pray God reward you a thousand fold. My friend, you have an honourable work; many seals you have to your ministry; your very valuable life I trust will be prolonged, as with sincere affection and great esteem I shall ever remain,

Dear Sir,

Your obliged friend and servant,
JOHN HOWARD.

P. S. My best compliments wait on Mrs. Stennett and son. I was at Con-

stantinople a month; a person informed me that a fortnight before my arrival the grand vizier had examined the biscuit of the janissaries, and finding it deficient in weight and quality, ordered the contractor to come before him. His excuse not being satisfactory, on his return he sent immediately and cut off his head in the street, there to remain under the arm of the corpse three days, having some of the biscuit placed before him, and a label on his breast. It being very hot weather, I said it was impossible to remain three days in the middle of the street. "Yes it did," said he; "for our three days may only be five or six and twenty hours; if one half hour before sunset we ever call it a day, and so if half an hour after sunrise it is another day." My mind reverted to the glorious event that is our joy and rejoicing. Adieu, adieu, my dear friend. Yours,

J. H.

P. S. Our ambassador showed me in the magazine what gave me great concern; such a hasty measure I hope will be stopped, for, alas! our best performances have such a mixture of folly and sin, that praise is vanity, and presumption, and pain, to a thinking mind.

*Rev. Dr. Stennett,
Muswell Hill, near London.*

THE SERMON. A SKETCH.

BY THE REV. W. BARNES.

In this village lives an untutored but excellent member of our church; shall we call upon her? You see the cottage has a neat appearance, although the poor woman, one would think, has little time to train her honeysuckle, or to keep that row of flower-pots in such good

trim. She has six or seven children, all at home, and almost entirely dependent on the earnings of her husband, who is only a farm-labourer.

"Well, Martha, how are you this morning?"

"Oh, sir, how glad I am to see you!"

I was just speaking to my Betsy here, about the beautiful sermon Mr. S. preached last night. You know, sir, I always like to see you at home on Sunday, but last night I had a feast indeed."

"I am glad to hear it, Martha. It is a good thing for ministers to exchange sometimes; is it not?"

"Why, *sometimes* perhaps it is, sir; but not too often. I *did* enjoy Mr. S., however, above measure."

"And what was the subject, Martha, last night?"

"Oh, sir, about Christ praying and pleading for his people. And Mr. S. spoke so beautifully about Christ knowing our troubles and trials, and that none of them were too small or secret for him not to notice them, and bear them on his heart. But I can't tell you, sir, much of what I heard, nor how I felt; but I saw as I never (I think) did before, that Christ felt for me in *all* my cares and sorrows, and it seemed to me as if I should be glad to begin the cares of the week again, that I might feel I had Christ with me in them all. Oh, sir, I feel as if I could never murmur or be out of temper again. And then we sung that beautiful hymn,

'He in his measure feels afresh,
What every member bears.'

It was all of a piece, sir; and I came home as light as a bird. This morning, too, when I awoke, the sermon was the first thing I thought about; and ever since, I seem not to mind any thing that may come upon me, for Christ 'will bear me conqueror through.' Oh, sir, when the Holy Spirit applies the word, it is sweet indeed!"

"I rejoice with you, Martha, and am truly grateful to God that you found the discourse of my dear brother so refreshing to your spirit. Be watchful, however, that the cunning adversary do not even hereby get an advantage over you, and so turn your joy into mourning."

"Yes, sir; and it came across my

mind just now, that, perhaps, this happy season is only to prepare me for some fiery trial which is to try me; so that I ought not to be too much carried away by it, but 'rejoice with trembling.'"

"It may be so; at any rate, you must take care that this spiritual feast does not lead to a surfeit. You must endeavour to use it as a help to daily, humble, patient obedience. Mind it does not make you dreamy and careless. You know, Martha, our great business on earth is to obey and to endure. We must, therefore, aim to make all enjoyments contribute to our diligence and patience in our Master's service. We must not *rest* in our enjoyments. 'This is not our rest, but we seek one which is to come.'"

"Oh yes, sir; I often think if the sabbath is so sweet (although I can never get out more than once), what must heaven be!"

'Where we shall see his face,
And never, never sin;
But from the rivers of his grace,
Drink endless pleasures in.'

"I don't know, sir," said Betsy (a blithe, good-natured girl), "what in the world mother would do without the Sunday. The first three days of the week she is always talking about the Sunday that's past, and the last three, about that that's to come."

"Well, Betsy, you see how valuable your mother's religion is to her even in this life. If she did not thus enjoy the Lord's day, her life would be one unbroken round of care and toil, from the beginning of the year to the end of it."

"Yes, sir, that I'm sure it would."

"I hope, Betsy, you do not find the sabbath a burden and a weariness to you."

"I like to go to chapel, sir, but I don't feel as mother does."

"Do you *wish* to feel so?"

"Well, sometimes I do."

"That is, I suppose, when your health is affected, or when some cross and vexing circumstance puts you out of temper with your companions and pursuits?"

"Not *only* then, sir; but I know my heart is not changed yet."

"That is a solemn confession, Betsy; it shows that you are not sinning against God in the dark. The only way to get a changed heart is to believe on the Lord Jesus Christ, which I entreat you to do at once. You know what the hymn says,

'Tis faith that changes all the heart;
'Tis faith that works by love;
That bids all sinful joys depart,
And lifts the thoughts above.'

Seek the Lord, my young friend, while it is called to-day. Affliction or death may soon shut the door of mercy against you."

"Ah! sir," said Martha, "I often talk to her of these things, and sometimes she feels and weeps; but then her heart gets light and foolish again."

"Yes, that is just it. She is not yet willing to leave all and follow Christ; but we can never be his disciples on any other terms. These 'flattering baits of sense' must be resisted, Betsy, or they will destroy you. Oh, break away from them; surely they are not worth losing your soul for."

"I am glad, Martha, to see that Betsy is affected by these remarks. I trust she will have resolution forthwith to leave the city of destruction, and go on pilgrimage to the celestial country. Good morning to you."

"Good morning, sir. I hope it won't be long before you call again."

Wending our way homeward through the fields, my mind glanced off from every topic of conversation to the constantly recurring sentiment, "What an important affair is a sermon!" A sabbath sermon is the very staff of this poor woman's life; her incentive to devotion,

her exposition of scripture, her material of thought and conversation; a balm of care to her, a light in darkness, a bulwark against temptation, a beacon in the storm, a directory of duty, a fountain of delights; it is the focus through which she receives the concentrated light of truth, and the object-glass through which she surveys the glories of eternity. Apart, then, from the final and everlasting results of his exercises, how interesting and responsible is the office of a preacher! Perhaps he has a hundred persons or more in his congregation, who, like the subject of this narrative, look up to him as their sole instructor. To their eyes, none else unrolls the ample page of knowledge; to their minds, none else communicates intelligent excitement. His sabbath sermons are the only feasts of reason to which they are summoned, and but for which their minds would stagnate in gloomy somnolence, or be blasted by the alternating fiery and freezing currents of natural passion, wrought upon at will by the secret agency of Satanic spirits, or the open workings of fiendish men. These then are the preacher's peculiar charge. He foregoes his vocation, if, passing by the victims of "chill penury," he hastens to proffer dainty viands to those who fare sumptuously every day. His work is to take the bread of life in wholesome masses, and with a glad countenance and outstretched hand, distribute it to those who are perishing with hunger. Whilst with no Gothic rudeness he may regard those whom science affiliates, he must 'preach the gospel to *the poor*,' he must have "compassion on the ignorant, and on them who are out of the way," What has he to do with the jingle and glare of oratory? with the flourish of trumpets, "and the voice of words?" Cannot he forego the approbation of the learned? let him become "mighty in the scriptures." Does he covet to be deemed eloquent? let him speak "not with en-

ting words of man's wisdom, but in demonstration of the Spirit and of power." Must his fancy have range? let her in search of imagery roam at large through God's fair creation; let her take the wings of the morning, climb the lofty hills, and skim the bosom of the deep; let "fire and hail, snow and vapours, stormy wind and fruitful trees, wild beasts and all cattle, creeping things and flying fowl, kings of the earth

and all people, princes and all judges of the earth, young men and maidens, old men and children," become her tributaries; but let her not crouch, a suitor, at the shrines of heathen gods and pagan philosophy. Does his ear crave harmony? let rhetoric hand him, not her sounding brass or tinkling cymbals, but her pastoral reed.

Brompton.

PEARLS.

"Orient pearls at random strung."

APOSTASY begins at the closet door.
M. HENRY.

No duty will be approved of God, that appears before him stained with the blood of another duty.

BISHOP HOPKINS.

In excuse for the disagreeable tempers and the repulsive manners of some Christians, it is said, that grace may be grafted on a crab-stock. Be it so. But instead of excusing the improprieties, the metaphor condemns. When a tree is grafted, it is always expected to bear fruit according to the scion, and not according to the stock: and "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

JAY.

The rest of heaven is not a rest from labour, but from evil. It is not inactivity, but quietness of spirit; not sloth, but peace.

HANNAH MORE.

If we are to shun the wicked as companions, we are to attend to them as patients, and endeavour to recover and save them.

JAY.

A good memory is the best monument. Others are subject to casualty and decay: and we know that the pyramids themselves, dotting with age, have forgotten the names of their founders.

DR. THOMAS FULLER.

The growth of grace is like the polishing of metals. There is first an opaque surface: by and by you see a spark darting out; then a strong light; till at length it sends back a perfect image of the sun that shines upon it.

EDWARD PAYSON.

The oppositions and falsities of error are not without their use. Be they as worthless as dust, they may yet serve to polish and brighten the armoury of truth.

MILTON.

A Christian without trials would be like a mill without wind or water; the contrivance and design of the wheelwork withinside would be unnoticed and unknown without something to put it in motion without. Nor would our graces grow unless they were called into exercise: the trials and difficulties we meet with not only prove, but also strengthen the graces of the Spirit.

NEWTON.

REVIEWS.

Contributions towards the Exposition of the Book of Genesis. By ROBERT S. CANDLISH, D.D., Minister of St. George's, Edinburgh. Edinburgh: Johnstone. pp. 438.

THE book of Genesis is an historical document of the highest antiquity, and the greatest value. It contains the only authentic annals of the human race for the first twenty-four centuries of its existence. It has, from the nature of the information which it conveys, and the divine authority on which it rests, claims on our attention peculiar to itself. All other pretensions to an account of the creation of man are puerile and absurd; and all the fragments of history which relate to the early ages of the world are so involved in fable, and surcharged with fiction, that they are worthless. Here only we learn with certainty the time and manner of man's creation, his original condition as a subject of the divine government, the tenure by which his happiness was held, and the means by which it was forfeited, together with the first intimations of delivering mercy. Here we can trace, not only the commencement of the arts of civilized society, but also the rapid degeneracy of the world's inhabitants, till, by an awful catastrophe, they all perish, one pious family alone excepted. This sacred narrative teaches us how the earth was repopled, marks the origin of nations, and their dispersion over the globe as the human race increased in numbers. By this we are led to the great patriarch from whom the Jewish nation descended, with whom God entered into covenant, who was "the father of all them that believe," and the illustrious progenitor of him "in whom all the families of the earth" are to "be blessed;" while many brief notices of events and transactions are given, highly illustrative of the character and government of the Great Supreme.

But the whole of what is thus transmitted to us, which is spread over so large a space of time, is comprised within the limits of what would now form but a small pamphlet. Occurrences of the most momentous kind are touched on with

a brevity which does but little towards satisfying the cravings of curiosity; and some of these, extraordinary as they are, are introduced only incidentally. Besides the difficulties thus occasioned, the language in which this ancient document was written has for ages ceased to be a living tongue, and no more of what it once was can now be known, than what is contained in those writings which we call the Old Testament, except we add the few gleanings which are collected from some cognate languages; so that the best Hebrew scholar can have but an imperfect and partial knowledge of the very medium through which these brief but interesting notices are received. He may be assisted by some ancient versions, but he will also be embarrassed by various readings, and chronological discrepancies. To which it may be added, that the facts recorded relate to the age of visible and divine interposition in human affairs, and to a condition of society peculiar to the infancy of the world; so that an exposition which should give a perfect transcript of the writer's meaning, reconcile apparent discrepancies, adjust the chronological dates, discriminate between what is really miraculous and what may be referred to the system and laws of nature, and bring fairly out all the instructive doctrines and lessons of practical wisdom which this book contains, is a task almost as difficult as the object is desirable.

To accomplish such a work a writer should possess, not only a competent acquaintance with the sacred original, and with the productions of the best modern as well as ancient authors who have given their comments on this book, he should be able and willing to avail himself of all the light which recent scholars, and travellers, and antiquarians have thrown on the philology, the geography, the natural history of the bible; he should be patient and careful in his critical investigations, unembarrassed in his inquiries by the trammels of a favourite hypothesis, unfettered by the tenets of a party, and to a clear head and a pious heart he should add a sobriety of mind capable of resisting the perverting fasci-

nations of what is novel, or bold, or imaginative. He should, in a word, unite the learning of Adam Clarke with the taste of Lowth and the judgment of Campbell. And though these qualities are very rarely combined in a high degree, we hail with pleasure any well meant and respectable attempt to clear up the many difficulties of this early record, to give us the true sense and meaning of its disputed passages, and to place its remarkable facts and histories in a satisfactory and instructive light.

We anticipated much, therefore, from the announcement of a work of this kind from an author of so much acknowledged talent, and piety, and learning, as Dr. Candlish. That the "Contributions towards the Exposition of the Book of Genesis" bear the evident impressions of no ordinary mind, we readily admit; but still we must confess that we have felt some degree of disappointment. That our readers who may procure this work may not participate in this feeling, we shall proceed to give an impartial opinion on its nature and merits; on what we consider its excellencies, and what appear to us to be defects.

Let no one expect, therefore, a regular and continuous exposition of the text of the book of Genesis, or of any part of it. This was not, it appears, the writer's intention; "the object," the preface informs us, "being rather to unfold those views of the divine government and the history of man which the general strain of the narrative, in its obvious interpretation, suggests." The work accordingly appears in the form of essays, partaking very much of the style of an animated lecturer. There are, we think, traces of lectures or sermons, which were probably delivered to the author's congregation, very plainly to be seen in these essays. They are twenty in number, extending only to the former part of the seventeenth chapter of Genesis.

These essays take up in order the several subjects recorded in these chapters, with more or less diffusiveness. The theology of them is strictly orthodox, and that in such a sense as the covenanters would have used the term. The piety which they display is warm and glowing, combining doctrine, experience, and practice. The style is lively and vigorous, indicating great command of language, and sometimes showing considerable power. The forte of Dr. Candlish does not appear to be so much

that of calmly reasoning out a difficult case, and patiently weighing evidence, as of energetically inculcating, and strongly asserting what he believes to be true. He gives the result of his own researches and thoughts; and often, without condescending to apprise his readers of the steps by which he has arrived at his conclusions, he calls on them authoritatively to receive at once his statements.

In the same way, Dr. C. frequently makes assumptions, with little or no evidence, and then proceeds to reason upon them as though they had been fully established, or were undeniable truths. Instances of this might be multiplied. In page 27, it is affirmed that when "God said, Let there be light, and there was light," "the LIVING WORD himself going forth was light—the natural light of the earth; as afterwards, again coming forth, he became to men the light of their salvation." And this same divine person, who, it is assumed, was "the light" that shone on the newly made world, is, after "his second advent, when he is to come in his own glory, and the glory of his Father, and of the holy angels," to have "his eternal sojourn on earth."—Page 38. "There can be no doubt that the *stated* PLACE of worship, under the new order of things, was the immediate neighbourhood of the garden, within sight of the cherubim and the flaming sword."—Page 112. Ham, who first discovered the dishonour of his father Noah, and told it to his brethren, is represented as an infidel, who "hated his father's religion," and "disliked him as a preacher of righteousness,—of the righteousness that is by faith. Hence his satisfaction, his irrepressible joy, when he caught the patriarch in such a state of degradation."

Our author seems also to give considerable play to his fancy, much more than we think is compatible with the sobriety of an expositor; this may be convenient as affording scope for rhetoric, but is very little conducive to the acquisition of truth. The separation of the vapours above the earth from the waters below, by the firmament or atmosphere, is not merely a wise and beneficial arrangement of nature, it is, to the imagination of our author, the fitting up of a very convenient and beautiful residence, just above the atmosphere, or rather at that height immediately beneath which the lighter vapours float, for God and his attendants. "For the Lord appears in

royal state, with a retinue of attendant angels and ministering spirits innumerable. And he and his train must have fit accommodation. A palace, a temple, or at least a tabernacle, must be prepared for him. Therefore, the azure sky, with its many coloured drapery of clouds, is formed above the firmament, hanging upon the expansive air, as it divides the vapours from the denser waters below. Thus he uses the upper firmament or heaven, with all its constituent parts, as his own. He retaineth it in his own hands, and all its elements he reserves under his own immediate control. The Lord and his angels are ever in the midst of them."—*Pp.* 45, 46. We cannot imagine that such rhetorical flourishes, and there are many such, can at all contribute to "the exposition of the book of Genesis." In the chapter or essay from which this extract is made, Dr. C. takes the 104th Psalm as the groundwork of his comments on the creation; but he sees in it prophecy as well as history, and seems to consider it as much a descant on redeeming mercy as on providential power and goodness. He finds in it, moreover, an ample confirmation of the millenarian hypothesis; and having quoted the 30th verse of this psalm, respecting God's sending forth his Spirit, and renewing "the face of the earth," he applies it to "the new creation of the lower world, which is to fit it for being the house of the Lord's redeemed." And so strong does he consider the proof of this supplied by the 104th Psalm, and by this verse in particular, that he adds, "Such is the certainty of this renewal of the earth. It is bound up with the Lord's glory enduring for ever, and with his rejoicing in his works. As surely as his glory *must* endure for ever, and he must rejoice in his works; so surely must he send forth his Spirit, and renew the face of the earth." *Pp.* 53, 54. There is much vigour and beauty of writing in this second chapter, but it is any thing but an exposition; there is in it far more of poetry than of logic, of declamation than of reasoning; there is indeed much in it to work on pious feeling, but little to instruct an inquiring mind. It affords an instance of the ease and plausibility with which a lively fancy turns every thing to the support of its favourite opinions.

Dr. Candlish seems very fond of what has been termed spiritualizing the facts

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and incidents of the Old Testament. He sees in the tree of life and the tree of knowledge two sacraments, corresponding with "the two sacraments alike under the Levitical and under the Christian form of that covenant." The tree of life, the passover, and the Lord's supper, being one sacrament; and the tree of the knowledge of good and evil, circumcision, and baptism, the other."—*Pp.* 63, 64. "The covering of their nakedness (i. e. of Adam and his wife after the fall) with the skins of animals, represented the way in which sin is covered, by the imputed worthiness of the great sacrifice." It could not, he argues, be for any other purpose. "It must be because the skins have a spiritual meaning." *Page* 100. In a similar way, "leviathan, that crooked serpent," means the devil."—*Page* 79. And Abraham's pursuit and conquest of the kings, who had carried away Lot among their captives, in "a typical and prophetic light," "represents the victory of the Lord Jesus, and his triumph over principalities and powers in his cross."—*Page* 338.

The same imaginative tendency which spiritualizes natural objects, finds employment sometimes in an opposite direction, by giving to the glowing language of metaphor a literal interpretation. One might have thought it almost impossible that the beautifully figurative description of the pacification of the world by the diffusion of "the knowledge of the Lord" over the whole earth, given by the prophet Isaiah in his eleventh chapter, could have been mistaken; but Dr. C. takes this literally, and expects that all carnivorous animals will undergo a physical change in their nature and their organs; so that the jaws and stomachs of wolves, and leopards, and lions, will be assimilated to those of sheep and cows, *pp.* 174, 196. He does not, however, seem to extend these views to fishes, or to any of the inhabitants of the deep. These may still retain their propensities, if this change in the moral condition of the globe precede that renovation by fire which the Dr. expects, when there will literally "be no more sea," as they may not have felt the consequences of the fall, but have belonged to an entirely different economy.

"The inhabitants of the sea, the monsters of the deep, we may, in such speculations, leave very much out of view, as less identified than

the other creatures, or rather, scarcely identified at all, with the peculiar destiny of man, in his creation, in his fall, in the judgments of flood and of fire, and in the final restitution of all things. Nor is there any thing unreasonable, or contrary to the plain sense of scripture, in the notion that there may have been races of animals in the sea, and perhaps also in the air and on the land, belonging to a previous order of things, and independent of man's control. These might occupy the depths of ocean, and even the waste places of the surface of this globe, multiplying and destroying one another, according to the law of prior and less perfect states of being, at the very time when in Eden a new world began. It is among the animals created on the earth, when it received its present form, that we suppose the fall to have introduced, for the first time, the capacity and the habit of preying on one another; and, accordingly, it is remarkable, that it is among them exclusively that the word of prophecy speaks of a different kind of life being restored. It is the lion, not the leviathan, that is described as eating straw like the ox. The savage inmates of ocean's dark abyss may have another history altogether; they may have undergone no such change for the worse at the fall,—they may be destined to undergo no change for the better when the ruin of the fall is finally repaired; for all that we read on this point, in the word of prophecy, is the brief and emphatic intimation, that in the new earth, as John saw it (Rev. xiv. 1), there was no more sea at all."—*Pp. 197—198.*

Throughout these essays, Dr. C. attributes more evangelical knowledge to men of piety of antediluvian or patriarchal date than either the case itself, or the account given us in scripture concerning them, justifies. Abraham seems to have known as much of the gospel as Paul, and all its peculiar doctrines appear, according to the manner in which Dr. C. writes, to have been quite familiar to Abel, and Enoch, and Noah. There is much ingenious and subtle reasoning to prove that Abraham understood that promise, "I will give thee this land," to include a heavenly inheritance, and the glorious resurrection of his body. See chap. xv.

Our judgment after carefully perusing these "Contributions" is this. The author is more distinguished for powerful declamation, for fervid appeals, and for giving to every thing of which he treats an evangelical aspect, than he is for sober inquiry or careful criticism. The work abounds in striking passages, some of them highly poetical and beau-

tifully illustrative; but fancy is allowed too free a scope, and assertion or assumption too often supplies the place of reasoning or proof. One of its principal excellencies we consider to be its practical reflections and its powerful appeals to the heart and conscience. We had marked several admirable passages for quotation, but the length to which this article has already extended admits but of one, and this we select, not because of its superiority to the author's general strain of writing, but because it is a fair specimen of the book, and is, moreover, short. It occurs in the chapter which contains the interview of Abraham with Melchizedec.

"Melchizedec was undoubtedly an eminently holy man,—a believer in the true God and in the promised Messiah; and accordingly the interview between him and Abram, considered merely as the meeting of two eminent believers and patriarchs, is full of interest; the one, Melchizedec, being a remarkable example of the grace of God, preserving, amid the dangers of a general apostasy, an elect remnant; the other, Abram, being an instance no less striking of the same sovereign grace, bringing in, from without, a new seed; and the two mutually recognizing and acknowledging each other. It is as if the torch were here visibly handed over from the last of the former band, to the first of that which is to succeed; the church is transferred to a new stock or stem; the cause receives a new impulse, and is to have a fresh start; and this singular transaction between Melchizedec and Abram is the connecting link between the two systems, or orders, or dispensations, of which the one is now waxing old, and the other is but just beginning to appear. The general unrestricted dispensation of religious faith and worship, transmitted indiscriminately by tradition, among all the descendants of Noah, is about to give place to one limited to a particular family or race, to whom ultimately are to be committed the oracles of God. One form of the primitive system is to be superseded by another. The patriarchal institute is to be succeeded by the Levitical and legal ordinances which are to be established in Abram's house; and the substantial identity of the two, the patriarchal and the Levitical, is indicated by the meeting of the representatives, respectively, of both. It is like aged Simeon embracing in his arms the infant Saviour; the last patriarch and prophet of the law, not departing till he sees and hails the new-born hope of the gospel; the lingering twilight of declining day, mingling with the dawn of a better morn."

After an allusion to Luther our author proceeds :

"So in the interview between Melchizedec and Abram, we have the blending, as it were, and uniting of two different streams; the one now become diffuse, troubled, and impure, and about to lose itself in the shifting sands; the other, bursting from a new source, and just beginning to flow in a straiter channel. At a single point, as it were, at which the former stream is yet unpolluted, they approach towards each other,—they meet and mingle their waters. Thus regarded, the blessing which Melchizedec

pronounced on Abram, and the offering which Abram presented to Melchizedec, are felt to be peculiarly significant and appropriate."—*Pp* 345—347.

We may add, in closing our remarks, that in our opinion the work improves as it proceeds. We have already stated that it is carried only to the commencement of the seventeenth chapter, and have only to add that we hope Dr. Candlish means to continue it through the whole of Genesis, in the spirit and manner which it assumes towards the closing chapters.

BRIEF NOTICES.

Memoir of Louisa Maria Statham, wife of the Rev. J. STATHAM, Baptist Minister, Reading. By her Husband. Including Extracts from her Diary and Correspondence; with a Funeral Oration by the Rev. S. CUMWEN, and Funeral Sermon by the Rev. W. LEAKE, B.A. London: Post 8vo. pp. 171. Price 3s. 6d.

We are indebted to this interesting volume for the memoir of Mrs. Statham, at the commencement of this number. The extracts there given will probably induce many to procure the entire narrative, with its appendages.

Readings and Conversations on Church History; especially intended for the Young. By a Grandfather. London: Foolscape 8vo. pp. 184. Price 3s. 6d.

The design of this volume has our cordial approbation. It is important that Church History should form part of the studies of our youth. The writer possesses the first of all qualifications for the compilation of a work of the kind, having right views of the kingdom of Christ and of the ordinances he instituted. These he has kept in view constantly; and the Conversations that occupy his pages are in every respect salutary in their tendency. The failures we have observed have arisen from too great reliance for facts and the estimates of character on such historians as Milner. However, we know of nothing so good of the same size and general plan. Happy would it be for the rising generation if a copy were introduced into every dissenting household.

Geneva and Oxford: an Address to the Professors and Students of the Theological School, Geneva, at the Opening of the Session, Oct. 3, 1842. By the President J. H. MEHLER D'AUBIGNÉ, Author of the "History of the

Great Reformation," &c. Translated from the French. Edinburgh: 8vo. pp. 26. Price 6d.

M. D'Aubigné shows that the three great principles of Christianity are, the word of God, alone,—the grace of Christ, alone,—and the work of the Spirit, alone; and that the system of the Oxford Tractarians is diametrically opposed to them all.

Sabbath Evening Readings. By the Rev. DENIS KELLY, M.A., Minister of Trinity Church, St. Bride's, London, and Author of "Practical Sermons." London: Edwards. 16mo. pp. 244.

It has been the object of the author to produce "a manual of religious instruction ~~and~~ more particularly for the family circle, on sabbath evenings." With this view he has written these fifty-two pieces, containing reflections on short texts of scripture, on evangelical topics. A respectable degree of ability is displayed in their composition; and, it affords us great pleasure to add, they are quite free from offensive sectarianism. The theology, we cannot characterize better than by saying that it is the theology of "Young's Night Thoughts," whence numerous extracts are taken.

The Rites and Ceremonies of the Church of England identified with Jewish wickedness, in a Sermon, preached in the Baptist Meeting-house, Chipping-Campden, December 22, 1842, by the Rev. W. B. DAVIES, Baptist Minister. Birmingham: Showell. 12mo. pp. 28.

The dangerous tendencies of the baptismal service, the confirmation service, the indiscriminate communion, and the burial service, of the established church, are here pointed out plainly and forcibly; but though the statements are in

our judgment substantially correct, we cannot think the selection of the text or the phraseology of some parts of the discourse well adapted to win the misguided persons who are the objects of the preacher's benevolent regard.

The Omnipotence of the Deity, with other Poems.
By THOMAS BARDEL BRINDLEY. Dudley :
8vo. pp. 60. Price 1s. 6d.

Had we not received repeated solicitations to notice these poems, they would have been passed by in silence, like many others of the same order; the recorded judgment of the author respecting their value being, in our opinion, more correct than that of his friends who requested their publication. The poetry is very much like the prose accompaniment, of which the following is a specimen:—"In writing these poems I have plucked a feather from the wing of Time, as he flew past in his noiseless career, and have endeavoured to gild it with a hue of heaven, that it might reflect brightness and joy on many a darker moment." We shrink from the attempt to describe the author's muse, as he shrank from the attempt to do justice to the beauty of the lady of whom he wrote:—

"Her form is fair as lily's bloom,
Her sigh is music sweet;
She is perfection's self,
And baffles poor weak description."

Gilbert's Outline Maps of the World, Diagrams of Projections, and an Index of 2100 Places, with their Latitudes and Longitudes. London :
Price 1s. 6d.

Gilbert's Modern Child's Atlas, consisting of Twenty Steel-plate Maps, with descriptive Letterpress, and an Index of 2100 Places. London : Price 5s.

Gilbert's Outlines of Geography, with ten Maps.
By J. ARCHER. London : 18mo. pp. 175.
Price 2s.

(Of these works, the first contains eight small outline maps, showing the seas, continents, rivers, and sites of cities, but without names; it being intended that they shall be supplied by the pen of the learner. The second gives the same outline maps, and one or two others, with each map filled up on the opposite page, and accompanied by brief letter-press illustrations. The third includes the maps with a general account of each quarter of the globe, and the different countries it comprises; being a book of geography for the use of schools. Of the first two we can speak with entire satisfaction. The maps are executed with great beauty and precision, and the filling up of the outlines will prove a salutary exercise; but of the third we regret to say that the style of composition unfits it completely for the purpose for which it is designed. The sentences are long and involved, without either perspicuity or elegance.

Is it Good, or is it Evil? A short Tract on Slavery. Printed for the Ladies' Anti-Slavery Society, Bond Street, Birmingham. London : 24mo. pp. 36. Price 4d.

Several affecting anecdotes, illustrative of the evils of slavery as it still exists in the

southern states of America, with an appeal to Christians of various classes to use their influence on behalf of the sufferers.

Scripture Illustrated by Engravings, designed from existing Authorities. Part V. Containing the following Subjects; Moses and Aaron before Pharaoh—Funeral of Jacob—Samson in Captivity—Nehemiah and the Sabbath-breakers of Judah. London : (Tract Society) Price 1s.

An excellent number: the representation of Samson grinding in his prison-house, especially, is new, impressive, and beautiful.

Cottage Comforts, with Hints for promoting them, gleaned from experience: enlivened with anecdotes. By ESTHER COPLEY. Seventeenth edition. London : Simpkin and Marshall. 12mo. pp. 228.

We regret that our notice of this volume was accidentally omitted a few months ago, when it came into our hands. It affords us pleasure, however, to quote the recommendation given by the public—more valuable to an author than the words of a reviewer—implied in the fact that 26,000 copies have been sold in little more than fifteen years.

RECENT PUBLICATIONS Approved.

The Principle of Free Inquiry and Private Judgment, and its Special Importance in the Present Times: a Sermon, addressed particularly to Students and Young Men. By ROBERT S. CANDLISH, D.D., Minister of St. George's, Edinburgh. Preached in St. George's Church, Edinburgh, on the evening of Sabbath, December 18, 1842, by desire of the University Missionary Association, and published at their request. Edinburgh : 8vo. pp. 26. Price 6d.

An Address presented to the Rev. Robert Moffat on his intended Return to South Africa, at a Public Meeting of the Friends of Missions held in Grosvenor Street Chapel, Manchester, November 15, 1842; James Kershaw, Esq., Mayor, in the chair; with a brief Account of the other Meetings held on the same occasion. By the Rev. RICHARD FLETCHER. Manchester : 12mo. pp. 11.

Union without Uniformity. The Addresses delivered at the Meeting for Union at Craven Chapel, on January 2, 1843. Revised by their Authors. Reprinted from the Congregational Magazine. London : 8vo. pp. 15.

The Mother taught from the Sacred Scriptures. London : (Tract Society) 32mo. pp. 234.

The Eye. London : (Tract Society) 16mo. square. Price 4d.

The True Church. A Dialogue between a Dissenter and a Churchman, as a Companion to a Tract entitled "Our New Church." By a Working Man. Maidstone : Brown. 12mo. pp. 26.

The Eclectic Review. February, 1843. London : Ward & Co.

INTELLIGENCE.

CANADA.

The following paragraphs are extracted from a letter kindly forwarded to us by Mr. Felkin of Nottingham, to whom it was addressed by a friend who has recently emigrated. It is dated Montreal, Dec. 23rd, 1842.

"The church at Montreal is walking in love, under the pastoral care of Mr. Girdwood, and enjoys a good degree of prosperity. The last fortnight has been devoted to protracted services, which have been conducted in a sober and becoming spirit, and I am persuaded will prove a blessing. Each service is preceded by a meeting in the vestry at half-past six, P. M., for prayer. At half-past seven public service begins in the meeting-house; when, after singing and prayer, an address is given on a previously named subject, and that is followed by two or three extemporaneous addresses from others, Mr. Girdwood concluding about nine o'clock with a short address and prayer. Four or five have delivered in rotation the leading address. Twenty or thirty inquirers have resorted to Mr. Girdwood under convictions of sin, as the result of the meetings. May the Saviour, in his sovereign mercy, in due time give peace and joy in believing to every one of them!

"In pursuance of my intention when leaving England, I left Mrs. B. and family here, and went westward to see the province for myself before finally deciding where to settle, and was away nearly two months. Commercially, the country is in a very poor state, through the recent changes and good harvest at home, connected with the overdoing every thing here as at home,—for all are aware it is less laborious to buy and sell than to subdue wild land. In a religious point of view there is much to please and much to grieve. The people of God generally speaking are more anxious and devoted, I think, than with you, and disposed to esteem highly those who preach the word for their work's sake; but they are sadly scattered and have but little *pecuniary* ability to support the cause. They are hospitable to an extreme, as far as my experience goes, and I travelled about 1000 miles in my tour. It is a mistaken notion that inferior talent will do for Canada,—it is just the contrary: those of the emigrants who are not of the poorest class, are generally men of strong minds, and the newness of their position makes even the poorer and least energetic put forth energies which are frequently a wonder even to them-

selves; thus it is necessary, to command respectful attention, that a preacher should be somewhat master of his subject. This may appear strange to you, but I think it is true. There are just now two or three promising openings for ministers of our persuasion, if there were either funds, or men who could work without them on their own resources. My observation has made me a convert to Mr. Edwards's remark when in Nottingham, that what is done for Canada should be done promptly; for society in general is taking form, and will retain, to a great extent, the impression now given."

CHINA.

BAPTIST CHURCH IN HONG KONG.

THE following extract is from a letter addressed to Dr. Cone of New York by Mr. Shuck, American Baptist Missionary, late of Macao. It is dated, Hong Kong, China, August 24th, 1843. We copy it from the Baptist Advocate.

"In January last, I had the happiness of baptizing Captain Rogers of Philadelphia, a gentleman of superior intelligence and piety. Captain Rogers had been a Presbyterian for fourteen years, but had never fully examined the subject of baptism until his present visit to China. Without any attempt upon my part to proselyte, he sought my counsel, and advice, and books, with all of which I readily endeavoured to supply him. After three weeks of anxious and prayerful study of the scriptures, and reading, and without once again communicating with me, he came to the full conclusion that the Bible taught that the immersion of the believer into the name of the Trinity was the only Christian baptism. At his own request, therefore, I had, on the 5th of January, the high privilege of burying him with Christ in baptism, in the immense long-boat, as she floated full of water alongside his fine ship, on one of the calmest and loveliest days I have ever witnessed in Macao Roads. The scene was as interesting as it was novel. Captain Rogers's interests, family, connexions, and prejudices were all presbyterian, but he nobly made every sacrifice for the sake of the truth, and after his baptism literally went on his way rejoicing. He has recently returned to his native land, bearing certificates as a member in full fellowship with the baptist denomination.

"Soon after the above events, the providential openings around me seemed to call loudly for exertion more decided and more efficient than any I had hitherto been able to put forth. The establishment by the English of a civil government on the island of Hong Kong, and the great influx of Chinese to the settlement, and the fact that all missionary operations could be carried on there beyond the influence of catholics and mandarins, led me to decide, after much prayer, to leave my restricted sphere at Macao, and, with my family, to take up my residence at Hong Kong, on the 19th of March.

"Being almost entirely without funds for missionary purposes, and being determined to allow no longer, if possible, my hands to remain tied, I drew up and had printed a statement, which I laid before the foreign community in China, soliciting their pecuniary aid towards the erection of chapels and school-rooms on this island. Mr. Roberts's name was also inserted in the printed statement. Upon application to Sir Henry Pottinger, Her Majesty's Plenipotentiary and Governor of the Island, His Excellency most generously made me a free grant of ground, and subscribed fifty dollars toward the completion of the Queen's Road chapel. My appeal to the community was met in a most gentlemanly and liberal manner by them, there being subscribed in a very short time, for the objects set forth, upwards of seventeen hundred dollars.

"On the 15th of May I had the happiness of constituting a regular baptist church here, which now numbers nine members, with good prospects of increase. This number does not include Mr. and Mrs. Dean, and one convert at Macao, nor Mr. Roberts and one convert at Chek Chu, on the other side of the island. We have visited the baptismal waters once since the formation of the church, and on the 5th of June I yielded to the unanimous call of the church, and became their pastor. The church admits members from all nations and languages. In the latter part of April we had the happiness of welcoming to our extensive field of labour, Mr. and Mrs. Dean, who were driven from their station at Bangkok by ill health. They brought with them a native Chinese assistant, who has joined me at Hong Kong. The health of our friends has improved, and Mr. Dean is now on a visit to spy out the land in the more northern portions of the empire. A free passage in the American ship Lowell was generously tendered to him by Captain Peirce and his kind brother, W. P. Peirce, Esq., of Salem, U. S.

"On the third Lord's day in June, the Bazaar chapel being completed, it was opened for public divine service. It is built entirely of brick, and situated in an eligible position in the thickly populated Upper Bazaar. The

length is thirty-five feet and breadth sixteen feet, two stories high, neatly finished and painted throughout. The chapel room is up stairs, with front venetians, and an open terrace in the rear, and containing the necessary tables, chairs, and seats. The lower story is occupied by my Chinese teacher and block-cutter, both professors of Christianity. The doors are opened during the whole of every day, and every applicant readily supplied with books and instruction. There is below an open five feet verandah in front, immediately upon the street, and also cook-rooms, &c., in the rear. We find it a great convenience to have this lower room, which answers a great many valuable purposes, for teacher, books, paper, printing blocks, types, and now contains about thirty thousand Christian tracts and books belonging to the different missionaries in China.

"The Queen's Road chapel having also been completed, was formally dedicated to the worship of the Master on the 19th of July, in the presence of a respectable and attentive congregation. I was assisted in the services by Mr. Dean and Dr. Bridgman,—subject of the sermon, the divine revelation. This chapel is situated immediately on the Great Queen's Road, fronting and overlooking the magnificent harbour, and midway between the two great Chinese bazaars, and well located also for the foreign community. Its walls are built of substantial stucco, and plastered and white-washed both inside and out. The building is upwards of seventy feet long, and more than twenty-seven feet wide; with a large vestibule, two neat vestry-rooms, cupola, London-made bell, camphor-wood pulpit, rattan bottomed seats, and chairs. It is floored, and ceiled, and painted throughout, the floor marble colour, and the ceiling blue. To make the building as cool as possible, all the windows are made the usual size of doors, and reach to the floor, each having double venetian shutters on the outside painted green, and doubled panel doors painted white, with glass inside. The large front doors are secured by iron bolts and good English brass knob locks. A printed card which was circulated, stated the services of the chapel to be as follows: every Lord's day at seven o'clock in the morning, Chinese worship; eleven o'clock, A. M., English preaching; two o'clock, P. M., Chinese preaching; half-past six in the evening, English bible-class. Every Thursday, half-past six in the evening, English lecture. Every Friday, half-past seven in the evening, Chinese lecture; other services as occasions require. The chapel, however, is open every day; a table, with Chinese tracts, and chairs, are arranged in the vestibule, which is delightfully cool and pleasant, and the native assistant, who lives in one of the vestry-rooms, is always ready to converse, to preach, to give away tracts, and to refer special cases to me.

When the extreme hot season is over, we hope to do much more teaching publicly and from house to house than we are at present possibly able to do. I hold a social conference with the members of the church every Tuesday evening.

"The above chapels were the first protestant houses of worship that ever have been erected in China, and the Queen's Road baptist church is the first Christian church constituted in this great land of heathenism. For these humble beginnings, proceeded with under much anxiety, to God alone must be all the glory.

"The mission house is in a good state of advancement. It is substantially built of stucco, plastered and white-washed inside and out, with venetians and glass, and painted throughout. It contains six good sized rooms, with a wide-covered and tiled veranda hall around, and a kitchen and out-houses attached. The whole will not cost more than about one thousand dollars, and the property will be entirely invested in the Baptist Board. Rents in China are enormously high, and in two or three years generally amount to a larger sum than a substantial and convenient dwelling-house can be built for. The mission house is erected on a portion of the free grant of ground kindly made by Sir Henry Pottinger. There is still room enough left for another dwelling. It ought to be mentioned that as the bazaar chapel is erected upon a bazaar lot, the ground is not a grant from the government, but is taken at a small annual quit rent, as the other lots in the bazaar are.

"The Rev. Messrs. Bridgman and Ball, and Mr. Williams of the American Board, are also erecting a large dwelling-house and printing-office, a few lots distant from the baptist mission house. Mr. Brown, too, of the Morrison Education Society has commenced building on a hill which was granted by the government, and will move his school and family over in the course of two months. The Medical Missionary Society, also has received a hill from the government, but they have not yet commenced building. The Roman catholics have a fine building which is nearly completed. Many foreigners are rapidly building warehouses and private dwellings, and a very large number of substantial and neat brick Chinese houses, and stores, and shops have been erected, and large numbers are still in course of erection.

"The Government House is a commodious building to which other wings are still to be attached. The Magistracy House is a very fine building in a commanding position, with the jails, clerk's offices, and guard rooms in the same enclosure. There are large and substantial barracks at three different positions. A government hospital of commodious extent is nearly completed, not far from the government warehouses. The Queen's Road is sixty feet wide, and affords a pleasant and

convenient public thoroughfare. Granite bridges are thrown over the different streams, and carriages have already begun to run. The public market covers a large space, is well arranged, and is felt to be a very great public convenience. There is a well organized police corps, both foreign and native, and four distinct police stations. Robberies in the town, however, and piracies in the neighbourhood, are by no means unfrequent. The harbour of Hong Kong, which is the finest in the world, and at all seasons of the year contains a large amount of shipping, is defended by one fort and two heavy batteries. The population of the island at present is probably twenty-five thousand, and consists of all classes of tradesmen and artificers, many of whom occupy long lines of neatly built and well filled shops. Provisions are plentiful and cheap. The number of British troops stationed here is about twelve hundred. The following are the present public functionaries of Hongkong, viz: A. R. Johnstone, Esq., Governor; Charles E. Stewart, Secretary and Treasurer; Major W. Caine, Chief Magistrate; W. Tennant, Chief Clerk; C. Fearon, Clerk to the Chief Magistrate and Coroner; Lieut. Pedder, Harbour Master and Marine Magistrate; A. Lena, Assistant Harbour Master; G. Reynolds, Lands and Roads Inspector; Lieut. Col. Taylor, Commander of the troops. Medical duty is performed by the military surgeons. Rear Admiral Sir Thomas Cochrane commands the naval force here, the Blenheim (74) being his flag ship. At Chek Chu, on the other side of the island, where Mr. Roberts is stationed, there are about four hundred troops in barracks. We have money in hand for the erection of the Chek Chu chapel, but the building has not yet been commenced, as no suitable lot can at present be procured. Chek Chu is a quiet little trading town, containing about eight hundred inhabitants, among whom Mr. Roberts finds an encouraging and appropriate field of labour. He has purchased a small house which he has opened for a school-room, although very few scholars can be prevailed on to attend. Mrs. Shuck has only a few children, who live in the family, and who make considerable progress.

"The Rev. Mr. Milne, of the London Missionary Society, proceeded to Chusan in February, where he has been since remaining, but the unsettled state of affairs there much contracts his missionary exertions. In June, five missionaries from Macao took up their residence at Amoy; viz., Rev. Mr. Abeel, of the American Board; Rev. Mr. Boone and wife, of the American Episcopal Board; Rev. Mr. M'Bride and wife, of the American Presbyterian Board; and Dr. Cummings of Georgia, not connected with any society. Dr. Lockhart, of the London society, will likely soon join Mr. Milne at Chusan. Dr. Hobson, of

the same society, is still engaged in medical practice and Christian teaching at Macao. Miss Aldesy, an intelligent English missionary lady, who supports herself, has recently arrived in Macao from Java, and is anxious to proceed to some station northward. The Rev. Mr. Lowrie, who visited China in the latter part of May, proceeded immediately to Singapore, but with the expectation of returning to China.

"We all feel the want of more fellow-labourers. Circumstances are such that it seems almost absolutely necessary for me soon to have a colleague on this side of the island, and yet there appears to be but little hope that the Board will send more missionaries to China. Should sickness or death call me away (and nothing is more possible), we should, in all probability, lose, to a great extent, the advantageous position we have now gained through so much toil, anxiety, and expense, merely because there is no one ready to take my place. The state of Mr. Roberts's lungs, and other circumstances, would render it impossible for him to assume the duties of this side of the island, while Mr. Dean speaks another dialect. There is labour sufficient on this island at the lowest calculation, and in reasonable view of the claims of other stations, for four baptist missionary families. These facts I merely state without designing any *appeal* whatever for more missionaries. If the churches and the Board still continue to neglect this vast and inviting field, after all that has hitherto been said, and written, and developed, the responsibility rests with them, and my concern is to do my duty, and to do it alone, if necessity requires.

"As a Christian philanthropist, I watch the various stirring scenes and events around me with intense interest, and verily believe that God, in the economy and wisdom of his providence, designs overruling all these present evils of war, and suffering, and bloodshed, for the opening of enlarged doors for the promulgation of the glorious gospel in these extensive dominions. Indeed, most interesting openings have already been made in positions hitherto absolutely sealed, and are now in possession of protestant missionaries. The progress of events are developing other openings and facilities; are the churches prepared and willing to occupy till the Master comes? Let us look beyond the causes of the present dreadful and warlike position of affairs in China, and regard the results and consequences as they bear upon the advancement of the kingdom and will of heaven, and let us make unceasing prayer unto God, that the gross darkness and moral death which have for so many ages enveloped this great land, may be dispelled by the glorious rising of the Sun of Righteousness, and China become enlightened, and Christianized, and sanctified, and saved.

"I feel great pleasure in *reporting* myself to you, knowing how deep an interest you have always taken in foreign missions. My mother too, while a widow, was a member of your congregation in Alexandria, where I was born, Sept. 4th, 1812. I recollect distinctly, though very young, seeing you baptize three ladies one morning; and you will excuse me if I mention a little incident which caused my mother to become a member of your congregation. She attended the theatre, and admired your performances on the stage, and when you left that for the pulpit, she abandoned the theatre, and followed you to hear you in the house of God. If you would do me the very great favour of writing to my mother, you *might* do vast good."

It affords us pleasure to be able to add to the foregoing interesting statement, that we learn from the American Baptist Missionary Magazine, that D. J. Macgowan, M.D., sailed from New York on the third of November, to join his brethren at Hong Kong, where he is to reside unless a more favourable opening for his labours shall be presented elsewhere. Dr. Macgowan, "having completed a thorough course of professional study, a part of his time will be given to the practice of medicine and surgery. His chief employment, however, will be the dispensation of the gospel, to which he is especially designated, all professional services being rendered only as subordinate to this, and introductory."

AMOY.

It appears that Mr. Dean has since written to the American Baptist Missionary Board, contemplating an effort at Amoy. He says, "The most favourable position, so far as we can at present discover, will be in or near Amoy. The dialect there spoken is intelligible to us, and two or three of our missionary friends here are making arrangements to go there. Mr. Abeel is now residing at Kolongsoo, an island in sight of, and about one mile distant from, Amoy city. The brethren who have been there, and speak from personal observation, regard it as an eligible field for missionary work, and think that it will become an important place for foreign trade. The people are said to be accessible and of an encouraging character. The climate is cool and healthy. The brethren who propose locating there are good men and agreeable associates; among the number is Dr. Cumming, baptized by the Rev. W. R. Williams of New York."—A still more recent account adds that Mr. Dean, having had the offer of a free passage, had gone to Amoy, Chusan, &c., upon an exploring tour, with special reference to a field for future labour.

NEW CHAPEL.

JUBILEE STREET, MILE END ROAD.

A neat chapel in Jubilee Street, Mile End Road, called Providence chapel, and formerly occupied by a congregation of Protestant Wesleyans, was re-opened for worship on the 8th of February. Sermons were preached on the occasion by Messrs. Aldis of Maze Pond, and Hinton of Devonshire Square, and the devotional services were conducted by the Revds. G. Hull, Le Maire, Moore, Aldis, Steane, Murch, Barnes, Peacock, Packer, and Wallace. Mr. Packer, late of Chelsea, has engaged to supply the pulpit, and looks forward with hope to the formation of a baptist church.

ORDINATIONS.

BRAUNSTON, NORTHAMPTONSHIRE.

The Rev. T. W. Appleford, late of Middleton Teesdale having accepted the invitation of the baptist church at Braunston entered upon his labours October the 30th 1842.

EXETER.

The Rev. John Bigwood, late of the Bristol College, and since pastor of the church at Modbury, Devon, has accepted the unanimous invitation of the baptist church assembling in Bartholomew Chapel. He entered on his pastoral duties on the last evening of the old year.

IPSWICH.

The Rev. J. Webb of Arnsby has accepted a unanimous invitation to the pastoral office from the church at Stoke Green, Ipswich.

RECENT DEATHS.

ROBERT HALDANE, ESQ.

As the following sketch of Mr. Haldane's life, which appeared originally in the Edinburgh Advertiser of Dec. 20, 1842, is appended to the sermon preached on occasion of his decease by his brother, the Rev. James Haldane, on the following Lord's day, we suppose the facts may be relied on as authentic.

"He was the eldest son of James Haldane, Esq., of Airthrey, by Catherine, sister of the celebrated Admiral Lord Duncan. Both on his father's and mother's side he was sprung from the Haldanes of Glencagles, well known as one of the most ancient and nobly-connected families in Perthshire, being also the lineal descendants of the last earl of the old race of Lennox, in whose estates they shared with the royal house of Darnley and the

Napiers of Merchiston. The estates of Glencagles and Airthrey having centred in Captain Robert Haldane, who died in 1768, without issue, he entailed the former successively upon his two sisters of the full blood, with remainder in default of male issue, to his nephew, the father of Mr. Robert Haldane, to whom also he devised his estate of Airthrey. Through this entail the Earl of Camperdown is now the possessor of the Glencagles estates.

"Robert Haldane was born in Queen Anne Street, Cavendish Square, London, on the 28th of February, 1764; and, in consequence of the death of both his parents, he and his only brother, Mr. James A. Haldane, were at an early age left to the guardianship of their two uncles, Colonel Duncan of Lundie, and his younger brother, the future hero of Camperdown.

"After finishing the usual course at the High School, and pursuing his studies for some time at the University of Edinburgh, the energetic and enterprising spirit of young Robert Haldane induced him to seek employment in the navy; accordingly, in 1779 he entered the Monarch as a midshipman; and, under the command of his uncle, exhibited such zeal and perseverance in the pursuits of naval science, as to remove all scruples which his guardians had previously entertained in regard to his engaging in a profession to which his fortune and prospects did not seem the best preparatives.

"When Lord Duncan resigned the command of the Monarch, his nephew was committed to the care of his friend Lord St. Vincent, then Captain Jervis. On board of the Foudroyant, young Haldane had the opportunity of participating in a career of unusual brilliancy for two years, and he enjoyed the still greater advantage of being under a captain who discerned and appreciated his talents, who employed him in writing his despatches, and often selected him for duties commonly devolved on an older officer. In the memorable action with the *Pegase*,—at the rescue of the crew of the *Royal George*,—at the relief of Gibraltar,—at the night action under Lord Howe in the Straits,—in the chase of *L'Acadie*,—and on several other trying occasions, young Haldane acquitted himself with such coolness, decision, and zeal, as to call forth the warmest eulogiums of Lord St. Vincent, who wrote to Lord Duncan that his nephew was inevitably destined to adorn the naval annals of his country.

"Such, however, was not the will of Providence. In 1783 the peace converted the naval service into one of comparative dulness and monotony, and although he made one cruise to Newfoundland, and thence to Lisbon, in the *Æolus* frigate, yet he was finally induced to abandon the navy. After having made what used to be called 'the grand tour,' he married, in 1786, the daughter of

Mr. Oswald of Scotstown, and the sister of the late member for Ayrshire.

“The next ten years of his life were quietly spent, chiefly in ornamenting his estate of Airthrey, and it is to the taste of Mr. Haldane that that singularly picturesque and beautiful place is chiefly indebted for the disposal of the grounds, and particularly for the artificial lake which is so justly admired. The probability of his entering parliament was often discussed in the county, where his talents were fully appreciated, but his ambition did not run in that direction, nor did he take any part in politics till the outbreak of the French revolution. At that period he was, like many young men, dazzled with the delusive prospect of a new order of things, and at a time when politics ran high, being fond of argument, he took considerable pleasure in supporting in company the views expressed by Sir James Mackintosh in his *Vindiciæ Gallicæ*. Thus the extent of his democratic opinions was much exaggerated; but he always refused either to join or to countenance any of the clubs and associations which were formed at that time by persons calling themselves the Friends of the People. On one occasion, and one only, did he come forward to express his views on the French revolution. This was at a meeting of the freeholders at Stirling, where the late Duke of Montrose presided, and when Mr. Haldane delivered a speech which made much noise at the time, partly on account of the talent it displayed, and partly in consequence of its being much opposed to the views of the nobility and county gentlemen with whom he was brought most frequently in contact.

“But it was about the year 1794 that Mr. Haldane's views were turned from worldly politics to a loftier subject. His own explanation of his change of sentiment with regard to religion, is contained in the following extract from his ‘Address to the Public on Political Opinions,’ published at the close of the last century.

“‘Before the French revolution,’ said Mr. Haldane, ‘having nothing to rouse my mind, I lived in the country, almost wholly engrossed by country pursuits, little concerned about the general interests or happiness of mankind, but selfishly enjoying the blessings which God in his providence had so bountifully poured around me. As to religion, I contented myself with that general profession, which is so common and so worthless, and that form of godliness which completely denies its power. I endeavoured to be decent, and what is called moral, but was ignorant of my lost state by nature, as well as of the strictness, purity, and extent of the divine law. While I spoke of a Saviour, I was little acquainted with his character,—the value of his sufferings and death,—the need I stood in of the atoning efficacy of his pardoning blood, or of

the imputation of his perfect obedience and meritorious righteousness, and of the sanctifying influences of the eternal Spirit to apply his salvation to my soul. When politics began to be talked of, I was led to consider every thing anew. I eagerly caught at them as a pleasing speculation. As a fleeting phantom they eluded my grasp; but, missing the shadow, I caught the substance. And while obliged to abandon these confessedly empty and unsatisfactory pursuits, I obtained, in some measure, the solid consolations of the gospel; so that I may say, as Paul concerning the gentiles of old, he was found of me who sought him not.’

“It was characteristic of Robert Haldane, that ‘whatever his hand found to do, he did it with all his might.’ And now, penetrated with a deep sense of the overwhelming importance of the gospel, he determined to devote his whole power and energy to its diffusion in the world. His first scheme was one on which it is impossible to look without admiring the grandeur of its aim, and the self-sacrifice it implied,—he determined to part with his estates, and himself proceed to India to found a Christian mission. With this view he secured the cooperation of the late celebrated Dr. Bogue of Gosport, Mr. Innes, then minister of Stirling, and Mr. Greville Ewing, the assistant minister in Lady Glenorchy's church, Edinburgh. Others were also to have gone in subordinate capacities, while ample provision was made for all through the munificent liberality of Mr. Haldane, who not only agreed to provide handsomely for their support during the continuance of their agency, but also engaged to pay to each of his principal coadjutors, a sum of £3500 a-piece, at any time they thought fit to return to Britain.

“But all these designs were frustrated by the refusal of the East India government to encourage any scheme for disturbing the superstitions of their pagan and Mahometan subjects. While negotiations on the subject were pending, his principal estate was purchased by the late General Sir Robert Abercromby, and in the address, from which we have already quoted, Mr. H. thus speaks of the transaction:—‘I accordingly at last found a purchaser; and with great satisfaction, left a place, in the beautifying and improving of which my mind had once been much engrossed. In that transaction I sincerely rejoice to this hour, although I gave up a place and situation which continually presented objects calculated to excite and gratify ‘the lust of the eye and the pride of life.’ Instead of being engaged in such poor matters, my time is now more at my command; and I find my power of applying property usefully, very considerably increased.’

Baffled in the design of going to India, Mr. H. did not abandon his grand object—of pro-

moting the diffusion of the gospel. His younger brother, Mr. J. A. Haldane, animated with the same feelings, and urged forward by the same zeal, had been already led by a series of providential causes, to abandon an honourable and lucrative profession, as an East India Captain, and to turn his energies to the revival of religion in his native country. While the elder brother was busily employed with the scheme for the East India mission, Mr. James Haldane was as actively employed, at his own expense, in promoting the gospel at home, and in devising means to supply a remedy for the spiritual destitution of his fellow countrymen, more particularly in the Highlands and Islands.

"When the design of going to India was finally abandoned, Mr. Robert Haldane, who engaged with heart and soul in every cause which he undertook, immediately adopted measures for increasing the number of itinerant preachers in Scotland. With this view he induced the celebrated Rowland Hill to pay two successive visits to Scotland, in the years 1799 and 1800—visits which have become memorable in the annals of religion in Scotland. Regardless of expense, Mr. Haldane erected places of worship in Edinburgh, Glasgow, Dundee, Perth, Dumfries, Elgin, Thurso, Dunkeld, and other places, and brought down from England various popular preachers, who helped to awaken public attention. Nor did he stop here. As there was a demand for preachers which could not be supplied, he instituted seminaries for the instruction of pious young men in different places, and at a great expense. The building of Tabernacles did not succeed, and brought with them, in several instances, many of those troubles and inconveniences which are more or less incident to the tenure of property, where there are clashing interests or opposing sentiments. Into these questions we do not enter; but no candid man will deny the praise which is due to the person who could thus sacrifice such vast sums at what he believed to be the call of duty.

"Nor was Mr. Haldane's philanthropy bounded by the limits of his native country. While engaged in these extensive operations in Scotland, his benevolence suggested the design of doing something for the Christianization of Africa. Through the medium of the late Mr. John Campbell, he arranged a plan with Mr. Zachary Macaulay, for bringing home from Sierra Leone a number of children of chiefs (about thirty, we believe) who were to have been educated at Mr. H.'s expense in Edinburgh, and sent back to Africa when grown up. The children were brought home. A bond for £7000 was given by Mr. Haldane to secure their support for the destined period; but the interest they excited in London induced Mr. Macaulay and his friends to detain them at Clapham, a determination which was

no doubt aided by the declaration of Mr. Pitt that the intelligence of these children had done more than any thing else to convince him there was no innate inferiority in the African race.

"Mr. Haldane's visit to the continent, in 1816, was one of the most remarkable and useful eras in his life, and succeeded a period during which he had been less publicly occupied, and when some people imagined that at his estate of Auchingray he had again become exclusively occupied with country pursuits. In the drainage and improvement of land, in the planting and transplanting of trees, and similar occupations, he never ceased to feel pleasure; and in these, as in other pursuits, he carried on his operations on the same extensive scale and with the same characteristic energy and enterprise. But such pursuits no longer engrossed his mind; and his work "On the Evidences of Christianity," which he published before his departure for the continent, was one of many proofs of the good account which he was able to give of his retired residence at Auchingray.

"Shortly after his return from Geneva and the south of France, where he spent three years, and where his labours were so signally blessed, that an eminent Geneva minister has styled him 'the second Calvin,' he became engaged in that controversy respecting the Apocrypha and Bible Society, which produced so much agitation at the time, and which ended in the exclusion of the Apocrypha from the Bibles circulated by the Bible Society. The ability he displayed in that controversy, the determination with which he asserted the purity of the Word of God, and the power with which he refuted all who were disposed to lower the standard of inspiration, are well known to the world.

"Since that period his elaborate 'Exposition of the Epistle to the Romans' has been published, and its merits acknowledged both in this country and in France and Germany, where it has been translated and published.

"On several other public questions Mr. Haldane's talents have also been conspicuous, and particularly on the question respecting the payment of the Ministers' Annuity Tax, when he discussed the whole question of the duty of paying taxes, whether civil or ecclesiastical, and enforced the duty with a power which has been practically felt both in Scotland and in England.

"In party politics he had long ceased to mingle, but at the contest for Lanarkshire in 1837, he thought it his duty to come forward, and it is somewhat singular that the successful candidate, whom he supported, carried his election by only one vote."

Mr. Haldane finished his course December 12th, 1842.

MRS STITSON.

Died Oct. 5, 1842, after a protracted illness, borne with Christian fortitude, and without a murmur, Mary Ann, the wife of Mr. Thomas Stitson, deacon of the baptist church Newton Abbott, Devon. She was not merely nominally, but truly, a mother in Israel. For more than forty-two years she by grace maintained an unblemished profession of Christianity in connexion with the baptist churches at Bovey Tracey and Newton Abbott.

MR. B. ANSTIE.

Died at Devizes, January 14, Ben Anstie, Esq., who for some years past sustained the office of deacon in the second baptist church in that town, which office he filled much to his credit as a Christian, and the happiness and comfort of the church.

MR. JAMES LEESUN.

Mr. Leesun was a native of Whitehaven, and was born in the month of August, 1785. In his youthful days he lived without God. He went early to sea; at the age of seventeen he was taken prisoner by the French, and remained so for ten years. After his marriage with his present widow they lived about

fourteen or fifteen years indifferent to religion. In the latter end of 1841 he and his family began to attend the baptist chapel at Whitehaven; and he became a member of the church in June, 1842. His conduct as a Christian was highly satisfactory to all who knew him; and his pastor found in him a warm and constant friend. He died in Christ, Feb. 3, 1843.

MR. C. YOUNG.

Died at St. Albans, Feb. 18, 1843, aged sixty-six, Charles Young, Esq., after a very painful and protracted affliction; during which his Christian peacefulness and patience were equally delightful and edifying. He had been for nine years a deacon of the baptist church in that town, as he had formerly been of the church in Eagle Street, London. His course was eminently honourable and useful. His pastor and the church have lost in him a kind and valued friend.

MISCELLANEA.

RESIGNATION.

The Rev. A. Powell informs us that he has resigned the pastorate of the baptist church at Salhouse, and that his labours there will terminate April 9.

CORRESPONDENCE.

DELEGATES TO THE ANNUAL SESSION OF THE BAPTIST UNION.

To the Editor of the Baptist Magazine.

DEAR SIR, — In anticipation of the approaching meetings of our denomination, we are directed to draw the attention of the churches connected with the Baptist Union to a matter which is not, perhaps, generally understood by them. Every church connected with the Union, either directly or through an association, is entitled to appoint two delegates, besides the pastor (who is one *ex officio*), to attend the Annual Session of that body. The reason why the Committee wish to make this rule more generally known, is that they are earnestly desirous of seeing it more extensively acted on; and they hope that this notification of it will lead to such a result.

We are, dear Sir,

Yours faithfully,

W. H. MURCH,

E. STEANE,

J. H. HINTON,

February 10th, 1843.

BENEFIT SOCIETIES.

To the Editor of the Baptist Magazine.

MY DEAR SIR, — The suggestions and inquiries of X. L. on the subject of Sick Societies deserve the attention of our churches. It is of great consequence that the members of churches should have no inducement to meet at the public house, and that better and more economical methods of ensuring support in the days of sickness should be provided for them than can exist in a public-house club. The subjoined statement is at your service, on the condition that you will not hesitate to suppress it, if you receive other communications more to the point.

Nearly six years ago some of our poor members at Denmark Place Chapel, with about an equal number of Wesleyans and members of other churches, were pleased to consult me on the best method of founding a permanent club for relief in illness and old age, and for funeral expenses. My late highly esteemed friend Mr. Beeby joined me

in attending their preliminary meetings, and in superintending the formation of their rules. They took the title of United Brethren, and great care was taken,

First, to adopt such a scale of relief as experience, and the tables published by authority, proved to be within the limit of permanency, according to the rate of contribution.

Secondly, that the meetings should not be held at a public-house. The vestry of our chapel is named in the rule, or some convenient room near to it.

Thirdly, that the rules of admission should have prudent regard to health, age, honest and reputable employment, and Christian character.

Fourthly, that the receipts should be regularly invested in the savings' bank.

Fifthly, that the meetings, which are monthly, should be commenced and concluded by prayer.

Sixthly, that the club should be enrolled, by which it obtains the sanction of the law, and the rights of the members are brought within its protection.

Mr. Gurney kindly united with Mr. Beeby and myself in becoming honorary members; and the friends were thus furnished with fifteen pounds for their preliminary expenses. These were as follows:

	£	s.	d.
A set of Account and Minute Books	1	7	6
Engrossing the rules for enrolment	2	7	3
Mr. Tidd Pratt's fee for enrolment	1	1	0
Printing the rules	4	0	0
Secretary's affidavit	0	1	0
	8	16	9

They have had no further pecuniary aid, and their numbers have been only twelve or fifteen, and their payments are but one shilling per month for a single share, yet the blessing of God on the health and perseverance of these good men has given them, in less than six years, a capital of £50, which will authorize a sick allowance of five shillings per week, per share, instead of two shillings and six-pence, which has been the rate hitherto. I had recently the pleasure of being present at their annual tea drinking. Their wives and families, with other Christian friends, formed a large and happy party. Our pastor kindly met them, and after tea expounded to them a suitable portion of scripture, with a pertinent reference to their station and purpose, and prayed with them. Some statements were then made of the condition and benefits of the club, and the remainder of the evening was spent in prayer and praise. Our vestry walls, accustomed to gentler sounds, rang again with the vigour thrown into the singing by a Wesleyan brother (there must be something in that system which strengthens the voice, I think); and at the throne of

grace we felt we were, not in name only, but in the deep emotion of the heart, United Brethren.

Allow me to suggest that the small scale on which this affair has been conducted, makes it an encouraging example to *small* communities. Also, that such unions in our rural districts, might impart a measure of strength and independence, both religious and civil, extremely important to our poorer brethren in these peculiar times; and it should be diligently instilled into their minds, that the general health accompanying habits of life becoming the gospel, with the saving of what even moderate men must spend if they meet at a public-house, enables them to procure a very much larger return, I should think at least twice as much, as the man of the world at the same rate.

I remain, my dear Sir,

Yours truly,

W. LEPARD SMITH.

Denmark Hill, Camberwell,

February 8, 1843.

DEAR SIR,—It affords me pleasure to inform your correspondent X. L. of a Sick Society established in 1837, and which still continues in active operation.

Having been requested by my late esteemed pastor, the Rev. T. Waters, to turn my attention to the subject with a view to the establishment of an institution of this description, rules were drawn up, and being carefully revised, were inspected and approved by Tidd Pratt, Esq., of London, the barrister appointed by government to examine all friendly sick societies, in order to their being established upon a safe and sure basis. Commencing with about fifty members, of both sexes, we adopted the following as the groundwork of our new undertaking.

Members of the first class to pay 6*d.* entrance and a subscription of 1*d.* per week; to receive 2*s.* a week in sickness, and £2 at death.

Members of the second class must earn the weekly sum of 6*s.*, to pay 1*s.* entrance, and a subscription of 2*d.* per week; to receive 4*s.* a week in sickness, and £4 at death.

Members of the third class must earn the weekly sum of 8*s.*, to pay 1*s.* 6*d.* entrance, and a subscription of 3*d.* per week; to receive 6*s.* a week in sickness, and £6 at death.

Members of the fourth class must earn the weekly sum of 12*s.*, to pay 2*s.* 6*d.* entrance; to receive 9*s.* in sickness, and £8 at death.

On the death of the member's wife or husband, such member to receive, if in the first class, £1; second class, £2; third class, £3; fourth class, £4.

On the death of a member, subscribers in the first class to contribute 6*d.*; second class, 1*s.*; third class, 1*s.* 6*d.*; fourth class, 2*s.*

In case of sickness, to receive full pay for twenty-six weeks; if the illness continues, then half pay for a further twenty-six weeks; and then quarter pay so long as the member may be afflicted. If a member receives full pay or half pay for a less period than twenty-six weeks, he would not be allowed to begin the twenty-six weeks again, on the renewal of sickness, until he should have ceased to receive any pay whatever for fifty-two weeks.

No member admitted above the age of thirty-two. All persons, when admitted, sign a declaration of their general good health.

No female to receive aid during the month of her confinement.

No member to receive the aid of the society till he has contributed fifty-two weekly payments.

When the funds of the society shall amount to a sum equal to one pound for each member, or not less than £50, it shall form a guarantee fund; but any surplus over and above this amount to be divided at Christmas.

We have no honorary subscribers; though it would give confidence and stability in its infancy if friends could be found to aid it at its commencement. Nor do we confine it to the attendants at our place of worship. We meet at the vestry once a fortnight to receive subscriptions. The result has been highly satisfactory. We have now ninety-five members,—have paid to our sick friends £104, besides £10 at funerals,—have divided at Christmas 1840, 1841, 1842, nearly £80, that is, to members in the first class, 2s. 4d.; second class, 4s. 8d.; third class, 7s.; fourth class, 10s. 6d., each year; while we have a balance in hand amounting to nearly £100. I am also happy to state that we are now arranging for our members being visited when ill by a respectable medical gentleman, who will provide those who are sick with medicines, leeches, and attendance. It would be easy to dwell upon the advantages arising from an institution of this kind to our churches and congregations, as also to the children in our sabbath schools, and it would be well if they were more frequently found in connexion with them; but I have already trespassed too long on your valuable columns. Should your correspondent, X. L., wish further information, I shall be happy to receive a line from him.

I am, dear Sir,

Yours respectfully,

RICHARD HARWOOD.

Union St., Worcester.

SIR,—Your correspondent X. L. (page 111) wishes to know “whether any of our churches have formed a society or societies amongst themselves for mutual assistance in cases of sickness that do away with the necessity of resorting to public-houses for such

purposes, by holding their meetings in the vestry or school-room.”

A society such as that described by X. L. has been in successful operation in this town for several years. It is called the “Bridgnorth Dissenters’ Friendly Society,” and holds its meetings alternately at the baptist, independent, and Wesleyan chapels. I shall be happy to furnish your correspondent, or any other individuals who may be desirous of establishing such a society, with a printed copy of the rules, which have been approved by Mr. Tidd Pratt, the barrister appointed to certify the rules of friendly societies.

I am, Sir,

Your obedient servant,

J. MIDDLETON SING.

Bridgnorth, Salop.

Thinking that it might be a great convenience to friends contemplating the formation of a Society of this kind to have before them one entire code of Rules which have received the approval of the official examiner, the Editor has procured from Mr. Sing those of the Bridgnorth Dissenters’ Friendly Society, which he subjoins.

RULES.

1. That the object of this society be to raise a fund for the purpose of assisting its members in sickness, and providing them, in case of death, with decent burial.

2. That no person shall be admitted who is under the age of sixteen years, or above the age of forty-five years; and in case of any doubt as to the age of a person applying for admission, a majority of the members may require the party to give satisfactory proof of the time of his birth.

3. That no person shall be admitted who is not of good moral character, nor shall any person be admitted (except as an honorary member), who is a member of any other friendly society.

4. That all new candidates for admission shall be proposed to the society on the club night previous to one of the quarter days as mentioned in Rule 38, and if the statements as to the health and age of the candidate are satisfactory, he shall be balloted for; the decision of the majority to be final, and the candidate to be admitted on the following quarter day.

5. That entrance money shall be paid by all new members after the following rates—Individuals between the ages of sixteen years and thirty years shall pay the sum of two shillings and sixpence. Individuals between the ages of thirty years and forty years shall pay the sum of five shillings. Individuals between the ages of forty years and forty-five years shall pay the sum of seven shillings and sixpence. One half of the entrance money to be paid on the night of admission, and the remainder on the following club night.

6. That the sum of sixpence per quarter be paid by each member, which, with the entrance money, shall constitute a sinking fund and remain in the hands of the society’s treasurer, to be disposed of as hereinafter directed.

7. That a meeting of the society shall be held every month at the close of the monthly united prayer meetings of the three dissenting congregations in Bridgnorth, at the place where such prayer meetings shall be held.

8. That each member shall contribute the sum of two shillings per month towards the funds of the

society, to be paid to the treasurer at each monthly meeting.

9. That the affairs of this society be conducted by the following officers, a president, secretary, treasurer, three stewards, and a committee of nine members, such officers to be chosen in the first instance by the members of the society generally.

10. That the president shall remain in office as long as both he and a majority of the members agree thereto; in case of a vacancy the society shall elect a successor.

11. That the secretary and treasurer shall remain in office six months, at the expiration of which time successors shall be chosen by the society generally.

12. That the stewards and committee shall likewise remain in office six months, at the expiration of which time their successors shall be appointed by the members of the society in the following manner, viz. one steward and three of the committee from each of the three dissenting congregations in Bridgnorth; viz. Baptists, Independents, and Methodists, according to their priority in the book containing the society's list of members.

13. That the president shall be present at every meeting of the society, and in case of absence, the meeting shall appoint some person to act in his stead.

14. That the secretary keep the accounts of the society and take minutes of its proceedings; all books and papers which he may require for this purpose shall be paid for out of the sinking fund.

15. That the treasurer shall retain the funds raised by the payment of the monthly instalments and fines in each year until the day after Christmas day, on which day a meeting shall be held, when the monies thus collected shall be distributed among the members in equal proportions. Any member who may have joined the society in the course of the year, shall receive a share of the fund proportionate to the time during which he has subscribed.

16. That the sinking fund shall remain in the hands of the treasurer till it amounts to the sum of ten pounds, when he shall invest it in the Bridgnorth Savings' Bank for the benefit of the society.

17. That the sinking fund shall never exceed the sum of fifty pounds, and when it shall accumulate to that sum, the interest arising therefrom shall be divided in the same manner as directed in Rule 15, with regard to the monthly instalments and fines.

18. That when the sinking fund shall amount to the sum of fifty pounds, the quarterly payments of sixpence shall cease, and the entrance money shall be divided in the same manner as is directed in Rule 15, with regard to the monthly instalments and fines.

19. That each of the stewards shall have a key of the box (in which the treasurer shall keep the funds of the society), and attend to the collection and distribution of the funds. That each of the stewards be expected to visit the sick once a week, or be fined sixpence for every omission of this duty.

20. That when a member shall become so ill as to be unable to follow his employment, and shall be desirous of receiving the benefit of this society, he shall obtain a certificate from the surgeon, stating his inability to work, and shall deliver the same to one of the stewards, who shall pay to the sick member the sum of seven shillings per week, for the first sixteen weeks of illness; if the indisposition continue longer, the allowance then shall be three shillings and sixpence per week, which shall be allowed (if necessary) for six months. If the member still continue unable to work, after the expiration of six months, the sum of two shillings shall be levied from each of the other members in the same manner as is directed in Rule 22, with regard to the funeral money, which money shall be paid by the stewards to the sick member, at the rate of three shillings and sixpence per week so long as it lasts; in case of the recovery of the sick member before this last sum of money so raised be exhausted, the remainder of it shall be paid to him, and he shall cease to be a member of this society. If the sick member die before this last sum of money so raised be exhausted, the remainder shall be paid in the same manner as is

directed in Rule 22, with regard to a member's funeral money. And further that no member shall be required to contribute anything to the funds of this society, whilst in receipt of the money raised by the extra payment of two shillings, as directed by one of the clauses of this rule.

21. That after the division of the money specified in Rule 15, none shall again be considered members of this society, till they shall have paid their first monthly instalment in the next year; but if any old member be sick between the time of the division of the money and the first club night of the next year, he shall after paying his first instalment on the first club night of the next year, receive all arrears of allowance due between the above-mentioned periods at the rates and according to the plan directed in Rule 20.

22. That on the death of a member the sum of two shillings extra shall be paid by each surviving member of this society to the stewards, who shall pay the same to the widow of the deceased member, his executors, or nearest relative, as the case may be. And also that when the wife of a member shall die, the same sum of two shillings extra shall be paid by each member in the same manner to the widower: the amount of such sums of two shillings to be paid by the stewards in the first instance out of the money in the treasurer's hands, and replaced by the several members on or before the next quarterly club night. Provided that if the amount of such last-mentioned sums of two shillings shall exceed ten pounds, the surplus above ten pounds shall be added to the monthly instalments and fines, and be disposed of as is hereby directed with regard to them.

23. That a surgeon shall be appointed by a majority of the members on the first club night in every year, who shall receive the sum of three shillings per annum from each member, to be deducted from the amount to be divided among the members at the expiration of each year. For which sum the surgeon shall supply medicine and attendance, free of all other charge, to all members requiring the same, who shall reside within four miles of Bridgnorth; leeches and surgical operations not to be included in this contract. The amount due to the surgeon shall be paid at Christmas.

24. That any member not clearing up all payments at the quarter day shall be fined sixpence; if he shall not pay them on the next club night he shall forfeit one shilling, and if all arrears are not paid on the second club night after quarter day, he shall be expelled this society, and forfeit all claims on its funds. Also that any member who shall not clear up all arrears on the December club night, shall forfeit his share in the annual distribution of the funds.

25. That if any member resides or goes to reside at a greater distance from Bridgnorth than four miles, he shall give notice thereof to the stewards, and if exceeding five miles, he shall be allowed seven days to send his contribution money after the same shall become due, directed to the secretary of the society with proper intimation from whom and whence sent.

26. That any member in the receipt of the benefit of this society, who shall be discovered to have imposed thereon, by representing himself to be sick and incapable of following his employment when he is able to do so, shall be immediately suspended until such time as he shall return the money so fraudulently obtained.

27. That the stewards may grant permission to members recovering from sickness, to try if they can work for two or three days; but no sick gift shall be allowed for such days, if such members are able to work.

28. That when a member who has been receiving benefit from the society, shall declare himself no longer in need of the said benefit, he shall, if required to do so by a majority of the members present at any meeting of the society, produce a certificate from the surgeon stating his recovery and ability to follow his employment.

29. That any member shall be allowed to write out his bills, receipts, or letters connected with his business, and also to look over any workmen in his

employ, and give them orders (but not to work himself) during the time he is receiving any benefit from this society.

30. That if any member shall be afflicted with any disorder contracted by a loose and vicious life, proved by the surgeon to the satisfaction of a majority of the committee, such member shall not only be refused any benefit from the society, but shall also be excluded and forfeit all claims on its funds.

31. That if any member shall come into a meeting in a state of intoxication, he shall forfeit two shillings and sixpence, and if the offence be repeated, he shall forfeit five shillings each time. If any member, after being ordered by the president to quit the room for disorderly conduct, refuse to comply with such order, he shall forfeit one shilling, or if a member refuse to be silent or to sit down when ordered to do so by the president, he shall forfeit three pence, or if any member interrupt or insult any of the officers of the society, he shall forfeit sixpence.

32. That any member of the society who is elected steward and shall refuse to serve the office, shall pay a fine of sixpence for each such refusal.

33. That no member shall be entitled to any of the benefits of this society, till he shall have duly paid all its demands for six months.

34. That every member, on his admission, shall pay sixpence for a printed copy of these rules.

35. That any persons subscribing the sum of ten shillings and sixpence per annum or upwards, to the sinking fund of this society, shall be considered Honorary members thereof. They shall be allowed to vote at the meetings of the society in the same manner as any other member, but shall not be subject to any payments in addition to such subscription.

36. In case of a dispute between this society and any member or person claiming on account of any member, reference shall be made to arbitration, pursuant to the 10 Geo. IV. c. 56. sec. 27. At the first meeting of this society after the enrolment of their rules, five arbitrators shall be named and elected, none of them being directly or indirectly interested in the funds of the society, and in case of dispute the names of the arbitrators shall be written on pieces of paper and placed in a box or glass, and the three whose names are first drawn out by the complaining party, or by some one appointed by him, shall be the arbitrators to decide the matters in difference.

37. That three trustees shall be elected on a quarterly club night, who shall continue in office during the pleasure of the society, and in case of a vacancy or vacancies, another or others shall be elected in like manner.

38. That the stewards shall once in every year cause to be prepared, pursuant to 10 Geo. IV. c. 56. sec. 33, a general statement of the funds and effects of or belonging to this society, and every member shall be entitled to a copy thereof on the payment of twopence.

39. That the quarterly meeting of the club shall be held on the first Monday in March, June, September, and December, in each year.

James B. Grierson. } *Three of the*
Edward Power. } *members of*
George Baker. } *the society.*
Joseph Wyld Mc Michael, Secretary.

I hereby certify that the foregoing rules are in conformity to law, and with the provisions of the Act 10 Geo. IV. c. 56, as amended by 4 and 5 Wm. IV. c. 40.

JOHN TIDD PRATT,
The Barrister at Law appointed to certify Rules of Savings Banks,
London,

25th January, 1841.

Copy sent to the Clerk of the Peace.

J. TIDD PRATT.

EDITORIAL POSTSCRIPT.

It will be seen that we have inserted several answers to the inquiry in our last respecting Benefit Societies. Since they were in type others have been received, of some of which we should have availed ourselves more fully had they arrived earlier in the month. One, held in the vestry of the chapel in Eagle Street, was established in 1760; and has never been compelled to withhold succour from its members when they were entitled to it by its rules. One, connected with the congregation at Church Street, Blackfriars, was formed in 1817: it now consists of 106 members, and possesses funds amounting to nearly £700. One at Exeter, meeting in the chapel in South Street, was formed in 1829, and is said to have answered the most sanguine expectations of its founders. The concurrent testimony of our correspondents is that such societies are very useful, and that they are conducted more economically, safely, and effectively, when the meetings are held in the vestry or school-room, than they can be on the more common plan. There is nevertheless much propriety in some cautions suggested by one of our correspondents, who refers to evils which arise from too close a connexion between such a society and a church. We agree with him that membership in the church should not be required as a qualification for admission into the benefit society, or influence its decisions respecting any individual's case. He justly observes that such societies, to be efficient, should not be considered either religious or charitable in their constitution: "when rightly constituted they are joint stock or insurance societies, where every member needing assistance claims it as a matter of right and not of favour."

At the meetings of our denomination last April it was felt that it was desirable that in future more than one week should be allotted to the services and engagements of our annual assemblies in the metropolis. An arrangement has consequently been made by which they will extend this year from Wednesday the 19th of April, when the first private session of the Baptist Union will be held, to Friday the 28th, when the public meeting of that body will take place. The arrangements of the Baptist Missionary Society will be found in this month's Herald.

It will afford pleasure to our readers to learn that the Committee of the Baptist Missionary Society have obtained for the site of the new Mission House an eligible piece of ground in the heart of the city. Its front is in Moor-gate Street, and it reaches thence to Coleman Street. From the northern and western parts of the metropolis omnibuses are continually passing it; while from most other parts omnibuses rendezvous within five minutes walk of it, at the Bank.

THE MISSIONARY HERALD.



KITSON TOWN, JAMAICA.

KITSON TOWN, JAMAICA.

THE accompanying sketch represents the newly formed settlement of Kitson Town. It is situated in what are called the Red Hills, in the parish of St. John, about eight miles from Spanish Town. The designation is applied to the whole of the district on account of the colour of the soil. Tradition reports it to have been the site of a large aboriginal settlement, called Guanaboa, and the report is corroborated by the remains of Indian utensils often found in the woods. The district was once remarkable for its groves of cocoa or chocolate trees, but now for its ground provisions, and the abundance, variety, and excellent quality of its fruit. The large building seen on the top of the hill is designed to represent the chapel and school-room, not yet finished; that on the left, the residence of the schoolmaster and mistress. The trees on each side are different varieties of fruit-trees—orange, citron, mango, cocoa-nut, &c., &c. The village, but a part of which is seen, occupies the foreground. The houses, we are told, are not quite so large as the sketch would lead the spectator to suppose.

The land which forms the site of the township was formerly called Scotts Hall Plantation. It was purchased by Mr. Phillippo in 1829, at the request of a considerable number of the peasantry around. At that time it comprised 195 acres of land, and contained one small, dilapidated house, now repaired, and occupied by a schoolmaster and mistress. The object of the establishment of the township was to concentrate the hitherto neglected and scattered population of the district, in order to afford them a comfortable homestead, to render their labour available to the more extensive cultivation of the parish, and to furnish the means of permanent religious instruction to both children and adults.

It was begun in the year 1839, and opened on the 3rd July, 1841. At the latter date, about sixty-four acres were sold in allotments, between sixteen and twenty cottages were erected or in progress, and the number of inhabitants was fifty. Since then it has considerably increased.

The settlement was named *Kitson Town*, in honour of George Kitson, Esq., and family, of Brixton Hill, in the county of Surrey; and the streets or intersections are principally distinguished by the names of the different members of the family. The ceremony of opening the township was commenced by singing a hymn which related to the goodness of God in the gifts of his providence, by prayer for the divine blessing, both temporal and spiritual, on the inhabitants of the settlement in particular, and by the delivery of an appropriate address. The principal design of the ceremony was to create an occasion on which the duties and advantages of a faithful and proper discharge of the social and relative obligations of life could be more especially inculcated and applied than in the ordinary course of ministerial duty. At the same time it furnished an excellent opportunity for such hints on the subject of agricultural and horticultural pursuits, as well as of cottage architecture, as might materially contribute to the comfort and advantage of the peasantry, and to a more extensive and ready development of the resources of the country.

The foundation stone of the chapel and school-house, united in one building, was laid on the same day, by the minister of the congregation, attended by the usual formalities. A few refreshments, spread out upon a rustic table beneath the dense fruit trees which crowned the summit of the hill, having been partaken of by the company, and benedictions invoked on the heads of their minister and family,

on the benevolent individuals in honour of whom their settlement was named, and on their friends and benefactors in general, the whole assembly, rising, sung "Praise God, from whom all blessings flow," &c., and immediately departed to their respective homes, pleased, profited, and in peace.

The inhabitants of the settlement are, almost without exception, employed five days in the week on the surrounding properties, on which they were formerly located as slaves, and are a sober, industrious, and well conditioned peasantry. The population of the neighbourhood is very considerable, and the congregation on the Sabbath day increasingly good. Another station, about fifteen miles further in the interior, is already connected with it; and applications are being made for the establishment of one or two more in other directions. A considerable portion of the materials for the chapel have been collected and brought to the spot by the voluntary labour of the people, assisted by an attorney for two or three estates in the neighbourhood; and as soon as the building can be used for the purposes for which it is intended, it is believed that the station will be one of the most interesting and prosperous in the district.

EAST INDIES.

CALCUTTA.

The following paragraphs are taken from a letter from Mr. W. W. Evans, dated Calcutta, Nov. 16, 1842.—

We had here, on Friday evening last, a severe shock of earthquake. It was very generally felt, and quite alarming. My dear wife was much affected, being still very feeble after her recent severe illness. At the time it was experienced we were all at brother Yates's house, in committee on mission business. We all ran out of the house, fearing the house would fall upon us.

Have you any more missionaries for this destitute country? Who is still saying, "Here am I: send me!" Surely we need help, and I hope some will be induced to come hither, although Beeby and Gibson are not with us.

The returns of the Jubilee services have exceeded our expectations. I think you will be gratified when the particulars are furnished you. You will learn that our friends at Se-

rampore were cordially with us, and have subscribed about 200 rupees.

The weather is now very pleasant, for the thermometer is down to 80°. Were it not for this relief I know not how the climate of India could be endured.

Our young friend, Mr. Page, with my three native preachers, are gone on a missionary tour, in a northerly direction from hence, and are likely to be absent for about three weeks. I pray they may return praising God for granting repentance and faith to the people. What a field! and how very few and feeble are the labourers to cultivate it!

We are in pretty good health, as is the case with our entire circle. Remember us affectionately to all dear and loved friends; and when our journey through this wilderness world is ended may we all meet in heaven!

In a subsequent letter. Dec. 16, Mr. Evans says,

Two years have now elapsed since I was permitted to enter on missionary duties in this idolatrous land. I desire to feel truly grateful to almighty God that after many trials I am still in health and strength privileged to labour for him with increasing comfort and usefulness. "Bless the Lord, O my soul; and all that is within me bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits."

During this period forty-seven persons have been added to the church under my care, and the Benevolent Institution, still under my direction, is full and prosperous. The public examination of the latter took place on Tuesday last, the 13th inst., and, I believe, gave

general satisfaction. All our brethren were present, and most of the missionaries of the other societies, with several other parties. There are 320 boys and 125 girls in the Institution. My dear wife and I have laboured *very hard* indeed in this important sphere of usefulness, and our earnest hope is, that our labours have not been "in vain in the Lord." I feel, however, that I have been doing much beyond my strength, and another arrangement must be made for the future. May heavenly wisdom guide all my steps!

There are now 129 members in the church at Lal Bazar; and three native preachers, whose labours are under my direction. I feel that this is more than I can well do. I deem it necessary to state, that of the forty-seven persons added during my pastorate, not one has come under church discipline. My hope is, that they are all walking in a manner worthy of their high vocation.

A very intelligent Hindoo gentleman in easy circumstances, has for some time been in the habit of coming to my house for conversation with me on the truths of Christianity. What may be the result I cannot say: he is very candid and thoughtful, ready to acknowledge error when it is pointed out to him, and prepared to follow the truth when clearly

stated, with its accompanying evidences. There is very much in the present condition of the Hindoos to excite our ardent hopes. May God the Spirit prepare them for the reception of that truth which is now so diligently preached and so generally understood. Thousands of youthful Hindoos reject the absurdities of their religious system with disdain, and openly acknowledge that they are searching for a more excellent way. Who does not fervently pray that they may be directed to the great Teacher sent from God, and that they may obtain redemption through his blood?

Our projected association of the churches in Bengal will, under God, secure much good for the cause of Christ generally. Our first meeting will be at Serampore, during the second week in January. The next meeting will probably be held in Calcutta.

My brethren are at present in pretty good health. Mr. Jonathan Carey leaves us next week. We much regret his departure. Mr. Leslie has not yet arrived. Mr. Garrett, a very respectable servant of the Hon. Company, is also returning to England, and I have requested him to give you a call at Fen Court. He is a truly good man, and has been a member of my church.

ENTALLY.

Mr. Small writes as follows, Nov. 15, 1842:

You will be glad to hear that one of the scholars of the Entally Native Institution is on the eve of being baptized. The ordinance will have been administered, I trust, before this leaves Calcutta, as we have arranged that it shall take place to-morrow morning *d. v.*, in the Entally Native Chapel. It is one of the young men (of the 1st class), an essay by whom was inserted in the last Report of the Institution, as a specimen of first attempts. His name is Sama Chum Bhose. He joined the class about the same time that the superintendence of the school was entrusted to my care, and has pursued his studies under me with the exception of the short interval mentioned in the Report, in which the whole class was seduced away by a heathen teacher, for upwards of eighteen months. During the greater part of that time he has been an anxious inquirer after the truth, as well as a diligent student in various departments of literature and science, but especially of the scriptures. He is a young man of considerable talent and great amiability; and I firmly trust—as well as pray—that, if spared, he may yet become a zealous and impressive preacher of the word. He is beyond the years of pupilage (being upwards of nineteen),

so that he has a full right to act for himself, but still we anticipate no little annoyance and opposition on the part of his relatives and others; and it is probable that, for a time at least, the Institution will be yet more thinned than it *has* been since the introduction of native Christian teachers. For a while, at any rate, till other arrangements may seem desirable, he will, at his own earnest request, take up his abode in our house. But I hope that he may hereafter become one of the first theological students in the revived Serampore College.

There are two other young men, in the same class, and about the same age with him, whom I know to be, and for some time to have been, under serious impressions—*almost* persuaded to be Christians—but being entirely dependent on a rich Baboo, the force of truth has much to oppose it in their breasts; and the contest betwixt the Spirit and the flesh must be very severe. I expected, however, that one or other of *these* would have come forward as soon, or even sooner, than Sama Chum; and I am not without hope that his worthy decision and example may have a blessed effect upon them. May the Spirit soon constrain them by the love of Christ!

I am sorry I cannot obtain time to write a longer letter at present, but hope to send a few lines soon again. We are both very well, and busily engaged in various spheres of usefulness, as the Lord opens up the way to us. The Sailors' Chapel, the General Hospital, and a Bible class at Cooly Bazar, once a week, are amongst the rest.

AGRA.

Mr. Phillips writes, December 8, 1842, as follows :

The scene of my labours during the past year has been the river side, Taj Gunge, and the neighbouring villages, in which we have met with great encouragement. In order not to interfere with the operation of the Church and Agra Missionary Societies, we marked out a circle of fifty villages, many of which have been visited, and some of them very frequently. When the weather would allow, we went out morning and evening, and on cool, cloudy days after breakfast also; and thus visited four or five villages in the day. Every where in Hindoo villages we have been listened to with deep attention, and the remarks made showed that the hearers felt much interested in the subject of discourse. In a Mussulman village, on the contrary, the poorest inhabitant is too proud to listen, and too prejudiced in favour of his prophet to be convinced of the claims of the Son of *Mary* to Godhead. In our circle of villages, two of these occur, occupied by Mewatis, or those who in times of native misrule were professional thieves, and are now very bad characters. In four or five villages the farmers received us and our message so gladly that we often visited them, and sometimes pitched a small tent, in which we remained a few days, teaching them from morning to night. This part of the country is very arid, when compared with Bengal; and the yearly rains are often scanty and irregular. This was the case a few months ago, when for more than a month in the rainy season we had not a single shower. This gave us an opportunity of showing them God had once punished the Israelites for idolatry by a drought of three years, and then caused it to rain in answer to prayer; that this might be their case, and that though we could not foretell or cause rain, we would pray for them. On one occasion Brij Lal prayed before the whole village after we had preached, and on our departure we said it may rain in two or three days. On the third day it rained to their joy, and ever since they have esteemed us highly. This is, however, a dangerous thing to repeat, for they are so superstitious. It is a very difficult affair to convince them that we cannot foretell events, seeing that wisdom of every kind, far superior to what their most learned men have attained, is in our books. If we can make a steam-boat, a telescope, a

watch, and a balloon, how is it that we do not understand alchemy and astrology? My attempts at establishing good schools have not succeeded, though for eight rupees a month it is easy to maintain a day school, taught by a heathen pundit. Though the children may read good books at school, the amount of spiritual knowledge gained is very trifling, and they soon lose it. The temporal advantage is all the children or parents look at. If government would establish hundreds of day schools instead of expensive colleges which turn out a few idle, proud young men, the aggregate of civilization would be greater. Boarding schools are the only kind which a missionary can conduct with profit, and these require great funds.

Last month I attended the Betinsar mela, at which several thousands yearly assemble. It is held in the ancient bed of the Jumna, between high cliffs, and is chiefly famous for its horses and camels. It is also a place of pilgrimage, sanctified by the presence of the idol Baba-Adam, a form of Mahadev. I went in company with Mr. Kriess, the Church missionary, and a poor Greek who had been educated at Athens, and having wandered through Egypt, Turkey, and Syria, came to Bombay, where he learned a little English, and thence here. There were also five native preachers, for whom a separate tent was erected, at the door of which one or more was constantly engaged in preaching and distributing the scriptures. Within we received any who wished to inquire more particularly about this new religion. In the mean time others of us were engaged on the banks of the river in preaching to the thousands of devotees. On our arrival the Greek doubted whether the natives would hear the gospel well; I therefore took for my first text, suggested by his presence, Paul's sermon at Athens, which is beautifully appropriate to a Hindoo congregation, and especially so at that time, with the long line of temples just before me filled with worshippers. At the close of the sermon, the multitude applauded what they had heard. We were delighted to find some traces of our last year's labour. Those who had received books came for more. One man had learned half of the life of Christ in Hindee verse, containing more than Rippon's Selection, and began to repeat it. Another reminded me of

the reproof I had given him for worshipping the ling, and a third who had received books came to all our preachings, and often to our tent to be instructed. He has a very high opinion of our Lord and Saviour, and lamented that there was none to teach him in his town. On the grand day of the bathing we took our books into the court of the great temple, and there, surrounded by the din and emblems of idolatry, we preached Christ, confuted objections, and distributed the scriptures. My last text that night was, "God so loved the world," &c., when I showed that without shedding of blood, even that of the Son of God, there could be no remission. Before this mail leaves I hope to have attended another large fair, a short account of which I may insert.

Dec. 23. The Baldeo mela was very thinly attended this year, and offered little that was interesting. A Brahmin of one of the temples, however, encouraged us by revealing the effects of our labours. He said that the reason of the fewness of worshippers this year was that we distributed books and preached against idolatry, which he hoped we would discontinue, as it took away their living. It is a remarkable fact, that this year every mela I have attended, or of which I have read, has been more thinly attended than formerly. Some of these fairs are decreasing every year, and as they are all idolatrous, the idols are being famished out of the land. If government would only leave this ancient mass of superstition alone it would crumble to pieces in a few years.

DELHI.

In one of his itinerant excursions Mr. Thomson met with the following incidents.

Looking out of my window at Delhi some weeks back, my eye caught a glance of a young man whom I thought to be a native of Bengal; I called to him, found I was right, and discovered in his company an emaciated youth whom he was conducting to a boat proceeding to Bengal. On addressing the unfortunate youth, who had lost his health, I found out that he knew me, had seen me at Mabesh near Serampore, received a tract from me. I now supplied him, as a dying person, in the last stage of a wasting fever and dysentery, with what scriptures and tracts I possessed and deemed beneficial for him, and solemnly commended his soul to God in prayer. Of those I gave Bengali books to here, one young man, from some unaccountable feeling of affection for me, repeatedly addressed me, "My dear father!" You will say this is a suitable state of mind for the reception of God's word: and may the issue of our short intercourse prove beneficial to the soul of this youth.

As I was walking along the main street of the fair, an aged Hindu, with a beard perfectly grey, attended by barkandazes, as Darogah of the Meerut jail, came up to me and asked me if I recollected him; I said, I did not. He said he had been policedar of Hauper many years back, and on passing through I had given him the gospel of Luke. I now gladly embraced the opportunity of pressing his making himself fully acquainted with the Lord Jesus Christ the Saviour of the world, and by faith calling upon him for pardon, sanctification, and salvation. I likewise brought him to my tent, and presented him with one of your Urdu Testaments and the first volume of the Urdu Bible, which he promised faithfully to read.

A pandit who has long been one of my

most determined opponents, but who took with him a few days ago a Sanskrit Testament, has made me another visit; but this was evidently one effect of his having read the Sanskrit testament. "At what pains the gentleman has been," said he, "who executed this great work! But," added he, "wherefore all this pains?" "For the conversion of souls," I said; "and to ensure the salvation of but one soul. Salvation is of the last importance, and the possession of the whole world is not to be put in competition with the attainment of salvation." The man seemed to own this. He then had a good deal of conversation with me; and, among other things, asked, what led me to hope that the word of Christ preached or distributed among the people, most of whom I never see again, will avail to their conversion? I replied, "The promise and declaration of our Lord himself, 'I, if I be lifted up, will draw all men unto me.' 'And other sheep I have, who are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, one shepherd.'" He asked, when this was to take place. I said, there was no time fixed by the specification of a number of years; but that, as in matters of agriculture, when a piece of land is to be ploughed and sown its inequalities are levelled, so whenever and wherever believers in the Redeemer find their fellow-men made accessible to them in the events of God's providence, they feel that they are called on to attempt to glorify him by spreading the knowledge of his word and the savour of his name, and both implore him to have respect to his covenant and expect he will do it, as well for the good of souls as for his own glory. "This," said the man, "is according to your

understanding of things; but I reason differently. You give your books without a threat and without a bribe, and the men are neither terrified nor allured. You see nothing of them, and it may be you hear nothing of them. But they die, and perhaps have not been changed in their minds by your books; but *the books die not: their children come to the possession of them, and argue—Our fathers accepted of these books, and kept them till death; there must be something good in them: our fathers perhaps intended we should read them, and we will read them.* Thus, by long patience and pursuing this plan, you wisely secure the changing of the minds of the children of those who take your books. This is my understanding of the matter." I told him that I laboured with no such view as to the ultimate effects of the books in the families of the men, but I looked to and laboured for immediate results in the persons of those addressed, and on whose attention the word of salvation was pressed; and that the servants of Christ had also witnessed such results of their labours, and I mentioned several instances in Hindustan, and numerous in Bengal. The man had some more talk about the possession of supernatural powers, abstraction of mind, and other things, and left me in a better mood than he had ever done before. It is really heart-cheering throughout the day to witness crowds on crowds assembling to hear the word, staying a short time, or remaining for hours; some disputing, others proposing questions, some reading, others listening; all together presenting a kind of spiritual market, in which soul-commodities are offered and taken, without money and without price, save the cost of ridicule, bantering, and such-like consequences, resulting from an acceptance of the word, or approval of its propositions.

To-day, a zamindar of the Moradabad district interested me much by his inquiries about the Saviour, and his desire to possess his entire word; his joy was very great on obtaining an Urdu Testament, and his solemn, earnest manner of thanking (though hardly able to stand from lameness), very gratifying. A pandit of Almorah, residing here, another pandit proceeding to Joypore, and a score of others, evinced great joy and thankfulness on

receiving the Sanskrit or Hindi Testaments or Paalms. Some of Maniram's relations and friends also were of the number, although they had but recently, though silently, upbraided him with his profession of Christianity, and consoled themselves under the disgrace in which they conceived their clan to be involved by his defection from the faith of his ancestors, by saying it was decreed by fate! And since they are now accepting books of the same opprobrious religion (whether to read or to ridicule their contents), it may be they deem themselves exempt from the operations of the same unavoidable decrees which doomed their brother to be an outcast.

A reader connected with the Church Mission at Meerut, told me, a bairagi had applied to him for the Hindi tract, "Idolatry forbidden of God," which he said he had read and committed to memory, but some one had lately stolen it from him; and he wanted another copy. The next day the bairagi himself came to me: some ten years ago he had obtained the tract of me at Delhi, and taking its denunciations against idolatry, and believing them to be in accordance with the divine mind, he soon commenced and happily succeeded in committing a great part of the tract to memory, a portion of which he now repeated with emphasis and in a solemn manner. I asked him to come with me to Delhi, and pressed my request, but he declined accompanying me; yet promised, at no distant period, to come and stay a few days with me. I wish this may be the case; but I much fear the wandering habits of the poor man will not suffer him to stay any considerable time, even though he should come, of which, however, I have my doubts. Thus we see, my dear brother, the silent but certain operation of one truth or other of the divine word, tending to produce conviction of sin, one flagrant, universal sin: and in this measure of good actually effected we cannot but rejoice; at the same time we shall not be deemed sanguine, if we indulge the hope that heathen minds thus convinced, will yet, in the course of his providence, and the operations of his grace, be led to God, as the only proper object of worship, the only Saviour, and the Father of spirits.

CEYLON.

In a letter to Mr. Carey, dated Colombo, Nov. 18, 1842, Mr. Daniel says:

I hope the work of the Lord is going on in the division under my care. In most of the stations, without any great revival, an advancement is visible. In almost every one of them, members, in some cases several, have been added during the present year. The new mission on the Sugar estates bids fair to produce extensive good. Thirty-six visitations

were paid to them during the last month, and a spirit of inquiry is awakened among several of the hearers, who, as they are in a great measure from the Coromandel coast, appear, from what I have heard, likely to carry back to their own people what has been preached to them.

We regret to learn from a letter written by Mr. Harris on the 15th of December, that he had experienced a renewed attack of fever, and was in a very debilitated state. He was about to embark for England in the *Persia*, which was expected to sail in the beginning of January, and hoped to reach this country before the end of April.

JAVA.

In a letter dated Samarang, June 23, 1842, Mr. Brückner communicates some intelligence of a more pleasing character than any which we have received from that island for some years. In perusing his communication our friends will remember that Mr. Brückner is not writing in his native language.

I am just returned from a short visit to Surabaya, a place about 250 miles from this place. I went thither by sea, as travelling by land is very expensive and fatiguing in this country. I had heard some report that in a village not far from Surabaya, a number of natives had been awakened to their spiritual concerns by reading some tracts. After spending some days in the house of a pious friend of that town, I went to the village where those people lived, at a distance from the town about twelve miles. The village I found to be a large place, containing upwards of 170 families, in a fine, fertile place, surrounded by rice fields and quantities of trees. But the number of people who professed to believe in the Lord Jesus was small, being nearly confined to one family. I found they had joined themselves into a small congregation, who met together for prayer in the evening and in the morning after rising from sleep. The number who were present, old and young, was about twenty. Several others, who had formerly joined them in prayer, had already forsaken them. However, the sight of them was very interesting to me, they being the first of the natives who call on the name of the Lord Jesus Christ; the leading man among them being an elderly man who had been twenty-four years priest of the village formerly. About four or five years ago he came once to Surabaya; when just at the bazar some one was distributing some Javanese tracts, which he had still preserved, and I found it was one of them which I had printed about twelve years ago in Bengal. Reading this tract, the contents of it left such an impression on his mind, that he could not be satisfied with his way of living: he left off to be priest, and forsook his other Mussulman practices. He at last found out the people at Surabaya who had given away the tracts, who explained its contents nearer to him, and directed him to the Saviour. They gave him also a New Testament, which he read diligently, and so became a believer in Jesus. From this time he became active in his family and among his neighbours, with the intention of leading them to Christ. This caused some

stir in the village; some joined him, others were offended, that he and his adherents were threatened to be expelled from the village, which however did not take place. I found, considering the untoward circumstances, they had made tolerable good progress in the knowledge of the gospel; for the only means they have to obtain some knowledge are a few tracts and the New Testament, and nobody with them who explains these to them. Several of them had learnt Dr. Watts's smaller catechism by heart, which they repeated to me. This little book I had formerly translated and printed in their tongue in Bengal. The first man described, expressed much sorrow about his sins, for which he looked to Christ for pardon. They said they loved the Lord Jesus, and they would rather die than forsake him. They appeared to be very affectionate one towards another; there was no jangling and quarreling among them, which is so usual among the natives. They said they loved the Lord Jesus so much, because he had loved them, that he even had sacrificed his life for them. When they met together for worship, they chanted one or two pages out of some tract; a few words in prayer were uttered by the leading man, and then he spoke a few words by way of exposition, and closed with a short prayer. I spent about two days with them, during which I had time to explain the way of salvation to them, for which they appeared very thankful. They sat always around me, asking and speaking about the new way they had found. They showed me much kindness. I would not as yet baptize them, because they did not as yet appear to me anxious for baptism. I spoke to several more of the inhabitants of the village during the time, of salvation by Christ, but several did not pay much attention to what I said, as they appeared to like their way of sins better than the way of righteousness; with one it seemed, however, that the admonition had been taken well, as he had declared he would join now the worshippers of Jesus. Several of them accompanied me cheerfully home to Surabaya, when I bade them farewell.

WEST INDIES.

NEW MISSION TO TRINIDAD.

Trinidad, an island about ninety miles long and fifty broad, is one of the most southern of the group familiarly called the West Indies. The tenth degree of north latitude and the sixty-first degree of west longitude cross its centre ; and it is separated from the province of Cumana, on the southern continent, by the Gulf of Paria, whence its headlands, mountains, valleys, and plains, present to the eye a magnificent scene, enamelled with perpetual verdure. Azure skies, an elastic atmosphere, beautiful rivers, forests of palms, groves of citrons, hedges of spices and perfumes, and delicious herbs and fruits, have combined to obtain for it the appellation of The Indian Paradise. It became a British colony in 1797. Its population is about 40,000, of whom the white inhabitants are scarcely one tenth.

The attention of the Committee has been directed to Trinidad, as a missionary station, by a resident on the island, Mr. George Cowen, a baptist, who has been for some years an agent of the Mico Charity, but who has long been anxious to preach the gospel to those who were ready to perish. His first communication with the Committee took place nearly two years ago ; the inquiries they instituted have been satisfactorily answered ; and the term of his engagement with the commissioners of the Mico Charity having expired, Mr. Cowen is now accepted as a missionary, to be located at Port of Spain, the principal town of the island. Before this meets the reader's eye, we trust he will be actively employed in promoting the objects of the Society. In the last letter received from him he says :—

Having now no particular object to occupy my attention here, I earnestly desire the commencement of your operations. In a private way I meet a few of our faith and order, who came from America ; to whom the intimation of a mission in connexion with them was glad tidings. A week or two since, I made a tour through a part of the colony I had not before visited, in company with a minister from America, and stayed some time with a few settlements of individuals from that country, imported here during the American war, whom we found in a state of great spiritual destitution. I was pleased, however, to find not a few of them favourably disposed to our communion, from their previous connexion with churches or congregations in

their native land ; and a few I met, who continue to unite in public worship, such as reading the scriptures and prayer. When I stated it as probable that a missionary from your Society would shortly be located in the colony, if not in their midst, they seemed rejoiced and took courage.

Since my arrival in the colony, I have been assisting them a little, though at a distance, by counselling them through deputations sent me from time to time, but never before had the pleasure of visiting them at their own homes till the occasion referred to.

At my suggestion, some months since, they commenced a small chapel, which I found somewhat advanced, and which I encouraged them to complete as soon as possible.

NORTH AMERICA.

THE TUSCORORA INDIANS.

Many of our readers have doubtless perused with lively interest the intelligence which has recently appeared in different numbers of the Baptist Magazine relating to the reception of the gospel by Indians on the Grand River, in the western part

of Canada, and the persecutions they have experienced. More than one hundred of these aborigines, principally of the Tuscorora tribe, have within a year been baptized on a profession of repentance towards God and faith in our Lord Jesus Christ. Their case has been repeatedly brought before the Committee; and application having been made by Mr. Girdwood, of Montreal, as Secretary of the Canadian Missionary Society, for aid in preaching the gospel among them, one hundred pounds has been voted to that Society, under a guarantee that it shall be strictly devoted to that purpose.

HOME PROCEEDINGS.

The term for which Mr. Saffery's services had been secured having expired, he has been re-engaged as agent to the Society in the North of England. His residence will be at Leeds.

Mr. Williams, late of Mandeville, Jamaica, has arrived in London, with Mrs. Williams, having been necessitated by the state of his health to return to this country. The voyage has greatly restored him; but we regret to add that medical opinions in Jamaica are unfavourable to his future residence in a tropical climate.

Mr. and Mrs. Tinson, and their companions, left the Downs on the 4th of February, after having been tossed about, by the violence of the winds, several days.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next report, should be made, at the latest, in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of subscribers, &c., in alphabetical order.

DESIGNATION.

Mr. F. Hands, late student at the Baptist College, Bristol, having been accepted for missionary labour in the island of Jamaica, was designated to the work on the 29th of December, 1842, in the baptist meeting house, Cannon Street, Birmingham. Mr. Acworth, Theological Tutor of the Baptist College, Bradford, commenced the service by reading the scriptures and prayer. Mr. James, of Birmingham, delivered a solemn and impressive introductory address on the importance of an increased measure of piety in the church, and of union among Christians to the successful prosecution of missionary objects. The usual questions were

proposed by Mr. Morgan, in answer to which Mr. Hands gave an account of his Christian experience, and of the motives which had determined him to devote himself to the service of Christ as a missionary particularly in the West Indies.

A very suitable prayer was then offered by Dr. Hoby, after which Mr. Swan, Mr. Hands' pastor, addressed a faithful and affectionate charge on the necessity of personal religion to sustain the character and to give efficiency to the labours of the Christian minister, and especially of the Christian missionary.

The attendance was very large, and the

whole service, which was unusually interesting, and accompanied with refreshing tokens of the divine presence and blessing, was concluded by Mr. J. Raven.

On the following day a tea meeting was held in the school-room belonging to Cannon Street Chapel, to which Mr. and Mrs. Hands were invited by a large number of their Christian friends; who availed themselves of the

opportunity of presenting Mr. Hands with a copy of Matthew Henry's Commentary, and Mrs. Hands with a copy of the Works of the late Rev. Andrew Fuller, as tokens of their sympathy and esteem.

Mr. Swan presided on the occasion. Prayer was offered, and several interesting addresses were given, by ministers and other Christian friends.

CORRESPONDENCE.

My dear Brother,—

The importance of "Working Societies for Africa" is very great, and deserves the particular attention of the friends of Jesus, and of the benighted pagan. These societies have already been formed at Newcastle, Halifax, Manchester, and other places, by Christian ladies, who appropriate a part of their property and time to the supply of garments for the naked inhabitants of Western Africa.

At the present moment the natives of Fernando Po are nearly all destitute of the smallest article of dress composed of European manufacture. Their common covering is an anointing, all over the body, of palm oil and clay; with a monkey's skin, the skin and feathers from the back of a fowl, or simple fern leaves or grass, attached to a withe, which goes round the loins. On their great *bala*, or play days, they assemble to dance, and to feast, dressed up in a way too fantastic to be easily described. Besides the common covering of palm oil, the face and body are painted in various ways. One eye is red, the other yellow, and the other parts of the face are white or blue. The hair is adorned with clay, in pieces like red wax tapers; the brow is dressed up with vertebræ of snakes and skulls of monkeys. The hat is like a large basket, also fitted up with goats' horns, feathers, and the skins of snakes. Other parts of the body are ornamented with pieces of shells, bones, charms, wooden bells, pieces of goat's fat, skins of the wild cat, and tails of monkeys. The wedding dress is a covering of wood ashes, above the covering of palm oil, and a profusion of ornaments in the form of shells, bones, skins of the wild cat, and tails of the African sheep. Most of the young people, and those who are termed poor, are in a state of all but entire nudity; and very many are naked altogether.

It is right that every benevolent soul should feel for those who are now in that state in which

Britons once were, in some of the ages long since gone by. It is necessary that clothing should be supplied, not only for the aborigines of Fernando Po, but also for most of those we have visited, and intend to visit, on the adjacent continent. All those who apply to us for regular instruction, and those who may attend our schools, we intend to clothe; and shall encourage civilization to the utmost of our power by disposing of clothes to those who agree to wear them. As this cannot be done at the expense of the Missionary Society, I desire to urge the matter upon the attention of our benevolent friends who have at their disposal remnants, &c.; and upon ladies who have hitherto been forward in their works of faith and labours of love.

The following practical suggestions may assist in the formation of such "Working Societies for Africa."

1st. Those who agree to make up garments should meet to work, if possible, once a week. The vestry or chapel is, on various accounts, the best place for this purpose. The best time for meeting is from two to five o'clock, P. M. This will give three hours for work, and leave the evenings, generally sufficiently occupied, free.

2nd. The interest and profit of all will be promoted by one of the party reading those books and missionary notices from which information may be gathered on the natural history of Africa, and the moral and spiritual condition of its inhabitants.

3rd. On the purchase of materials. Many will give their money freely for these, who will not support our mission. The funds necessary to sustain that need not be diminished in the smallest degree. The materials required for the garments are of the cheapest description. Cotton goods of any kind will do. In almost every town there are tradesmen who have prints out

of fashion, old stock, &c., which they will give or sell at the cheapest prices. Manufacturers also may be solicited for damaged pieces.

4th. In reference to the size and shape of the garments. It is enough to say, that a frock or gown for the females, of the simplest description, to draw at the neck and waist, with either long or short sleeves, would do exceedingly well. For the males, a shirt to button at the neck and wrists would be all that we should at first require. These frocks and shirts should be of all sizes, from that of the child in the mother's arms to the full grown man and woman. They should be made to reach about half way from the knee to the ankle.

In addition to the benefit which the poor African will himself receive from these Christian efforts, the missionary cause will also receive advantage. In return for *presents* of clothing, yams, fowls, and other necessities will be *freely given* to your missionaries, whose expenses will thereby be diminished, while their comforts and their usefulness are increased.

The supply cannot be too large, and for some time to come there will be full scope for the diligent exercise of this labour of love. The self-denial which in some cases it may require is small, when compared with that of the wives of missionaries, who, in dwelling among the uncivilized tribes of Africa, will endure for Christ's sake a trial of delicacy more painful than to "breathe the tainted air of that burning clime."

I remain, my dear brother,

Yours very affectionately,

JOHN CLARKE.

Waltham Abbey, Feb. 10, 1843.

My dear Brother,—

I hope you will be able to find room in the next "Herald" for the following extracts from letters I have recently received. The first is from our much respected and zealous friend the Rev. J. Millard, of Lymington. The second I have recently received from a young friend in Sussex, whose example will, I trust, be imitated by others. I have no doubt that in old coins there is much "hoarded wealth" in the church, the contribution of which to the missionary cause will afford more real gratification to its possessors, than the indulgence of their antiquarian tastes. I am glad of this opportunity of bringing the subject before the attention of your readers, for although the case which affords it is not the only one which has

recently come under my observation, it is the first in which I am able to present the sentiments and feelings of the contributor.

From the Rev. J. Millard.

"You are aware that I undertook a voyage to Guernsey and Jersey on behalf of the Mission. In Guernsey more was collected than was ever done before. I visited the three French baptist churches in the island, and although I could not speak French, yet through an interpreter much information was communicated to the friends assembled, who appeared much interested. The meetings were well attended. It was the first time that a deputation from the parent society had visited the French churches, who were gratified by the attention thus paid them. In future I hope they will always be noticed. Such marks of regard from their English friends they value, and it has a beneficial influence on their religious interests locally. In Jersey the baptist interest was in a ruinous condition. The church had not met for months prior to my visit; the chapel had been closed during that period, and was about to be sold to the French Catholics. I was, however, allowed the use of it for the Lord's-day, and for a public meeting. Before I left Jersey matters were put in a train to resuscitate the baptist interest. The friends now meet in another chapel, which was then vacant; have a good man for their minister, and pleasing prospects before them. Another year the Mission will be more assisted."

From B——, Sussex.

"Will you be so kind as to apply the contents of the enclosed purse to the furtherance of the missionary cause? They are old coins, many of which I have had by me for many years. I do not know that there is one of any extra value, but I thought if there were you would know, and could make the most of it. This consideration induced me to send them to you. Were I certain they were only valuable as money, I should not trouble you with them, but remit the amount. I did not think it was right to keep them (although I value them on account of their reminding me of bygone days) while the Jubilee trumpet was sounding, and every exertion is needed. Excuse my saying so much about them, as they are so very trifling."

I am, my dear Brother,

Yours affectionately,

P. J. SAFFERY.

Dear Sir, *Ramsgate, Feb. 6, 1843.*

When this appears in your periodical there will be only thirty days before the annual missionary accounts will be made up for the Report of 1843. I am anxiously hoping to hear that the Jubilee fund has neither directly nor indirectly diminished the regular income of the Society, and that the same amount reported for the general purposes of the mission in 1842, will at least be reported in 1843.

It is the easiest thing in the world for each baptist church throughout town and country to refer forthwith to the Report of 1842; and if their statement for 1843 be larger in amount, so much the better, but if it be at all smaller, let such deficiency be forthwith supplied, that the Jubilee fund may be an entire bonus.

I am, dear Sir,

Yours faithfully,

J. MORTLOCK DANIELL.

ANNUAL MEETINGS IN LONDON.

The arrangement of the Annual Meetings held in April will be found to differ this year from that of preceding years: it is designed that they shall occupy portions of two weeks, one week having been found too short for the meetings of the various societies of our denomination.

The following is the list of meetings of the Baptist Missionary Society:

April 20. Thursday evening, half past Six. Surrey Chapel.

Annual Sermon, by Rev. C. ELVEN, of Bury.

April 23. Lord's Day.

Sermons at the various chapels throughout the Metropolis.

April 24. Monday afternoon, Two o'clock.

Juvenile Meeting at Finsbury Chapel.

April 26. Wednesday morning, Twelve o'clock.

Lecture by JOHN SHEPPARD, Esq., of Frome.

April 27. Thursday.

Annual Meeting, in the morning at Exeter Hall, and in the evening, by adjournment, at Finsbury Chapel.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, Nov. 16 and 17, Dec. 17; Rev. W. W. Evans, Nov. 16, Dec. 16.—Entally, Rev. G. Small, Nov. 15.—Patna, Rev. H. Reddy, Nov. 15.—Monghyr, Rev. J. Lawrence, Nov. 11.—Barisaul, Rev. S. Bareiro, Nov. 9.—Agra, Rev. T. Phillips, Dec. 8.

CEYLON.—Colombo, Rev. E. Daniel, Nov. 18, Dec. 19.—Kandy, Rev. J. Harris, Dec. 15; Rev. C. C. Dawson, Sep. 14 (from Colombo), Dec. 22.

WEST INDIES.

JAMAICA.—Kingston, Rev. J. H. Wood, Nov. 15; Rev. S. Oughton, Dec. 17, Jan. 2.—Port Maria, Rev. D. Day, Dec. 28.—Jeri-cho, Rev. E. Hewett, Nov. 15 (Mrs. H.), Nov. 24.—Springfield, Rev. R. Merrick, Dec. 9.—Fuller's Field, Rev. W. Hume, Dec. 19.—Mandeville, Rev. J. Williams, Nov. 15 (Mrs. W., from Vale Lionel), Dec. —.—Salter's Hill, Rev. W. Dendy, Nov. 1.

—Old Harbour, Rev. H. C. Taylor, Dec. 6 and 28.—Montego Bay, Rev. T. Burchell, Dec. 7.—Falmouth, Rev. W. Knibb, July 30, Nov. 18, Dec. 6 and 16.—Manchioneal, Rev. J. Kingdon, Dec. 1.—Lucea, Rev. E. J. Francies, Dec. 15.—Ebony Grove, Rev. J. Reid, Dec. 16.—Brown's Town, Rev. J. Clark, Dec. 13.—Savanna-la-Mar, Rev. J. Hutchins, Dec. 7.—St. Ann's Bay, Rev. T. F. Abbott, Dec. 5.—Stewart Town, Rev. B. B. Dexter, Nov. 17.—Chebuctoo, Mr. J. A. Hoskins, Nov. 7.

BAHAMAS.—Nassau, Rev. H. Capern, Dec. 6.—Turk's Island, Rev. W. Littlewood, Oct. 31.

TRINIDAD.—Port of Spain, Rev. G. Cowen, Nov. 15.

HONDURAS.—Belize, Rev. A. Henderson, Nov. 19.

SOUTH AFRICA.—Graham's Town, Rev. G. Aveline, Oct. 28.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to Mrs. Hawtin and Mrs. Agates, of Hammersmith, for a box of useful and fancy articles, for the Rev. W. Knibb; to the Rev. John Burder, of Stroud, for a volume and pamphlet, for the Jamaica Theological Institution; to Mr. Reed, of Sevenoaks, for three volumes of the Baptist Magazine; to the Misses Simpson, of Cambridge, for a parcel of Baptist Magazines, for Jamaica; to Mrs. Brennand, of Worcester, for a box of useful and fancy articles, and books (including a cotton box from the maker, S. Snedker), for Mr. J. Tunley; to Miss Foster, of Newcastle, for a box of apparel for Africa; to Miss Jones, of Tewkesbury, for a box of Magazines; to Mrs. Bentley and other ladies, of Devonshire Square, for a parcel of cotton prints, &c., for the Rev. John Clark, of Brown's Town; to Dr. Joshua Gray, for books, for the Jamaica Theological Institution; to Miss Foster, of Cambridge, for a parcel of useful articles, for Africa; to a friend, at Lymington, for a parcel of books and magazines; to the Rev. J. Pilkington, of Rayleigh, for Brown's Bible, for the Jamaica Theological Institution; to Ladies, at Worcester, for a box of apparel, for Africa; to the Rev. I. M. Soule, of Battersea, for a parcel of books, for the Jamaica Theological Institution; to the Rev. B. H. Draper, of Southampton, for Caryl on Job, twelve vols. 4to., for the same; to the Rev. J. Upton, of Poplar, for Watts' Works, 4to., for the same; to J. L. Phillips, Esq., of Melksham, for Lardner's Credibility, four vols., for the same; to Mr. James, of Cardiff, for a case of cutlery, for Africa; to Mrs. Fitcher, of Longparish, for a case of buttons and magazines; to Miss Salter, of Bath, for a case of apparel and books, for the Rev. E. Woolley; to J. J. Gurney, Esq., of Norwich, for ten vols. of his Works, for the Jamaica Theological Institution; to Messrs. Bagster, for a parcel of books, for the same; to Mr. Paxon, for the Baptist Magazine, complete from its commencement, for the same; to Mr. Andrew Kennedy, of Carlisle, for a watch, for Africa; and to Miss Paine, of Hammersmith, for the Baptist Magazine for 1841, for the Rev. E. Hewett.

Mrs. Angus acknowledges, with many thanks, the receipt of a box of articles for the outfit of a missionary's wife for Africa, from "*Three Sisters*," at Oswestry.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of January, 1843.

£ s. d.			£ s. d.			£ s. d.		
Annual Subscriptions.			BERKSHIRE.			DEVONSHIRE.		
Bartlett, Rev. T., Marn-			Sunning Hill, Missionary			Bampton, produce of		
wood	1	1 0	Prayer Meeting Box,			Missionary Box	0	12 3
Gurney, Hon. Baron ...	10	10 0	by Mr. Chew.....	2	0 0	Budleigh Salterton—		
Priestley, Mrs.	2	2 0	Wantage, on account ...	12	0 0	Trededgo, Mrs.	0	4 0
Weare, Rev. W., Epping	2	2 0				Chudleigh, Mrs. Rouse,		
						Christmas Cards	1	4 6
Donations.			BUCKINGHAMSHIRE.			Paington, Christmas Cds.	0	15 0
D.....	5	0 0	Billingsfield, Box by E.					
Friend to Mission, by			Cannon	0	10 6	DURHAM.		
Rev. J. Angus	5	0 0				Middleton Teesdale—		
N. G., for <i>Entally</i>	10	0 0	CAMBRIDGESHIRE.			Davidson, Mrs., Christ-		
Christmas Cards—			Haddenham—			mas Card	0	10 0
Benham, Mr. James...	0	15 0	Contributions	3	1 7			
Peake, Miss	0	5 0	Do., for <i>Translations</i>	3	17 4	ESSEX.		
Phillippo, Masters G.			Streatham—			Loughton—		
and J. C.....	2	1 4	Collection	6	1 2	Proceeds of Associa-		
			Contributions	1	13 0	tion	7	0 3
LONDON AND MIDDLESEX			CORNWALL.			Romford—		
AUXILIARIES.			Truro—			Collection	4	15 9
Buttesland Street, Hox-			Contributions	7	10 4	Boxes	0	16 7
ton, Girls' Sunday Sch.	0	12 3	Do., for <i>Schools</i>	1	1 0			
Hammersmith—			CUMBERLAND.			HAMPSHIRE.		
Christmas Cards—			Carlisle—			Northington—		
Gurney, Miss.....	0	13 0	Kitta, Mr., Christmas			A Friend	0	10 0
Henney, Mr.....	0	15 0	Card.....	0	13 6	Portsea, on account.....	70	0 0
Miller, Miss	0	1 1						
Meard's Court	9	17 10						

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CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 31st of January, 1843.

	£	s.	d.		£	s.	d.		£	s.	d.
A Friend, by the Rev. J. Clarke, for Missionary Vessel	5	0	0	Dodson, Mr.	1	0	0	Pilbright, Great	2	12	0
A Friend, by the Rev. J. Haigh, for ditto.....	1	1	0	Driffeld	21	18	3	Riddings.....	1	10	6
Accrington.....	28	1	6	Ellis, P., Esq.	25	0	0	Rayleigh.....	4	0	0
Addlestone	7	10	0	Ensham	2	3	0	Do., for Miss. Vessel..	1	0	0
Ameraham.....	12	11	6	Evesham	13	8	4	Russell, Rev. Joshua,			
Arlington	11	9	2	Fairford.....	4	0	0	balance	100	0	0
Ashburton.....	0	15	0	Frome	186	4	0	Stockton, Tea Party ...	1	10	0
Ashford, additional	2	6	0	Fynnon	4	0	0	Stowey	8	0	0
Brecon	14	4	0	Giles, Mr. W.....	1	11	1	Sherring, R. B., Esq. at			
Bloxham.....	6	10	0	Graham's Town	385	13	0	Jubilee Breakfast in			
Burslem	10	0	0	Do., Sunday School ...	15	14	2	London	100	0	0
Bourton on the Water..	26	5	0	Do., Kat River	15	10	6	Street.....	2	12	0
Borobridge	8	14	0	Greenwich, Collection...	11	11	11	Sible Hedingham	2	10	0
Burford	4	17	8	Do., Bunyan Chapel..	2	9	2	Semley, Rev. J. King, &			
Barclay, R., Esq., for				Do., Mr. Holland	5	0	0	friends.....	5	0	0
Africa	10	0	0	Do., Wire, D. W., Esq.	10	0	0	Salford, Ebenezer Sun-			
Bridgnorth, by Mr. J. M.				Guiting, Naunton, &c...	21	1	10	day School.....	1	0	0
Sing	10	0	0	Hamsterley	2	2	0	Shipstone	13	2	6
Birmingham, Mount Zion				Hook Norton.....	6	3	4	Scarborough	82	0	10
Chapel	16	5	0	Hunmanby	2	8	9	Shields, North.....	6	0	0
Burton Latimer, add..	0	5	0	Hengoed	1	3	6	Salter, Samuel, Esq.,			
Beaumaris	2	13	5	Harris, R., Esq., Leicester	100	0	0	Trowbridge	250	0	0
Bagshot	4	1	4	Honiton	4	11	0	Sunderland	18	13	0
Budleigh Salterton	1	7	0	Kilham	8	0	0	Sheffield	100	0	0
Bishop Burton	8	0	0	Leamington	22	6	0	Shayer, Mr.	1	0	0
Bridgwater.....	6	0	6	Lechlade, &c.....	11	12	3	Stow on the Wold	3	12	0
Burrowbridge	4	5	4	Llanryhd	0	9	4	Thornbury.....	30	14	0
Burlington	40	0	3	Lockerley	5	5	0	Tonge, Mr., by Mr. Cad-			
Bradford, Yorkshire, Cds	0	17	10	Milton.....	2	2	0	by.....	1	0	0
Crickhowell	5	0	0	Monghyr, by Rev. J.				Tewkesbury Sunday Sch.	5	8	0
Chadlington	3	2	0	Lawrence	69	17	10	Talywern, near Machy-			
Colchester, Collection ...	11	19	8	Newtown	29	4	6	alleth	1	5	0
Do., Tea Meeting.....	7	14	5	Norwich, on account ...	200	0	0	Unicorn Yard	5	18	0
Do., Collected by Miss				Nicholls, Mrs., Colling-				Pope, R., Esq.	2	2	0
Patmore	5	7	6	ham, for Theological				West, E., Esq., Amer-			
Do., Thank Offering				Library	1	0	0	sham	50	0	0
from a Soldier from				Middleton in Teesdale..	8	7	4	Wincanton, Rev. G. Day			
abroad	2	0	0	Newcastle on Tyne—				and friends	22	4	6
Cloughfeld.....	7	6	6	New Court, additional	150	0	0	Wantage.....	13	10	0
Chipping Norton	11	5	10	Tuthill Stairs, do.....	18	10	0	Wallsend	4	4	0
Church Street	12	10	0	Oxford	50	0	2	Whitehaven	7	10	0
Cutsdean	3	6	0	Payne, Rev. W., Ches-				Woodstock.....	5	10	0
Carlisle, Messrs. Strahan				ham, additional.....	1	0	0	Worcestershire, on ac-			
and Kennedy	1	5	0	Penny, John, Esq.	50	0	0	count	80	8	6
				Pembroke Dock	13	1	0	Old Coins, from Mrs.			
				Do., for Miss. Vessel..	1	0	0	Sargent, of Battle.			
				Do., Bethany.....	2	0	0				

ERRATUM.

The Contributions to the Jubilee Fund from High Wycombe, in the January Herald, should have been as follows :—

	£	s.	d.
Messrs. Hearn and Veary, donation	40	0	0
Messrs. Cuming and Stoneman, do.....	5	0	0
Mr. C. Stoneman, do.....	1	0	0
John Wilkinson, Esq., do.....	2	0	0
Proceeds of Tea Meeting.....	6	6	2
Collected by Mr. James Packer	2	10	0
Ditto Mr. Veary	2	2	6
Ditto Mr. Vernon	2	5	0
	61	3	8

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

ON IGNORANCE

RESPECTING THE MORAL AND SPIRITUAL CONDITION OF IRELAND.

THAT Ireland has been politically misgoverned, and with respect to her spiritual interests grossly neglected, are sentiments in which there is now an almost universal acquiescence;—her debasement, as the inevitable result, is also freely admitted, but the nature and the degree of that debasement remain to numbers of the inhabitants of Great Britain (well informed on other matters) subjects on which their knowledge is lamentably scanty. Some are probably repelled from the necessary investigation, by discovering the intimate connexion in every department of Irish history between the political and the religious, together with the disunion and strife which have attended both; it has required too much of patient thought to be successfully pursued: moreover, the attention they have bestowed has continually impressed the conviction, that an energy and a perseverance were requisite in administering relief, to which they felt themselves inadequate, and despaired of finding in others;—thus Ireland has been left, pitied, but unrelieved. Others require the stimulant of success to incite them to action; they act from feeling rather than from principle, and their steady co-operation can never be relied upon: they are essentially ignorant of what is indispensably necessary to be done as instrumental to her thorough renovation. Numbers assist efforts on behalf of which an appeal is made as a matter of course, just as they would aid any other evidently benevolent project; but they never ponder the statements of the condition of Ireland presented before them—these are heard comparatively without attention, and forgotten without regret.

It is the design of this paper to remind professing Christians of every class, but especially the baptist churches of Great Britain, of their responsibility on this subject; of their obligations to regard with earnest, fixed attention the condition of *millions* of their fellow-subjects, the greater part of whom are dwelling—if we measure distance by time—within thirty hours of the metropolis of the empire, with facilities of intercourse operating every hour upon themselves; for, however British protestants may neglect to supply Ireland with faithful ministers of the gospel, Irish Roman catholics are vigilant and energetic in transferring to England the ministers of their false and destructive tenets.

Ignorance is criminal, in proportion to the means possessed of acquiring knowledge—criminality is therefore increasing rapidly on this account; how much more where knowledge is possessed, and no corresponding effort is made! The readers of the Baptist Magazine cannot have perused the statements of Mr. Mursell in the number for January last without excitement; the thoughts presented are the result of what it is fervently to be wished could be at once extended to numbers of the intelligent and the pious—*personal observation*. Such communications are of great value, as tending to dissipate the ignorance which we would hope has been the chief reason why so little has been done for this interesting and important part of the British dominions.

Who can be ignorant of the existence of such a plot as is developed in our January Chronicle, if he be at all observant of passing events? and who can ponder the statistics of this island, connected with the fact of there being at this moment *seven hundred and thirty-three Roman catholic missionary priests in Great Britain*,* (how many of them supplied from Ireland?) and not feel intensely, that if the condition of this unhappy country is ever to be ameliorated, prompt and energetic measures must be adopted, such as shall combine all that is appropriate in instrumentality with all that is significant of entire dependence upon God, and con-

* See Baptist Magazine for February, 1843, p. 103.

fidence in his promises? British Christians must not be ignorant of the spiritual condition of Ireland; their own happiness, as resulting from the triumphs of the gospel, and their security in repelling the encroachments of error, equally require that all inadequate conceptions on this topic be removed. Sometimes error, destructive error, appears in a dormant state, satisfied with her undisturbed possessions, at other times awakened to vigilance, and at length aroused to a virulent activity. Such is the condition of Ireland now—its own religion, the superstition of its millions, has been quickened, and is equally apparent in its subtlety and its boldness. On every hand are indications of unusual exertion, the temples of superstition are multiplied, and the ministering priests are wholly devoted in their service.

In a considerable town in the south, a Magdalen asylum has been established; and at this period two, at least, of its inmates are represented as the subjects of the *Estatica* and the *Addolorata*,* described by the Earl of Shrewsbury in his recent singular pamphlet on this subject, of which several editions have been published in Dublin. This delusion is fostered by priests, and attested in a letter by a foreign ecclesiastic, a *doctor of divinity*, from Marseilles; while in another locality the exhumed remains of a Franciscan friar have been exhibited as hitherto insusceptible of ordinary decomposition; the design in both cases being to connect the personal sanctity of the individuals with the alleged extraordinary appearances, and thus to rivet the attachment of the multitude to the dogmas of the catholic faith. Such instances are illustrative of the character both of the priest and of the people. They also indicate a progress towards the more openly avowed superstitions of the continent. Ought we not to know them? and, knowing them, can our posture be supine, and we be guiltless?

It is however necessary to state, as just and as encouraging to our own exertions, that such delusions are not unreprieved, even by Roman catholic journalists themselves, and that their ultimate working must be prejudicial to the cause they are intended to uphold. Let us, then, have the agency which shall accelerate this tendency, by shedding the light of truth on the abused and revolting mind.

The necessities of Ireland, too, have latterly increased. The home mission of the established church,† hailed with delight by pious protestants of all denominations, exciting their sympathies, their prayers, and their co-operation, has ceased to exist; the lights which it kindled and carried to many a dark and neglected corner of the land have been all put out by the canonical extinguisher. Shall this be known, and shall they not be replaced?—and by whom can they, but by those who are free from the chain of human impositions? On the protestant dissenters of Great Britain devolve the responsibility and the honour of accomplishing this good work;—we might add, that in our estimation the baptist churches of England can supply the agency best adapted to the work, their tenets throughout bearing most fully on the prominence to be given to personal and spiritual religion.

Who can wonder that Puseyism should spring up when such lights are extinguished? And, adverse as the political and religious sentiments of Irish protestants might seem to its reception, as so closely symbolizing with popery, it has appeared, and found a shelter too, in the protestant north. The congenial air of the diocese of Down and Connor appears favourable to its growth. We grieve to write, that instead of there being less necessity for ministers of the gospel, in con-

* Epithets employed to distinguish two females resident in two villages not very remote from each other in the Tyrol. They are described as the subjects of such intense meditation on divine subjects, especially on the passion of Jesus Christ, as to become entranced (or ecstatic) for hours; from which, however, they are aroused at pleasure by the attendant confessor. As the further result of their intense contemplation, stigmata, or wounds in the hands and feet and side, corresponding to those received by the Saviour, are said to have been produced, from which at intervals blood is seen to flow: this occurs particularly on *Fridays*, during the period of the crucifixion. Although one of these females lies in bed, the blood never discolours the bedclothes, but, inverting the laws of nature, flows *upward* towards the toes—while from her head blood trickles down the face from a number of punctures, which distinctly mark the situation and effect of the crown of thorns; the face is never washed, yet the blood disappears entirely, leaving the skin quite clean. *To crown all*, the noble earl gravely assures his correspondent, that August 15, 1841, would complete eight years, during which entire period the "*Addolorata of Capriana*," the sympathiser in the sufferings of Christ, has neither ate nor drank nor slept!—"receiving nothing but the blessed sacrament, which alone has ever proved any sensible relief to her in her sufferings."

† An association of godly clergymen, who went forth often two and two preaching the gospel in such towns and villages as they could obtain entrance into. Episcopal authority has interposed to denounce and prevent this holy and useful labour.

sequence of the prevalence of pure evangelical sentiment and preaching in the church, that necessity is increasing; and much as we value the auxiliaries of schools and readers, (may they be greatly multiplied!) our reliance is on the faithful administration of the gospel, now, as ever, *the power of God unto salvation.*

But Ireland is an unpromising field.—This is often said, as if it exceeded all other fields in discouragement: perhaps this also may be the offspring of partial ignorance. Difficulties it is true there are, great and many; so there are in almost every portion of the missionary field, of which Ireland must be considered in every sense a part. But are her stations less productive than those of India, or those of any region where a *corrupted Christianity* has to be assailed? We think not. Let her expatriated sons and daughters be restored to her bosom, from which they were compelled to depart in consequence of her anomalous condition, where the sweat of the brow provided not sufficient bread for their sustenance, and then her struggling churches would be replenished with men as with a flock. What amount of impression is made on the Roman catholic population of England (dense in many parts) by the churches of Christ in their immediate vicinity, who are so much better furnished with means to benefit them, and who are relieved from the peculiar difficulties which, in Ireland, attach to every convert from the faith of his fathers? We do not think that a calm and enlightened view of the case will sustain the epithet “unpromising,” as it is frequently applied. But were it so, that is not our rule of duty; however unpromising, Ireland is not excluded from the promises, but must partake of the salvation of our God. She is afresh commended to the sympathy and the care of those who, as far as human agency is concerned, can relieve her; and on whom *the knowledge of her debasement must be condemnatory, if unaccompanied by the effort to relieve.*

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THE
BAPTIST MAGAZINE.

APRIL, 1843.

MEMOIR OF THE REV. JOHN REYNOLDS,

LATE OF ISLEHAM, CAMBRIDGESHIRE.

BY THE REV. SAMUEL GREEN.

THE record of pious men and ministers of the gospel can scarcely fail of serving valuable purposes to survivors. The operations of divine grace are traced, and it is seen how God makes even the feeblest of his servants mighty in promoting his cause. Perhaps it is due to departed worth that our pages should contain a memorial of the late highly esteemed John Reynolds, though his history is marked by no great variety of incident.

He was the son of respectable parents, inhabitants of the village of Pavingham in Bedfordshire, who, like most villagers of their class, belonged to the church of England; their son was trained from earliest childhood to attend upon her services. As he grew up he was distinguished by his affectionate, dutiful conduct; and never, to his latest day, did he speak of his parents but with emotions of the most grateful esteem. The removal of the family to Keysoe, another village in the same county,

brought John within reach of the faithful and pious, though not very talented, ministrations of the late Mr. Brown; upon which, notwithstanding the high-church prejudices in which the lad had been educated, he occasionally attended. As he was approaching manhood, an accident in the village hurrying a youth of his acquaintance into eternity, made a deep impression on his mind. Looking upon the lifeless body, he bethought himself, "What if it had been I?" The anxiety and reflection thus awakened, led him with greater frequency to listen to the simple and touching appeals of the minister who had already gained somewhat on his confidence and esteem. Mr. Brown's representations of the fallen and helpless condition of man through sin, and of the method of recovery by Jesus Christ, gained his youthful hearer's attention, and seemed exactly suited to his case. The result was one of the thousands of illustrations, that to a mind prepared as was Mr. Reynolds's, the

simplest verities of the gospel are welcome, even though clothed in homeliest garb. To such a mind the doctrine of Christ crucified is the "power of God and the wisdom of God."

Soon after this time Mr. Reynolds was removed to Royston, where he became assistant in the school conducted by the late Mr. York. He thus had opportunities of attending on the ministry of Mr. Towne, whose exhibitions of divine truth, together with faithful appeal and warning, deepened the impressions Mr. Reynold's mind had received. To adopt his own language, "I began to feel that I had deeply revolted from God, and that I could be saved from eternal misery only by the exercise of sovereign mercy. In searching the scriptures I found that the mercy I wanted was freely dispensed to helpless sinners, through the blood and righteousness of the Son of God." He received Christ Jesus the Lord, and rejoiced in him, if not with "joy unspeakable and full of glory," yet with a steadiness and depth of enlightened feeling, which ever afterwards precluded doubt and despondency from his heart.

In 1813, when Mr. Reynolds was twenty-seven years of age, he determined on making a public profession of his faith in the Lord Jesus. The church at Keysoe was selected as his home, and his beloved friend Mr. Brown was his chosen pastor. To the day of his death he cherished the most grateful attachment to, and veneration of the memory of this simple-hearted and good minister of Jesus Christ.

A short time after his own conversion, that of his parents afforded him unmingled joy; and this was heightened by observing other members of the family receiving the truth as it is in Jesus. Towards this happy result his own efforts as well as his uniform propriety of demeanour as a Christian, greatly contributed. Would that

as much could be said of all professedly converted sons! Referring in his journal to one of his visits home, Mr. Reynolds writes: "A few praying friends met at my father's house in the evening. We began the opportunity, which I trust was a profitable one to many present, by singing that admirable hymn of Cowper's:

'What various hindrances we meet.'

My brother chose it; I gave it out; Mr. H. and three others engaged in prayer; and I trust the Lord was with us of a truth in this first attempt to invite the people of God under my father's roof."

The friends at Keysoe, encouraged by Mr. Brown, were at that time in the habit of conducting prayer-meetings, and meetings for reading the word of God, in neighbouring villages less favoured than their own, out of which great good arose. Mr. Reynolds, in his visits home, always engaged in this labour of love; and as not unfrequently he was the best reader in the company, he was fixed upon, both before and after his uniting with the church, to conduct the most important services in these rural meetings. The evening of the day on which he united with the church found him thus engaged. He sought also other opportunities of usefulness; constantly improving for spiritual purposes whatever intercourse he was favoured to obtain with the companions of his boyhood. Was it wonderful that his pastor should think of him for the ministry of the gospel? Mr. Brown was ever bent on multiplying the means of usefulness. He had watched his young friend's mind. He knew that he was in the habit of taking notes of all the sermons he heard, adding to them observations and remarks of his own; and though he did not know as yet that his mind was set upon the work of the ministry, he could not help but hope that he might become greatly useful in the Redeemer's church.

A long time was not suffered to elapse ere Mr. R. received intimation of his pastor's views, and he was summoned to preach before the church, as preparatory to their giving him what was deemed a regular call. With this summons he complied, and on his twenty-eighth birthday he delivered his first sermon, with considerable acceptance to the people, from Acts v. 31. This exercise was followed by others, till at length the call was unanimously given, and Mr. Reynolds was recommended to the then recently established academy at Stepney. Here he pursued his studies with an ardour scarcely to be expected in one so advanced in life. He was truly humble, and not indisposed to learn from even the youngest student in the house, whose advantages had been superior to his own; and though all the students generally of his time entertained for their tutors, Messrs. Newman and Young, a very high regard, Mr. Reynolds seemed to exceed them all in affectionate veneration. This was the reason of his success; while his unaffected piety and uniform kindness commended him to the confidence and esteem of those with whom he associated.

It has been imagined that a college life is not favourable to that self-inspection and that humble walk with God which are essential to sincere and fervent piety; and, doubtless, such a life has its disadvantages. It is questionable, however, whether in ordinary cases these disadvantages approach in magnitude to those of the first years of a ministry for which no college preparation is made. Comparisons may be invidious; but among those who have fallen into the snares of the devil, far the greater number pertain to the latter class of ministers. At all events, the journal of my friend is full of proofs of the vigilant care which he maintained over his own heart; of an habitual impression of the solemnity of the work

he had undertaken; and of his close and humble walk with God. "The Lord grant," he says, "that I may not cry out to others of their danger and myself fall into condemnation. My strength! Rock of my salvation! even Jesus, be thou ever near me." Questions after his preaching exercises, are often found occupying his attention, such as these: "Has my preaching had a tendency to stimulate others? Has it produced this effect upon myself? Does my soul glow with increasing desire for the salvation of men, and for the glory of my Lord and Saviour? Does not my great work appear more and more important? Searcher of hearts! direct me while I attend to these inquiries!"

As his term of study approached, his friend Mr. Brown, who had himself gone from the neighbourhood of Isleham, recommended him to the church at that place, then destitute of a pastor. Thither he proceeded at the request of the people, in 1818; and after a probationary residence among them of fifteen months, he accepted the pastoral office, and was ordained in the early part of November, 1819. The result of his labours, especially among the young in the congregation, through the blessing of God, was greatly gratifying; but he was not without trials. What faithful pastor is or should expect to be?

Some persons who attended his ministry embraced an unsound and spurious Calvinism; imagining, however, that they, *par excellence*, were evangelical Calvinists. From them he met with occasional harassment. "It grieves me," he says, "that men, being lost and miserable sinners, will not own themselves so, and are unwilling to take the blame to themselves. When I preach the truth it gives offence." Still he could not be induced to swerve from declaring the whole counsel of God. I am rejoiced to be able to add, he was never coward enough to think of deserting his

post because of these difficulties ; and divine mercy kept him from all those expressions of temper which, in similar circumstances, have so often impeded the usefulness and marred the comfort of ministers. At length he reaped what all who pursue a similar course to his are sure sooner or later to reap, not only the testimony of his own conscience, the sympathy of the truly devout, and the approbation of his Master, but the respect also of even those who had opposed him. They were constrained to admire his untiring benevolence and transparent simplicity.

In April, 1821, Mr. Reynolds married an excellent widow in the congregation, about his own age, of whom, as she survives him, it will be enough to say that she sought to help his faith and joy, and in the many ways in which a pious, prudent wife may do, she aided the work in which he was engaged. An increasing congregation, together with the dilapidated state of their meeting-house, rendered a new one necessary. The people were mostly very poor, but Mr. Reynolds was happily placed in such circumstances as enabled him to bear the requisite pecuniary responsibility. The esteem in which he was every where held insured success to his appeals for help ; and it is satisfactory to add, that a short time before his decease he had the happiness of paying off the remainder of the sum he felt constrained to lay out,—a kind friend in the village presenting him with £100 for that purpose.

Mr. Reynolds's ministry continued to be blessed. A village pastor's life is seldom very eventful. We may pass to the year 1840, during which it pleased God to give a more than ordinary degree of success to our friend's exertions. In June of that year seventeen persons were united with the church ; of many of whom he says, " They are buds of the early spring ; may they be defended from the nipping frosts and the destroy-

ing winds to which they will be exposed ! " Other additions succeeded. Sorrow, however, followed close upon his success. Two of these early buds, neither nipped by the frost, nor destroyed by the wind, were soon cut off by death ; and in one day he had to consign them both to the grave. They were young men from whom he had hoped much ; but his hopes were not permitted to be realized. As he buried them he seems to have felt that perhaps ere long he himself would be placed by their side,—an impression which only stirred him up to renewed activity in his beloved employ. Friends have observed that from this time his ministrations became more than usually solemn ; and it is cause of thankfulness to add that they continued to increase in usefulness to the end of his course.

His last Lord's day on earth was spent in his work. He preached twice at Isleham, and once, as he was wont, in a neighbouring village ; and as he had commenced his ministry with declaring the great doctrine of forgiveness through a crucified Redeemer, so he closed it with a solemn utterance of his entire satisfaction in the gospel ; his last text was, " I am not ashamed of the gospel of Christ."

On the following evening he attended the prayer-meeting of his friends, according to custom ; addressing the company present on the heavenly state with unwonted fervour. As he returned home he complained of a pain on one side which had annoyed him all day, and was now becoming severe. Medical advice, in the course of the night, was procured ; but it was soon found that this violent pain was symptomatic of organic disease, which no skill could reach. During the two following days, and a part of the third, his sufferings were exceedingly intense. There was, however, no impatience ; and though death suddenly overtook him, he was

not anxious,—he was not unready. To friends visiting him he said, “My present affliction will end in death. Be it so. I am willing to depart.” A neighbouring minister, on hearing of his condition, hastened to his bed, to whom he expressed his calm, unabated confidence in the truths he had so often preached. “I die, my brother, but I am happy. I cannot say much to you, but I wish you would be kind enough to preach my funeral sermon, from ‘This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.’ I am indeed,” he said, “the chief of sinners, but this is my hope.

‘A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all!’

I have particularly to request that you will tell my beloved people that I die in the Lord, and urge them all to cleave to the Saviour. My naked soul I trust in his hands. He is faithful.

‘Rock of ages! shelter me;
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.’ ”

To the beloved associate of his life, and to friends and relations who wept around his bed, he gave appropriate counsels; exhorting them all, as he was able, to cleave to the Lord with full purpose of heart. At length nature was exhausted. His last feeble accents were, “Happy! happy! happy!”

To attempt a sketch of my brother’s character, after what has been written, will perhaps be almost needless. “He was a faithful man, and feared God above many;” and with his fidelity there was blended much of gentleness, meekness, and purity. The mainspring

of the virtues by which he was adorned was his earnest and elevated devotion. Mr. Reynolds was a man of prayer; and seldom, perhaps, has there been a more unbending integrity, united with a more undeviating pursuit of the things that make for peace, in any servant of him who did not “strive nor cry, nor cause his voice to be heard in the streets.” His judgment was mature and remarkably good; his influence in the circle in which he moved was consequently considerable. Seldom, almost never, was he known, by even his most intimate friends, to be out of temper. He was gentle toward all men, and if he had to rebuke, he did it with a tenderness and benignity which generally produced the happiest results.

As to his religious sentiments, he was a firm and decided Calvinist; never relying, however, on the judgment of any man. No one of the late Dr. Newman’s students more fully understood and acted out one of the very first lessons which that estimable tutor was fond of impressing on his pupils’ minds:

“Nullius addictus jurare in verba magistri.”

Of the discriminating grace of God, his own case afforded him an illustration which ever forbade his doubting on that subject. He had, however, no sympathy with that morbid sentimentality which dwells almost exclusively on one class of truths. His ministry was no cold, heartless discussion of abstractions. He sought to come home to men’s business and bosoms, and never was he happier than when dilating on the provision of boundless amplitude which the gospel exhibits for perishing sinners, and inviting them to come and partake of its blessings. His sermons were distinguished throughout by plainness and direct practical bearing. No hearer was left in the dark as to his meaning; none could imagine himself beyond the scope of his address. He gave to all instruc-

tion, counsel, or warning, supremely solicitous to present every man perfect in Christ Jesus.

It has been said, perhaps with some truth, that ministers from our academies seldom remain in the stations where they first settle more than two or three years. In most such cases the settlement is of undue haste; expectations are improperly raised; the fag and the disappointment of pastoral labour are not reckoned upon. We have seen that our friend Reynolds acted otherwise. He had a deep conviction that God had placed him where he was; he durst not trifle with his engagements. At a time when, perhaps, the difficulties of his situation called for the highest exercise of patience and self-denial, we find him recording in his journal, "I have never wished myself in another place, though appearances were somewhat discouraging. Never have I regretted my settlement here." As might be expected with such a feeling, his last were his best and happiest years.

Mr. Reynolds was a thorough dissenter. No respect which he cherished for good men in the national hierarchy, could induce him to overlook the essentially vicious principle of that hierarchy, and its fearful mischiefs. This was the more observable, from the circumstances of his education, and from the fact that his situation after conversion had thrown him in the way of clergymen and other members of the church of England, whose moral and spiritual excellence he was always ready to acknowledge.

He was, moreover, a baptist, taking his stand on the principle that every

religious act should be a personal and a voluntary act; nevertheless, he maintained all through life the most friendly relations with ministers and others who in this matter did not agree with him. Claiming for himself a sincerity and honesty of conviction, he felt bound to concede the same things to others. At the time Mr. Reynolds studied at Stepney, the controversy on the subject of communion, between the late Messrs. Hall and Kinghorn, was carried on; he turned his attention to the subject, with several of his fellow-students. His leanings were originally in favour of Mr. Kinghorn's argument; but maturer consideration led him to the conclusion, which to the latest day of his life he retained with increasing strength, that to participate in the Lord's Supper is the right and privilege of all the followers of Christ; and having arrived at this conclusion, there was no church, no table, in which, where Christians were assembled for this purpose, he could not heartily join.

In the discharge of his pastoral duties it was uniformly the aim of my departed brother to exhibit Christ as an all-sufficient, merciful, and faithful Redeemer. Those who sat under his ministry will not soon forget the delight which kindled in his countenance and glowed in his words, as he spoke of the great atonement. May they all in the great day of the Lord be found at the "right hand," the fruit of their pastor's labours and the crown of his rejoicing!

Walworth.

REMARKS ON A PAMPHLET

ENTITLED

"AN EXPOSITION OF THE SYSTEM PURSUED BY THE BAPTIST MISSIONARIES IN JAMAICA; BY MISSIONARIES AND CATECHISTS OF THE, LONDON MISSIONARY SOCIETY IN THAT ISLAND."

BY THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.

THE Committee of the Baptist Missionary Society feel it their duty to make a few remarks on a pamphlet just published, under the title of "*An Exposition of the System pursued by the Baptist Missionaries in Jamaica, by Missionaries and Catechists of the London Missionary Society in that Island.*" The pamphlet is in continuation of the attack which has been kept up by various parties, through several—it might almost be said through many years, upon the agents and operations of the Society in Jamaica; and in this instance it assumes a form which, in the judgment of the Committee, forbids them to be silent.

Before proceeding to remark on the matter immediately before them, the Committee wish to observe generally, that, in relation to the interest and welfare of the churches raised in Jamaica by the instrumentality of the Society, they have throughout regarded the hostility directed against them, not only without fear, but with gratulation. Through however painful a process, its tendency must have been to do them good; not only by bringing to light cases requiring discipline, which might otherwise have continued unknown to the parties most deeply interested in knowing them, but also by making both ministers and people feel under how watchful an eye, not only in heaven but on earth, they are fulfilling their trust. In this respect the Committee regard the protracted assault made on their beloved brethren in Jamaica, as among the greatest benefits which *men*, whether

evil or good, could have conferred upon them; and, in looking upwards from men to him whose "hand" they are, they cherish gratitude for so signal a mercy, by which evils of a grave and vital character—certainly possible, and perhaps incipient—may be either wholly prevented, or promptly remedied.

With respect to the parties by whom the assault has been made, the Committee recognize as fully and feel as deeply as they, the necessity of genuine piety in the individual, and of faithful discipline in the churches. Equal to their own—certainly much greater than their own—would the anguish of the Committee be, if they believed that the charges here preferred were well founded; and at no efforts within the limits of possibility would they stop, in order to arrest mischiefs of so fearful a magnitude. Throughout this painful history, they have been eager for information, and have been almost incessantly imploring it. They have earnestly requested the production of this, which, having been long hinted at, is only now vouchsafed; and, rather than not have it at all, they welcome it from the press. Nothing do they wish to be concealed. It is concealment, indeed, and concealment alone, which has all along been their annoyance and their difficulty. Frequently have they heard that something has been written to England derogatory to the character of the Society's missionaries in Jamaica, and they have immediately said, What is it? where are the facts? For the most part this

question has been as vain as though they had been seeking after one of nature's profoundest secrets; and an extract of an injurious letter has often necessitated a mode of inquiry as ingenious and persevering as if its object had been the recovery of a stolen bank note. At other times, parties have refused to tell the committee what they loudly affirmed they knew, and familiarly told to others. At length, however, here are specific allegations; and the committee are glad of it. Now, at all events, and so far, the missionaries and other brethren will have an opportunity of knowing what they are charged with, and of acting accordingly. For themselves, the committee say frankly, whatever portion of these evils have existed and are past remedy, let the record of them stand as a warning for those who are to come. Whatever portion of them exist now, let a remedy be applied to them with Christian fidelity forthwith. And whatever portion of them may be resolvable into misinformation or misconception, let the missionaries and catechists of the London Missionary Society rejoice with the Committee in the result of so happy a process, which, doubtless, it would delight them to see effectually applied to the whole. And again these reproving brethren are entreated to conceal from the committee nothing that they know.

Having thus expressed their feelings on the general subject, the committee proceed to some remarks more specifically on the pamphlet before them.

I.

In doing so, they feel themselves entitled to submit, in the first instance, a class of observations tending to reduce somewhat—perhaps materially—its apparent criminatory force.

It might be mentioned in the outset, that the pamphlet does not correspond with its announcement. Having been uniformly advertised as put forth “by

THE missionaries and catechists of the London Missionary Society in” Jamaica, the pregnant particle “THE” is omitted in the title page, and it turns out to be signed by only thirteen persons, out of a body consisting (as nearly as can be ascertained by the last report of the London Missionary Society) of twenty-one. The committee, however, will not dwell upon this apparent effort to give the Exposition an unreal and factitious importance.

The committee go on to observe, in the first place, that some of the topics introduced by the expositors are without any justice made matters of complaint.

For example, the first accusation is, that the missionaries complained of have “employed unscriptural means and unworthy agents in order to gain and hold more adherents than they can adequately teach or govern by proper church officers,” p. 7. Combined with the imputation on the personal character of the leaders, to which the committee do not at present refer, here is neither more nor less than an argument in church polity. Did it never strike the thirteen missionaries and catechists of the London Missionary Society in Jamaica in how singular a position they have thus placed themselves! Doubtless—to say nothing of their own brethren in British Guiana, by whom the leader and ticket system itself is employed—they hold that Moravians, methodists, presbyterians, and episcopalians, also adopt “unscriptural machinery;” but their zeal for New Testament order never led them, the committee believe, to enter on such a discussion with any of these bodies. Why, then, with the baptists?

The accused missionaries, it seems, have employed leaders and given tickets. This may be unscriptural, or it may not. The committee have not given, and are not going to give, any opinion upon this point. They have never taken it into consideration. There is nothing, either

in the constitution or usages of the Society or in the case itself, which requires that they should do so. They have gone on the principle (publicly and properly laid down by the London Missionary Society) of not interfering with the internal management of the churches. And there, they conceive, that this matter satisfactorily rests.

The concluding topic of complaint belongs, in the judgment of the committee, to the same class. It is as follows :—“ The baptist missionaries have raised and expended large sums of money, without making any public report of the same,” p. 13. The expositors are here probably misled by want of acquaintance with a difference which exists between the methods of the London and the Baptist Missionary Societies. The former, it is understood, require that every expense at a missionary station should be paid out of the funds of the society, and that all monies raised there should be considered as a contribution to its income. Of course, under such a system, it is proper that the receipt and expenditure of all sums should be reported to the society, and through them to the public. The Baptist Missionary Society, however, have gone from the first on a different principle. They have desired their brethren to encourage the friends at a missionary station to raise what they could towards its expenses, with a view to relieve the society at home, and to support the cause entirely when they should be able. On this plan, the committee have always been informed how much was raised by the churches, and how it was expended on their behalf, in order to the regulation of their own grants ; the only use which it pertained to them to make of this information, inasmuch as the committee had no control over the expenditure, and the British public no claim to the accounts. No doubt, the missionaries were under obligation to render an

account of what they had raised in a manner satisfactory to *the donors*, but nothing further can with any reason be required. It has always been satisfactory to the committee to know that a much larger work has been going on in Jamaica than could possibly have been sustained by the money they were able to supply ; and they never saw—nor can they now see—any unfaithfulness to their trust in sending a few hundreds a year to aid a church which was raising several thousands, while they had reason to believe that the operations carried on were so extensive as, after every effort, to press heavily on their resources. Parsimony on the part of the committee would have ill recompensed the noble generosity of Jamaica. Whether the public announcement of the large sums annually raised in the West might, or might not, have diminished the collections in England, cannot now be told ; but there is no doubt at all that a fear of this somewhat natural result, and not of any outbreak of indignation as against a fraud, was the whole amount of Mr. Dyer’s meaning in the phrase (if he ever used it) which is quoted by the expositors, and to which the committee will again advert, “ If we should publish this, it would ruin us.”

With respect to the “ style of profusion ” in which it is alleged that the baptist missionaries in Jamaica live, the committee make two observations. First, This charge is strangely brought against the whole body of missionaries, when in fact many of them are well known to be enduring severe privations in the highest spirit of Christian devotedness, and when the number to whom it has the semblance of applicability is very small. Secondly, There is full reason to be satisfied, that nothing of the sort complained of (whether justly or unjustly) has been at the cost of the mission. Some of the churches have for many years supported their own pastors. If they have given

them large salaries, neither the committee nor any one else is entitled to complain of it. It is enough to say, that those who have been supported by the society have not—and cannot have—lived deliciously, except on spiritual food.

Secondly, the committee observe that some of the charges are sustained by strangely inconclusive proofs. For example, the second article of complaint relates to the “frequent admissions of large numbers to the ordinances and fellowship of the church, without due care to ascertain the character of the persons so admitted,” p. 11. Now, readily allowing that “due care” is of the first necessity, and assuming nothing concerning the practice of their brethren, the committee animadvert on the primary reason from which the expositors infer that such care has not been employed. Will it be believed that a criminal laxity in this respect is directly concluded from the mere numbers baptized? Yet, after mentioning some cases of numerous baptisms, the missionaries and catechists say—“Before we assert what we know of these baptisms, or adduce a fact in support of what we assert, we ask, Is there not enough in the bare announcement of such baptisms to stagger the faith of the friends of missions?” p. 11. And they go on gravely to state, that, supposing it genuine, “the work of the baptist missionaries in Jamaica is seen to exceed by far the work of the apostles on the day of Pentecost.” Yet on that occasion three thousand persons were added to the church in one and the same day, at one and the same place. What would the missionaries and catechists have said if this had happened “at Brown’s Town, in 1840,” instead of the (to them) more perplexing fact that Messrs. Clark and Dutton “immersed seven hundred and twenty-nine in the course of the year?” But, if it were so, what then? We quote from these

missionaries and catechists themselves the valuable saying,—which is in truth a solvent for the whole mystery—that “nothing is too hard for the Lord.” Due care may or may not have been taken; but the argument from mere numbers is absolute unbelief.

The committee, in the third place, proceed to the array of instances by which the several heads of complaint are supported. These the expositors call “facts;” the committee submit, however, that they are not entitled to be considered as facts until they are proved. They may be true, or they may not. Exaggeration, misconception, mistake, imagination, prejudice, and even falsehood, may have been at work upon them. At present, therefore, they are not facts, but allegations; plausible allegations, indeed, some of them—some of them are utterly, and even ridiculously, incredible—but not proved allegations, on which sentence can justly be pronounced. The committee are entitled to insist strongly on this distinction, by virtue of their experience in this very case. In the instances in which they have succeeded in obtaining specific charges, they have, upon inquiry, frequently found them altogether or mainly erroneous; so frequently, that they have increased materially in the courage with which they look such allegations in the face. If those now adduced share any thing like the fate of their precursors, many of them will altogether vanish, and the seeming gravity of the rest be very materially reduced.

The committee think, finally, that the process of generalization adopted by the expositors is not only precipitate, but unwarranted. By virtue of the instances they adduce, they inculcate the whole body of baptist missionaries and churches in the island, excepting only Messrs. Kingdon, Whitehorn, and Reid. Now the missionaries thus implicated are

twenty-eight, and the churches as many, containing 32,810 members, with 18,000 inquirers. They are dispersed through the island much more widely than (as yet) the stations of the London Missionary Society, and there are among them many local and accidental diversities. The committee cannot help feeling that, even if the truth of all the allegations were granted, conclusions so sweeping as those which are deduced from them would not be justified. How much less when the real quantity of pertinent truth in them shall be ascertained! Besides, it is remarkable how often the name either of the same witness, or of the same culprit appears, even in these allegations. Thomas Burke is cited over and over again; and the Rev. H. C. Taylor, of Old Harbour, is almost constantly under accusation. Now if it be that the one of these parties has been very ignorant, and the other very negligent, and that some besides have been liable to censure, let the individuals bear the blame. Why is their misconduct or folly, supposing it to be such as is represented, to be made a gauge for taking the measure of other men? Would it not have been just as fair to have selected a faithful missionary, a judicious leader, and a few well-informed members, and then to have inferred that the whole baptist body were of a similar character?

The missionaries and catechists affirm that these single instances are examples of classes, and that they might be multiplied "to almost any number." On this the committee observe, first, that the expositors have obviously brought out the strength of their case; and secondly, that no amount of allegation against certain individuals, or even of proved criminality in them, can warrant the condemnation of other persons. There is a radical fallacy in the very nature of the argument. The negligence or precipitancy of one missionary is no evidence at all that the same qualities

exist in another. For any thing which could be established by such a kind of proof, he might be one of the most cautious and judicious of men; and he certainly would have good reason to complain of the injustice of being condemned for the fault of another. The same remark may be applied to both leaders and churches.

In the judgment of the committee, the considerations now adduced materially diminish the apparent criminatory force of the pamphlet before them. With respect to the accusations to which they have not adverted—those, [namely, affecting the character of the leaders, the admission to church-fellowship, and the exercise of church-discipline—these, together with the examples detailed in support of them, are, as a whole, matters of inquiry; and, although some of the charges might be disposed of on the instant,* the committee will not at

* As a sample of this class, the committee just mention the following:—

1. "One of the Rev. J. M. Philippo's schoolmasters told Mr. George Stricker, schoolmaster at Porus, that Mr. Philippo kept a written list of the questions which he puts to the candidates for baptism, and that the leaders are all taught these questions."—*Exposition*, p. 20. To this Mr. Philippo replies:—"It is not true, nor has it the shadow of truth."

2. "William Burke, of Cool Spring, who was one of the persons baptized by Moses Hall, says, 'that all the persons in his class were required to pay three-pence per week to the support of the class-house, and a shilling per month for the support of Moses Hall,' " *Exposition*, p. 22. The latter charge is positively denied by several persons who have been members of the class from its commencement.

3. "J. Daughtrey, Esq., the government Inspector-general of prisons, has given his important testimony on this point as follows:—"I once had the credulity to believe there was in the churches of Jamaica as great a proportion of Christians as in those of Great Britain. *But I now see my great mistake.* Of the prisoners in the district prison at Kingston, three-fourths have been connected with religious societies," *Exposition*, p. 23. This "important testimony," it will be observed, is absolutely general, and affects all religious communities alike. The point remains. "Distinguishing them, he adds:—"There are very few from the Moravians; not one from the Congregationalists; more from the Wesleyans; but the great majority are baptists," *ibid.* The answer to this is, that, within the district of Kingston, the

present notice them further. They have directed a copy of the pamphlet to be sent to every one of the baptist missionaries in Jamaica, and they cannot doubt that every clue it affords will be pursued for searching and salutary investigation. They would be very happy if the expositors themselves would kindly place a copy of it in the hands of every member of the churches who can read it, for the promotion of a similar purpose. They need scarcely express their confidence, that, if any of the parties implicated should apply for further facilities of inquiry, the thirteen missionaries and catechists of the London Missionary Society will not follow the example of an accuser of a different denomination (the Rev. George Blyth) in refusing to afford them.

II.

From matters affecting the baptist missionaries and churches in Jamaica, the committee will now turn to those which directly implicate themselves.

The missionaries and catechists aver that the publication of this pamphlet "has been forced upon" them. By what means? By an indisposition to

baptists are by far the largest body of religious professors; and that, for any thing which appears to the contrary, there may be fewer per cent. of that body in Kingston district prison than of any other.

4. The following is from Thomas Burke:—"William Hall, from Marshall's Pen, first tell us to pray. He put our knee on the ground, then take our hand, and raise us before the Father, the Son, and the Holy Ghost. This is the way he set us off." The following sample is given of "the hymns and prayers which Hall taught them to use:"—

"John a Baptize.—Do my Lord.

Me pray for my sin.—Do my Lord.

Me pray for my soul.—Do my Lord.

Remember your duty.—Do my Lord.

Sinner dead he must.—Do my Lord.

Me pray for keep me out of de fire.—Do my Lord."

—*Exposition*, p. 15.

The committee must here call specifically for *dates*. They are assured that these proceedings of William Hall took place more than twenty years ago, when there were but two or three baptist missionaries on the island, the nearest of these being sixty miles distant from him, and all of them, of course, utterly unconnected with him.

listen to complaints, they reply, partly among the missionaries themselves, and partly among "their friends in England"—meaning (it appears) the committee. Leaving the missionaries to speak on their own behalf, if they think it necessary, the committee answer distinctly for themselves, that the charge is utterly without foundation, and that they are sure no proofs of it can be adduced. That they have been unwilling to have the character of their brethren whispered away in private coteries, or destroyed by letters clandestinely circulated; that they have refused to abandon their confidence in their missionaries merely on the pronouncement of sweeping censures, and unsubstantiated imputations; and that they have challenged names, places, and dates, for every accusation, and traced many of them to the confusion of their originators—all, this is true: and who are the parties that will blame them for it? But that they have on any occasion displayed an indisposition to listen to complaints is an utter misrepresentation. They have, perhaps, been much nearer to an error on the other side.

But, were it otherwise, what cause have the writers of this pamphlet to complain? When did the committee hear *from them*? Neither from the thirteen missionaries and catechists in a body, nor from any one of them as an individual, has a letter on this subject ever reached their table. They have heard, indeed, of injurious letters industriously but secretly circulated, the writers of which they could not ascertain, and copies or extracts of which they could not procure; but these, of course, were not the complaints to which the committee were unwilling to listen. Were any of these missionaries and catechists the writers of those letters?

The expositors state, however, that, as to the courtesy of private communication with the committee, what was

not done by themselves had been done by others. The committee distinctly deny this assertion. Three of their own agents, indeed, Messrs. Kingdon, Whitehorn, and Reid, have thought proper to discontinue the use both of leaders and of tickets, and, in doing so, have communicated their reasons for the change ; but the committee have never received, even from them, any such statements as were adapted to bring the condition of the churches at large under their consideration, until those letters in the Jamaica newspapers which constitute a very recent part of the controversy. With this exception, not a single person of any denomination has ever spontaneously presented a complaint to them, either with or without evidence to support it. That such complaints have been brought before them is true ; but in all cases the committee had previously heard of their utterance in other circles, and had solicited—in some cases they were obliged to importune—the complainants to communicate with them.

The committee, however, it is alleged, have done wrong in not “promoting the formation of a court of inquiry” for investigating these complaints. On this somewhat singular charge the committee have to say, that the formation of such a court has never been proposed to them from any quarter. All that they have heard or seen on this subject has consisted in occasional brief and discourteous and sometimes taunting references in the course of correspondence, to a court which would speedily be constituted without their consent, and before which they and their missionaries were, with equally little ceremony, to be dragged. How the said court was to be constituted, or by what power its proceedings were to be enforced, they never heard. That the committee have not promoted the formation of any such court of inquiry is certainly true. They have conceived that they were themselves,

and after themselves their constituents, the proper court (if the expression must be used) before which their missionaries should be tried. Is there any missionary society in existence which would have “promoted the formation” of any other? Or is there any body of missionaries and catechists, except these thirteen, who would have gravely proposed it?

III.

Having thus spoken of themselves, the committee feel it their duty to say a few words in conclusion concerning the parties whose names are affixed to this pamphlet.

The expositors are naturally desirous to receive credit for good motives, and they declare themselves to have been actuated by a pure “concern for the interests of righteousness and the character of Christian missions.” The committee make no pretensions to judge them in this respect. It is, at the same time, a consideration not altogether without weight, that the main stress and eagerness of this controversy has lain with some of the agents of a missionary society, which has been brought into more extensive contact than any other with the baptist missionary operations. That the feelings in such a state of things too natural, even to the best of men, have to some extent operated in this case, appears on the face of the Exposition itself. The very first sentence of it says, “*serious differences have arisen between US and the great majority of Baptist missionaries.*” In the next page it is expressly stated that the public controversy in Jamaica both originated in denominational resentment, and was perpetuated by it. The words are: “The publication by the baptist missionaries of gross misrepresentations* affecting us and our stations, in their

* The document here referred to consisted in a tabular statement of the number of missionaries and members in Jamaica connected with the several

own newspaper (the *Baptist Herald*), first induced us to use a similar publication. The treatment which our remonstrance met with drew us on to make the general charges through the same medium. But for the course which the baptist missionaries took with our first letter, it is probable the controversy would not have been proceeded with here, and would have been but little heard of beyond the limits of Jamaica," p. 6. Without turning aside to vindicate their brethren in this point, the committee observe here, that, on their own showing, the missionaries and catechists of the London Missionary Society have been moved by an impulse not absolutely identical with "a concern for the interests of righteousness."

Passing over other indications which they might notice of a similar kind, the committee cannot but place upon record a declaration made by the Rev. W. G. Barrett, on behalf of himself and his brethren, in his Reply to their circular of January last. It is as follows:—
"Had we been allowed to do good as we had opportunity, and not been impeded by the proselyting labours and plans of your agents, and permitted to retain undisturbed possession of such spheres of labour as were opened

missionary societies, together with the amount expended by each, in the following form:—

Societies.	Missionaries.	Members.	Inquirers.	Received from this country.
Wesleyan	30	22,884	4,303	£ 8,986
London	11	172		6,476
Church	7	271	4,954	6,938
Baptist	19	24,777	15,007	6,870

This table was drawn up in England (without any view, however, to publication) from the latest reports of the several societies, and has been found, by subsequent examination, to represent with perfect accuracy the accounts contained in them. The only pretext which the agents of the London Missionary Society in Jamaica had for calling it a "misrepresentation" was, that it neither recorded their actual (unreported) numbers in that island, nor intimated what portion of the sum expended had been raised among themselves. For neither of these defects, however, were the missionaries responsible.

for us by a favouring providence, this exposure would have been prevented." —*Barrett's Reply*, p. 8. *Habemus reum confitentem*.

The committee have made this remark, not with any view to censure the missionaries and catechists, whose infirmity herein is far too natural and too common not to be easily venial; but simply because it facilitates a correct estimate of the evils alleged, to know that, but for the occasion created by such collateral pressure, even men so jealous for the interests of righteousness as these, would not have deemed it their duty to disclose them.

The committee next animadvert on what they are constrained to regard as a want of candour and fairness on the part of the expositors. They will illustrate their meaning by an example. It is certainly reasonable in a controversy of this sort, that, a charge having been made and an explanation given, the charge should not be reiterated without some notice of the explanation. Now, before the preparation of the circular issued by the committee in January last, Mr. Williams had been complained of for having baptized 126 persons before he had been six weeks in Jamaica; and, in that circular (to which the Exposition is professedly a reply) explanation is given that these parties "had been for years" in communication with Mr. Philipppo, and were only awaiting the arrival of a baptist missionary to be formed into a church." — *Circular*, p. 7. Notwithstanding this explanation, and without taking the least notice of it, the expositors repeat the charge, thus,—
"The Rev. Mr. Williams, before he had been on the island six weeks, and in a neighbourhood where no baptist missionary had preceded him, immersed 126 persons," p. 11. Things of this sort tend to class the thirteen missionaries and catechists of the London Missionary Society in Jamaica among adversaries, rather than

* Nearly three years.

reprovers, of their brethren, and among adversaries who are determined that, whether there be mistake or not, there shall be no correction. The committee know it is a maxim of polemical warfare, that iteration may effect the same end as proof; but they could not have expected to find this weapon in professedly friendly hands.

The committee remark finally, on the use made by the expositors of the language cited by them from an alleged letter of the late secretary to the society, the Rev. John Dyer, in relation to the monies raised in Jamaica:—"If we should publish this, it would ruin us." This extract, it is strange to say, is adduced by the missionaries and catechists as a proof that Mr. Dyer knew the Jamaica brethren had acted fraudulently in pecuniary affairs, and that the Christian public would be filled with "resentment, if the whole truth were declared to them," p. 14. The committee will not dishonour the memory of their beloved and revered coadjutor and friend, by saying a single word in the supererogatory work of his vindication; they ask only what must be the temper, or where can be the understandings, of men who can use an argument, the whole force of which lies in the gratuitous assumption that a Christian professor and a Christian minister, a man whose character for integrity was to the last as unblemished as the driven snow, and

who was, for upwards of twenty years, a most honoured secretary of one of the most honoured societies of the age—that such a man was secretly pursuing a course of conscious knavery, the disclosure of which would inflame with resentment the whole Christian world?

In having thus spoken, the committee trust they have neither exceeded nor fallen short of their duty. They have only to add that the churches raised by the instrumentality of the Baptist Missionary Society in Jamaica are no longer in organic union with it. With an admirable zeal and generosity, they have thrown themselves on their own resources. In relation to all their affairs they are now as independent as any churches in this or any other country. To themselves must any further observations be addressed which their fellow Christians of any denomination may desire to submit to their notice. The committee have taken leave of them in a letter of solemn and affectionate counsel which is before the world, and to their own Master they stand or fall.

In closing their present observations, the committee commend alike all churches and all missionary societies, and all missionaries and catechists, to the kindness of that merciful God of whose forgiveness, as well as blessing, all his servants stand so continually in need.

PEARLS.

"Orient pearls at random strung."

THERE will be one day a resurrection of names and reputations, as certainly as of bodies.

MILTON.

The frowns of the world are among the blessings of the Christian. The prosperity of fools shall destroy them. "Him

whom I shall kiss (said Judas), take him;" so whom the world kisseth it often betrays.

THOMAS WATSON.

A man's *reason* is nowhere so much satisfied as in matters of *faith*.

WHICHCOTE.

REVIEWS.

The Advancement of Religion the Claim of the Times. By ANDREW RENN, D.D. London: 8vo. pp. 259. Price 10s.

THIS beautifully printed octavo volume, containing ten lectures on the advancement of religion, we introduce to our readers with great pleasure. The lectures were, as the author informs us, delivered at Wycliffe Chapel at the close of the year 1838. We are glad that he has at length given them to the public; constrained as we are, and gratified, to speak in the highest terms, not only of the importance of the subject, but of the manner and spirit in which it is treated.

A correct idea of the book is not to be obtained from the title-page, which does little more than embody a felicitous collateral sentiment. The fact is, that, with the first and last lectures on the desirableness and the glory of universal godliness, all the rest are practical discourses on the advancement of religion itself. The author treats successively of its advancement in the person, in the family, in the church, in the nation, and in the world: interspersing three lectures on its advancement by personal effort, by the ministry, and by the church. He truly describes them by the term "suggestive;" and we must say, that, on all the topics he has handled, they contain a great amount of wise and beneficial suggestion, most convincingly and persuasively applied.

After having thus expressed our general commendation of the volume before us, we are quite at a loss in attempting the selection of extracts. We shall take one, however, more as a sample of the author's method than for its peculiar value, from the third lecture, on the advancement of religion by personal effort.

"5. Let it be observed, that the duty contemplated proposes to convert men to Christ. We are to seek nothing less than their conversion. There is much mistake here; and much soul is vainly expended, which, under better guidance, might lead to the most happy results. Many who labour for the good of others, especially amongst the young, seek far too little. They would induce them to read, to pray, to abstain

from evil, and to observe the ordinary means of grace, and they are more or less satisfied, if for the present they succeed to this amount. There is a world of error in this; and it ends in the fatal delusion of multitudes. To avoid this course, establish two points firmly in your mind. First, that nothing is done for a sinner till he is converted. I have known many a parent, truly anxious for the welfare of a beloved child, remark, 'My son, I cannot say, is converted; but he is, I trust, in a *hopeful state*.' This is an unsound and dangerous distinction. An unconverted state cannot be a hopeful state. He who is unconverted is at enmity with God, is in a state of sin, and is a child of wrath even as others; and this is his unmitigated condition, whatever fair appearances may be assumed, up to the moment of his conversion.

"Second, remember carefully, that conversion is not *progressive*. Great error prevails on this particular; and it is mostly the source of the error we have just noticed. Means may be used in reference to conversion; and the use of them, as well as their influence on the mind, may be spread over a progressive period; but conversion itself is not progressive, it is instantaneous. It consists essentially of that one act in which the will is determined for God; and it necessarily occurs at some instant of the sinner's life. The prodigal of the gospel must have been the subject of much reflection and conflict; but he was only converted at the instant in which he resolved that he would arise and go to his father. This would seem so clear as not to admit of various opinion.

"Yet different opinion has obtained in the church; and to this day it is exercising a paralyzing and deadly influence. It is thought not only that means have a progressive character, but that conversion itself is progressive; that if instantaneous conversions are possible, they are not desirable; and that conversions are sound in proportion as they are slow in their development. Can any thing be more absurd, more mischievous? If conversion must be a work of time, then it would be folly of you to expect it now; if it must be spread over months and years, then the sinner may postpone his conversion, and satisfy himself that his present state is the best possible to him now. And all this time he is hardening his heart by cherishing at once his hope and his enmity!

"Be not partaker of other men's sins. While you give to means their place and honour, let no sinner, through you, be deceived by them. Claim nothing less of him than to repent of his sin, to turn to God, and to submit to the righteousness of Christ. Let him know that this is essentially comprehended in one act of the mind; that it occurs at once; that it ought to occur now,—instantly; and that, up to the moment in which it is refused, he is unpardoned, and in the bonds of iniquity."—*Pp. 79—81.*

On a different branch of the subject, the advancement of religion by the ministry, the author says many excellent things, of which, perhaps, we may venture to give the following specimen.

"5. Our ministry, to be more persuasive, must be more *penetrant*. It must by its directness reach the heart; and by its power it must penetrate it, search it, try it to the quick. We have a prescribed work to do, and it must be done, though it bring pain or offence. The word of God, committed to us, is sharper than any two-edged sword; and if it lost any thing of this character, it would be damaged in our hands. There must be nothing hidden that is revealed. The sinner must be made to see, as in a mirror, himself, his follies, and his sins. The pride, the ingratitude, the unbelief, the enmity, of which he was not conscious, must be made bare to him. He will stand back, and resist; but you must not be refused. Negligent of all hazard to yourself, yours must be the onward course of truthfulness and fidelity. All his excuses must be exposed as empty pretences; all his objections must be exploded as without foundation; and every refuge of lies in which he obstinately trusted destroyed before his face. His whole fault, his whole guilt, all the aggravation of his offence, without palliation, must be forced on him. The truth, the whole truth, must be worked in, through the understanding and the affections, till it fairly fastens on the conscience like a vulture—till he find no rest, no relief, no hope in himself or the whole world—till he sink down into the dust, a subdued thing, before a God of inexorable justice and infinite mercy!

"Could such a ministry be in vain? It might not always be followed by the results we desire; but whether it awakened deep resentment, as from the lips of Stephen, or produced full conversion, as in the case of Peter, it could not be in vain. How unlike the ministry of our time! a ministry which is powerful neither for conviction nor conversion; which is neither a 'savour of death unto death, nor of life unto life.' That ministry cannot be right, which leaves men *indifferent*."—*Pp. 174—176.*

Had it not been for the occurrence of one passage, on which we feel it our duty to remark, our critical vocation would, in the present instance, have been confined to commendation. In the lecture on the advancement of religion in the person, however, the author, in suggesting various methods of seeking it, gives in succession the following counsels, *retire, meditate, pray*; and he then proceeds:—

"*Receive the Holy Spirit.* Much of our prayer is selfish and imperfect; its energy springs from earth rather than from heaven. We often wrestle in prayer, as if we were most willing to receive, and God were unwilling to give. But the command to receive the Holy Spirit, like the whole tenor of the gospel, implies that God is willing, and that *we alone are unwilling*. Under the full weight of this truth you must come. God is most true; he has promised the gift of his Spirit to those who rightly ask it. If, then, the Spirit is not given, and you do not receive it, the obstruction and the blame must be with you. Suppose a broken-hearted parent should say, 'There is a home for my wandering child, a father's arms are spread ready to receive him. I have sent him my assurances, that if he forsake his ways, and return to me, he shall be freely pardoned, graciously received, and endowed with his lost inheritance;—but he will not come.' Where, in such a case, would be the blame, the guilt? And in your case, if you receive not the Holy Spirit, where will rest the blame? Can you have a richer promise? can you have kinder invitations? can you be supplied with stronger assurances?

"Awake, then, to the affecting conclusion, that you are not straitened in God, but that you are straitened in yourself. God is ready; all things are ready; but you are not ready. The promise is near; the Spirit is near; you move in an element of light and glory. Darkness and obstruction are alone with you. Your pride, your prejudice, your worldliness, are to you a thick veil, which prevents your perception and participation of the glory which surrounds you! Will you endure any longer to be excluded, by your own hand, from this state of excelling light and blessedness? Cast away, once and for ever, all that hath hindered your entrance to the kingdom of God. Open your whole mind and heart to the full accession of the Spirit of grace, and you shall be filled with the might and majesty of his presence. He shall dwell in you, walk in you, reign in you. You shall be inspired with all wisdom, strengthened with all might, fitted for all service. You need infinitely the Holy

Spirit ; you need nothing besides. Receive the Holy Spirit."—*Pp. 67—69.*

We were struck, we confess, with some surprise at this application of the words of our Lord (for there are, we believe, no other words of similar import) to his disciples, when imparting to them supernatural qualifications,—“Receive ye the Holy Spirit.” We scarcely regard this as a precept, even to them ; but we cannot at all comprehend the ground on which Dr. Reed converts it into a universal “command to receive the Holy Spirit.” If, indeed, such a command were given, we should deem it very hard to be understood. We fully agree with the author that God has promised the gift of his Spirit to his children who ask it ; but his promising to give it them is not quite the same thing as commanding them to take it. He reserves, we imagine, some measure of wise discretion in the time, manner, and degree of its communication. The case of the “wandering child” might do very well—it is but an epitome of the parable of the prodigal son—to illustrate the welcome of a sinner on returning to God ; but, as in relation to the influence of the Holy Spirit, it seems to us wholly without analogy. That God’s children who ask for the Holy Spirit will receive it, we do not doubt ; or that when we have it not, it may be because we do not ask, or because we ask amiss : but we cannot but think that the blessing is to be, not *taken*, but asked for, and gratefully received in whatever manner or degree it may please the heavenly Father to bestow it.

With this single remark, we commend these lectures to the attention and prayerful perusal of all our readers.

Sermons, by the late Rev. LUKE FORSTER, of Saffron Walden : with a Sketch of his Life, by the Rev. JOHN ELY of Leeds.
London : post 8vo. pp. 338.

By the friends of the deceased, and especially the members of the congregations over which he presided, this volume of sermons will be highly prized, as a memorial of one whom they loved and honoured for his work’s sake. The following extract relates to a subject which ought to be very seriously considered by many churches of our denomination.

The sermon from which it is taken was preached at an ordination.

“All who enjoy the benefit of a minister’s instruction should contribute to his support. This should never be left to a few wealthy individuals in a congregation. To the honour of our congregations, burdened as they are with the support of a ministry which they cannot conscientiously attend, some of them furnish men who, with signal generosity, contribute largely to the support of their own pastors, and relieve the poor from what has been termed a burden. We admire their generosity, while we lament that there should be so much necessity for it ; that necessity, however, would neither be so common nor so pressing, if all the members of our churches and congregations, whatever be their station in life, contributed to this object according to their means ; that would not be charity, neither would it be almsgiving, but the liquidation of a just debt. You have the instructions, the pastoral care, the private and public labours of a man, whose talents would support him in another profession, and they ought to support him here. It is most unreasonable for any man, rich or poor, to expect all this for nothing. What would be thought of a person who should expect a schoolmaster to educate his children, or a medical man to attend his family for nothing ; and besides this, claim the liberty of complaining that his children were not educated with sufficient *talent*, and his family was not attended to so *regularly* as others that were more generous ? All persons allow that such conduct in *worldly* things would expose a person to scorn ; but many seem to think that in ecclesiastical things it is almost virtuous. What can you think of the reason, the conscience, of those people, (leaving their piety, if they have any, out of the question,) who will spend more money on a social feast, on tawdry attire for themselves and children, or for pleasure at a country fair, than they give for the studies and labours of a minister through the whole year ? That is certainly a strange sort of love to a pastor, which expects every thing from him, and would leave him to starve, and even then affects surprise that the good man should be so unreasonable as to complain of his lot, or to think of leaving his situation. I am not asking for wealth, but only for what is necessary for a pastor’s comfort and respectability. He should neither live like a prince nor a mendicant. The former he does not desire, and the latter he does not deserve. Consider his station,—the respectability he should maintain,—the part which he should take in the leading societies of the day, and give him what is convenient for

him. This will enable him to go through his duties with joy; but what joy can he have in preaching to those who are replying to his admonitions, 'Pay me what thou owest?' or what comfort can he possibly find in ministering to those who, in spite of prudence and economy, doom him to such unhappy and humiliating circumstances."—*Pp.* 300—202.

Mr. Forster was removed from the

scene of labour in the prime of life, being only thirty-nine years of age. He was a man of an excellent spirit, and was held in just and high esteem by the congregations at Blackburn and Saffron Walden, over which he successively presided. The sermons contained in this volume are evangelically practical, and well adapted for usefulness. Young preachers may read them with advantage.

BRIEF NOTICES.

Baxter's Oil-Coloured Portraits of the Missionaries Williams and Moffat. Size 10 $\frac{1}{2}$ by 8 $\frac{1}{2}$ inches. London: Price 10s. 6d. each. Proofs 15s. each.

Considered merely as works of art, these portraits have strong claims to public attention, being the finest specimens of Mr. Baxter's happy invention that have yet appeared. Mr. Williams is represented sitting in his study, his face full of thought, his head resting on one hand and his pen in the other, with part of his *Missionary Enterprises* in manuscript lying before him. Mr. Moffat is standing in the midst of African scenery, the spot selected being near the Kuruman River; and in the back ground, a Chief of Bechuana is seen addressing his parliament respecting the missionary's arrival. In both cases the likenesses are excellent, we had almost said perfect. It would be quite superfluous to recommend these memorials of two eminent benefactors of the heathen to their immediate friends; but we hope they will be purchased by many others, of our own, and of all other evangelical denominations. One has finished his course, having fulfilled it well; the other we trust will continue many years on the earth to carry forward his useful undertakings; and Christians at home of every name, may find it profitable as well as pleasant to look often on their countenances, thinking of their past history, and of the future harmonious meeting when all faithful servants of Christ shall dwell in one home, and "both he that sowed and he that reaped will rejoice together."

A Celestial Atlas, containing Maps of all the Constellations visible in Great Britain, with corresponding Blank Maps of the stars, systematically arranged for communicating a practical knowledge of the Heavens. By J. MIDDLETON, Teacher of the use of the Globes and Astronomy. Norwich: Large Folio, half-bound. Price 21s.

A Companion to the Celestial Atlas; containing a Series of Lessons on the Constellations, a Dissertation on the Fixed Stars, and Conversations on the Heavens, with Descriptions

and Views of the most remarkable Double Stars and Nebulae. By J. MIDDLETON, Teacher of the Use of the Globes and Astronomy, and Author of the *Celestial Atlas*. Norwich: 12mo. pp. 168. Price 5s.

These illustrations of the most magnificent of the Creator's works of which we have any knowledge, deserve our best thanks. Science is seldom presented to attention in a form so intelligible and attractive. The author evidently delights in astronomical investigation, and his works are adapted to excite others to the same pursuit. In the atlas, the fixed stars, just as they appear to us at different seasons of the year, are displayed on pairs of corresponding maps; one exhibiting the stars with the well known figures of the constellations, the other showing, on a black ground, the stars by themselves. By means of these maps, which are beautifully executed, the heavens may be considered with great accuracy, according to their successive phases. The Companion is worthy of the Atlas: it describes the constellations scientifically, and gives minute directions to the learner. We can recommend these works very cordially, especially for home education. No present would be more valuable to an intelligent young person wishing to study this elevating science, which furnishes, as the author remarks, "most sublime illustrations of the wisdom, power, and majesty of that Being who garnished the heavens, who telleth the number of the stars, and calleth them all by names."

Elements of Universal History, on a new and systematic Plan; from the earliest Times to the Treaty of Vienna. To which is added, a Summary of the leading Events since that Period. For the use of Schools and of private Students. By H. WHITE, B.A., Trinity College, Cambridge. Edinburgh: 12mo. pp. 672. Price 8s. 6d. Bound.

An epitome of ancient and modern history, in one portable volume, cannot fail to be acceptable to readers of several classes. Of course it is but a general view of events that it can comprise; but editorial and typographical skill

combined can bring much valuable information into a small compass. This is shown in the work before us, which, for its size, is comprehensive, and is remarkably cheap. It is a convenient compendium both for the perusal of the young, and the subsequent reference of the advanced student. Mr. White's episcopalianism and approbation of church establishments have affected some of his phraseology; but they are not obtruded offensively. His general tone is calm and candid, and he has evinced much diligence and power of condensation.

The Holy Bible, containing the Old and New Testaments; translated out of the Original Tongues: and with the former Translations diligently compared and revised by his Majesty's special Command. Appointed to be read in Churches. Accompanied throughout with a brief Hermeneutical and Exegetical Commentary and revised Version. By the Rev. T. J. HUSSEY, D.D., Rector of Hayes, Kent. London: Royal 8vo. Part I. Price 2s. 6d.

Dedicated as this work is to the archbishops of Canterbury and Armagh, the acknowledgment of the authority of scripture and the duty of private judgment implied in its publication affords us pleasure; which is however somewhat diminished by the declaration in the preface, that "the paramount sanction of the church, impressed upon that most noble monument of human learning and piety, the authorized version of the Bible, precludes the use of any other translation as the basis of commentary, even could any other be found which might justly compete with it." Were any translator or company of translators to furnish us with a version reflecting more exactly than the common version the meaning and spirit of the inspired originals, we should deem ourselves not only at liberty to receive and comment upon it, independently of human authority, but bound to do so by reverence for the Spirit of truth, from whom the communication comes. Of the plan of Dr. Hussey's work, however, we approve highly. In one of the central columns is King James's version, with the usual chronology and references in the left hand margin; in the other central column are the suggested improved renderings, with occasionally an explanatory sentence or two, and in the right hand margin the chronology of Hales, "with such various readings and renderings, as, without perhaps having actual claims to authenticity, are entitled to respect." As to the execution, we had rather not express an opinion till more of the work is before us: it is to be completed in about twenty-four monthly parts.

The Great Propitiation: or Christ's Satisfaction, and Man's Justification by it upon his Faith; that is, Belief of and Obedience to the Gospel. By JOSEPH TRUMAN, B.D. Reprinted from the Second Edition, 1672. London: 8vo. pp. 59. Price 1s. 6d.

We welcome this, not for its own sake,—for its intrinsic value is, in our opinion, small,—but as part of an excellent series. So long an interval has occurred since we received number thirty-seven, that we eagerly hail number thirty-

eight. We have commended, at different times, many of the publications constituting Ward's Library of Standard Divinity, and we now gladly embrace the opportunity of attesting its general merits. The selection of works has been in most instances judicious, and the adherence to the plan of giving what each author originally gave without abridgment or commendation is praiseworthy. We wish to see additions of similar character to the parts already issued; but especially we hope that the public will not forget the back numbers, in which they will find many choice pieces of British and foreign theology, of permanent worth.

The Flight of the Camisards. A Story for the Young. By the Rev. C. G. BARTH, D.D. Translated from the German. London: Religious Tract Society. 24mo. pp. 72.

We can attest the adaptation of this story to please the young, as it was a favourite with us in early boyhood. The French original was first published at the Hague, and an English version was printed in London in 1758, entitled, "The Memoirs of a Protestant condemned to the Gallies of France for his Religion, written by himself." It is an abridgment that Dr. Barth has given to the Germans, and which is now translated for our British youth. Like most other abridgments, it is less interesting than the original work, through the omission of details and pleasing episodes; it is, however, good as far as it goes, though it shows that the religion of some who suffered greatly for their protestantism was very defective.

The Doctrine of Baptismal Regeneration, a Pillar of Popery. Containing, I. A Circular Letter from the "Incumbent of Christ Church, Hoxton." II. A Reply to that Letter. III. An Address to the Reader on the Subject. By J. A. JONES, Pastor of the Baptist Church, Brick Lane, Old Street. Fifth Thousand. London: 12mo. pp. 16. Price 1d.

Mr. Scott's Circular is a curious specimen of superstition and arrogance. Mr. Jones's Remarks are shrewd and scriptural. When he calls for proofs from the New Testament, however, though he adopts what we deem the proper course, he asks for what teachers of the class to which Mr. Scott belongs have neither ability nor inclination to give. The New Testament, indeed; nay, believe the clergy!

Baptismal Regeneration opposed both by the Word of God and the Standards of the Church of England. By the Rev. CAPEL MOLYNEUX, B.A., Minister of Trinity Episcopal Chapel, Woolwich. Fourth Edition. London: 12mo. pp. 48. Price 4d.

Baptismal Regeneration compared with the Word of God and the Standards of the Church of England: in Reply to the Rev. CAPEL MOLYNEUX. By Presbyterian. London: 12mo. pp. 136.

The Baptism of Jesus Christ vindicated against those who know only the Baptism of John. By Aquila. London: 12mo. pp. 48. Price 6d.

Lectures on the Baptismal Regeneration Controversy, delivered at the New School Rooms, Queen Street, Woolwich. By the Rev. CHARLES STOVEL. Lecture I. On the Parties implicated,—the Question in dispute,—and its Relation to Matters of the greatest Importance. Delivered Thursday, 2nd of February, 1843. London: Ward and Co. 12mo. pp. 44.

Any person who desires to acquaint himself with the controversy respecting baptismal regeneration, may find in these works a pretty fair exhibition of the views entertained by the principal conflicting parties. Mr. Molyneux is an evangelical clergyman; and he maintains that the practice of the apostles was not to baptize in order to regenerate, but to require regeneration in order to baptize; that no persons were baptised, the history of whose baptism is recorded in the New Testament, who were not first supposed to be regenerate; and that the church of England does not teach, but opposes, the doctrine that baptism is the specially appointed and certain means of regeneration. Presbyter and Aquila, who are understood to be clergymen residing in the neighbourhood of Mr. Molyneux, but who have been shabby enough to reply to him under assumed signatures, show that his doctrine is contrary to that of the established church, and endeavour to confute it from scripture. Mr. Stovel having been invited, in consequence, to lecture on the subject in the vicinity of these gentlemen, has delivered a series of discourses, the first of which alone is before us. We are happy to hear that his lectures have been well attended, and we shall hope to give a further account of them when the whole series is completed.

The Works of WILLIAM JAY, Collected and revised by Himself. Volume VI. The Christian, contemplated in a Course of Lectures. London: Bartlett. 12mo. pp. 388.

In addition to the excellent discourses contained in this work as it appeared originally, the author has appended one in this edition on the words, "Almost thou persuadest me to be a Christian."

War and Peace: the Evils of the First, and a Plan for preserving the Last. By WILLIAM JAY. London: 8vo. pp. 48.

It is Judge Jay, of West Chester, near New York, who is the author of this pamphlet, which the Committee of the London Peace Society has reprinted, guarding themselves, however, against the supposition that they concur in every sentiment it expresses. Its main purpose is good, but we do not think it will prove very effective.

Letter addressed to an Approving but Undecided Hearer. By WILLIAM INNES, Edinburgh. London: pp. 30. Price 2d

In most of our congregations there are individuals whose general deportment would lead to the most favourable views of their religious principles, were it not that they refrain from the observance of the positive institutions of the

gospel, and fellowship with the church. This little work is well adapted to put into their hands, meeting the objections they most commonly urge, and calling on them to consider their position.

A Popular History of Reptiles; or an Introduction to the Study of the Class Reptilia, on scientific Principles. London: 12mo. pp. 328. Price 6s.

This valuable publication of the Religious Tract Society contains numerous facts and details which will be perused with avidity by the student of natural history. Upwards of seventy fine wood cuts add to the beauty and utility of the volume.

Millington's Magazine for the Young. Containing Original Tales of every Land, and Anecdotes of every Age and Nation. Parts I and II. Edinburgh: small 8vo. Price 1s. each.

To combine variety of incident and animation of style with religious and moral instruction is the design of the editor; and he appears to have entered upon his task with a zest and an energy which promise success.

RECENT PUBLICATIONS

Approved.

A Letter to the Right Honourable Sir Robert Peel, Bart., First Lord of Her Majesty's Treasury, on the Present State of British Connexion with Idolatry in India and Ceylon, and particularly the Established Government Donation for the Support of the Temple of Juggernaut in Orissa. By the Rev. J. PUGH, late Missionary in India, Author of "India's Cry to British Humanity," &c. &c. London: 8vo. pp. 88.

The Servant of the Age. A Discourse occasioned by the Death of the Rev. N. M. HARRY, Minister of New Broad Street Meeting-house, and one of the Secretaries of the Peace Society. By CALVIN MORRIS, of Pettor Lane Chapel. Published by request. Fifth Thousand. London: 8vo. pp. 36.

The Farewell Services of Robert Moffat, in Edinburgh, Manchester, and London. Edited by JOHN CAMPBELL, D.D., Author of "The Martyr of Erromanga," &c. &c. London: 12mo. pp. 171.

South Australia in 1842; by One who lived there nearly four Years. Illustrated by Drawings. London: 12mo. pp. 32.

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The Eclectic Review. March, 1843. London: Ward & Co.

INTELLIGENCE.

EUROPEAN CONTINENT.

HAMBURGH.

IN a letter recently received by our friend Mr. Rothery, from Mr. Oncken of Hamburg, the following interesting passages occur :

" We have enjoyed another year of uninterrupted peace, and we begin to feel, when assembled for the worship of God, as if we lived in a country where truth and reason had at last triumphed over the persecuting spirit which, in a greater or less degree, has been fostered by every national establishment under the sun. May the horrid stain of religious persecution disgrace this free city no more ; and may God bind the monster, and consign him to his own place—the bottomless pit,—that the blood of the innocents may be shed no more ! The liberty that we now enjoy from our authorities is such that we cherish the liveliest feelings of gratitude ; and I trust that our quiet and peaceable lives will prove that the disciples of Christ are indeed the best subjects. Our efforts in the spread of the gospel during the past year have been greatly blessed. The means employed,—as, preaching the word, the circulation of the holy scriptures, religious tracts, and other good books, and especially the efforts of our members in speaking to the people on the things that make for their peace,—have been subservient to their great end, the conversion of sinners, and the gathering in of God's elect. We have had a richer harvest of souls than any preceding year. Fifty converts were immersed and added to our number, and our present prospects are most cheering. In a week or two I expect ten or twelve more converts will put on Christ, and unite with his people. This will make the number of members of the church at Hamburg, 170.

" Upwards of 6000 copies of the holy scriptures in the German, Danish, Swedish, French, and Dutch languages, and 252,700 tracts, on the great leading truths of the gospel, in which all evangelical Christians are agreed, have been circulated. Besides these, we spread about 5000 tracts and books against the apocrypha and state churches, and in defence of the New Testament ordinance of believers' immersion. Upwards of 800 copies of the scriptures were sold among the seamen visiting this port (Hamburg). Let our brethren in Britain remember that our tract efforts are most important. So much so, without these, in this and adjacent places thousands must pass into an awful eternity without hearing a faithful statement of the way of sal-

vation by faith in the blood and righteousness of the Lord Jesus. Our brethren in Hessa, Bavaria, Hanover, and Denmark, have not trodden such a smooth path as we. They have been, and still are, exposed to severe persecutions. A dear brother, a colporteur and overseer of the little flock at Baireuth, has just been thrown into prison in the house of correction for three months, for making disciples and baptizing. From Marburg four brethren have been banished ; and the authorities have threatened that the distrainings on their property shall rain upon those who refuse to have their children sprinkled in the state church so long that they shall be forced to submit. Our brethren in Hanover are not even permitted to meet in the smallest numbers ; and brother Lander, who labours among them, must visit them in the dead hour of the night.

" In the midst of all these trials the work of God goes forward. Though Satan, true to himself, is thus still biting at the heel of the seed of the woman, his mighty antagonist strengthens his saints to come off more than conquerors. The above little bands at Marburg, Baireuth, and in different places in Hanover, are not without tokens of the divine favour. All of them have additions to their number. At our other stations, as Berlin, Bitterfelt, Oldenburg, Jeser, Rummelsburg, &c., the truth is advancing, and we hope to see great and glorious things."

DENMARK.

Peter C. Münster, after a third imprisonment, is once more at large ; having been incarcerated altogether about a year and a half. Other five brethren are also set at liberty. The prospects of our brethren in Denmark, in reference to obtaining religious liberty, are not of a flattering nature. That their emancipation will be ultimately secured there can be but little doubt ; but the time is not yet. The king has granted the baptists what is called a Concession ; of which the following is a copy.

On the 29th of December, 1842, the following announcement was issued by the Danish department of state.

" His Majesty, in compliance with the recommendation of this department regarding the baptists existing in Denmark, was pleased,

on the 23rd of the present month, to resolve as follows.

"The doctrines of the baptists deviating from those of the confession of Augsburg, the desire of this sect to be allowed the free exercise of their religious rites in this kingdom cannot be granted. But that the members of this society may not be deprived of freedom of conscience, by being debarred the exercise of the external rites of their religion, we determine and command as follows.

"1. It is permitted to the baptists to establish a separate church in Fredericia, where they may erect for themselves a place of worship, and administer the sacraments of baptism and the Lord's supper, in accordance with the peculiar tenets of their sect; with this single proviso, viz., that their baptisms shall always be performed in an enclosed place. It is further permitted to the church to choose their own teacher or leader, which, however, when effected, must immediately be made known, through the police and the clergymen of the parish in which their meetings are held, to the magistrate of the district and the bishop. But with the exception of the case provided for in article 3, it is not permitted to the church to receive into its communion any person not resident in Fredericia. It is the duty of the teacher or leader, within four weeks after his election, to deliver to the police and to the clergyman of the parish an exact list of all the members of the church. In like manner he must annually, at the beginning of January, present, as already prescribed, a correct statement of all the admissions to and dismissals from the church that have taken place in the previous year; so that it may at all times be known of whom and of how many members the church consists, in order that care may be taken to prevent their assemblies from being attended by any but those who have been received into the communion of the church.

"2. To the baptists residing in other parts of the country, it is permitted to assemble privately for the purposes of divine worship, and to administer the Lord's supper according to the rites of their community. But those baptists who wish to take part in such meetings, are required, previously to their appearing there for the first time, to make their intention known to the clergyman of the parish, who also must be informed of the time and place where such meetings are held, as prescribed in the law of Jan. 13, 1741. A similar report must likewise be made by the proper person to the police of the place, that care may be taken that no persons are present but the members of the society (sect), and that nothing takes place calculated to trouble or disturb the public peace.

"3. That the children of baptists may not be deprived of the blessing of immediate admission into the Christian church, it is the duty

of baptist parents, whether residing in Fredericia or elsewhere, to have their children baptized within the time prescribed by the law of May 30, 1828; but in the event of the parents being unwilling to fulfil this injunction themselves, it may be done for them by a guardian appointed for that purpose by the magistrate; and, if desired either by parents or guardians, the ceremony may be performed in private. It is, however, incumbent on the parents to send their children to school for instruction; but when they have attained a sufficient age, if it be the wish of both the parents and children, they may be received into the baptist communion, provided always, that the baptist church does not object to receive them. For this purpose, therefore, the children must be sent to Fredericia, in case the parents are not already residents of that place. When accomplished, the baptism must be inserted in the church book of the parish in which it took place, in the same manner that confirmations are now recorded. If at the age of sixteen years the children have not been incorporated with the baptist church, as contemplated above, they must be confirmed as evangelical Lutheran Christians, in compliance with their baptismal vows.

"4. Before a baptist can be united in marriage to a member of the national church, the clergyman shall obtain from him an engagement that all the children springing from such union shall be educated in the evangelical Lutheran religion. This engagement shall be entered in the church book, and must be signed by both the affianced parties, and by the verlover (a kind of surety and witness of the marriage).

"5. Provided that those baptist parents whose children are still unbaptized, shall forthwith comply with the provisions contained in article 3, for the baptism of their children, we graciously remit the fines that may have been imposed on them conformably with the ordinance of May 30, 1828, and our chancellor is instructed accordingly.

"In so far as it is not otherwise ordained by this our most gracious resolution, the existing laws respecting baptists remain in full force; and we earnestly enjoin upon the members of this community to abstain from making proselytes, and from baptizing, except in accordance with the provisions of this act, let the pretext be what it may; for by so doing they will not only forfeit the privileges now granted them, but they will likewise expose themselves to prosecutions and penalties."

In relation to this document Mr. Oncken observes, in a letter to Mr. Rothery, "I am afraid it will make some of our brethren in England smile, or, perhaps, some will weep, when they read it. Every thing humanly speaking will now depend on the stability and consistency of our Danish

brethren. The sufferings already endured will be lost if they give way. Oh that God may now stand by and give them such views of their responsibility, such bright discoveries of the glory of Christ, and such an abundance of internal power through the Holy Spirit, as shall constrain them to abide by the truth !

"Both the Mönsters, and all the brethren, remain true to their principles, and as new circumstances arise they are enabled to go forward in the spirit of him who in similar circumstances demanded, 'Shall such a man as I flee?'

"Of the royal edict Mr. Münster says, 'It concedes to the baptists a *sort* of liberty ; but this is so limited in extent, and so encumbered with restrictions, that we cannot, without giving that which is God's to Cæsar, adhere to its provisions. We must therefore continually run the risk of the same treatment, as we have experienced heretofore, while we in the Lord's name continue to plant and water in the Lord's vineyard, and pray the owner of the vineyard to grant growth.' He thus epitomizes or comments on the above edict. 'The baptists are permitted to meet privately in Denmark for domestic worship, and in such private meetings to partake of the Lord's supper ; but to speak of the truth to others they are strictly forbidden, or to employ any means to make proselytes. They are permitted to have a congregation in Fredericia, a small town in the island of Jutland, and about 120 miles from Copenhagen. There they may choose for themselves their own teachers ; and there on the spot, but in the greatest privacy, they may baptize. None, however, must be baptized but inhabitants of Fredericia, and the children of baptists, *under sixteen years of age*. And even this can only be done under the most strict superintendence of the *clergy* of the state church, in conjunction with the police.' Thus they would put out the light, and silence the testimony of these men of God ! 'But he who sitteth in the heavens shall laugh, the Lord will hold them in derision.' Mr. Münster adds, 'I have spoken to government men of great influence, and declared the baptists could not subject themselves to such restrictions, but would be obliged, from conscientious motives, as heretofore, to carry on the work of the Lord. Notwithstanding, therefore, we are still exposed to penalties and imprisonments, I persevere, but in a very quiet way, to preach the gospel, to baptize, and administer the Lord's supper. The government seems to have resolved to supersede the royal edict as long as possible ; and it has remained passive, with the exception only, that our children are, with the assistance of the police, forcibly carried to the state church to be sprinkled, which we cannot voluntarily submit to. I have no confidence in this truce, but we ought to avail ourselves

of it as far as it goes, and without setting the magistracy at defiance, do what we dare not omit before God and our consciences, and without seeking martyrdom, with a mind resigned to God's will, suffer what we ought to suffer."

The following article, translated from the Altona Mercury, of Feb. 8th, will still further illustrate the royal decree, and show how little religious liberty is understood in the north of Europe.

"*Copenhagen, Feb. 4th.*—Although the Danish government has declared that full toleration should be secured to the baptists, yet has it, according to the 'Collegiate Gazette,' decided again upon this, 'that to those individuals who have allowed themselves to be drawn away to conversion to the sect of the baptists, all that liberty shall be granted to worship God according to their own convictions which can be allowed without endangering the peace of the church, of the state, and of social interests in general.' The government has passed several resolutions to the same effect. In harmony with these, the royal determination not only permits the baptists to form a separate body in Fredericia (as the town where religious freedom is secured for all the tolerated sects),—a body, too, which may venture to have a chapel for devotional exercises, according to the discipline of their sect, respecting baptism and the Lord's supper, as well as to choose their minister or superintendent themselves, but it even allows them, in other parts of the kingdom, to meet for family worship, according to the system of their sect, and in these gatherings to partake of the Lord's supper with their own rites.

"In reference to the children born of baptist parents, it is enjoined, in order that they may not be deprived of the spiritual advantage of a speedy introduction into the Christian community, that they shall be baptized at all events, within a certain time appointed in general by law.

"Now the baptists, as they are called, regard infant baptism as an invalid ordinance, which can have no influence on the holiness of the child. Have they not then just cause to condemn themselves if they are unable to deny that they practise this same infant baptism themselves ? And in this matter it is appointed that if the parents do not wish personally to attend to the baptism, it is in the power of the authorities to appoint a guardian (or sponsor) to manage the ceremony ; and they can even obtain permission, if the parents or guardian should wish it, for its private baptism.

"This was taken public note of by the following circumstance. In the year 1841,

petitions were presented from certain baptists in Aalborg and Langeland, who, in conformity with the decree of the 30th of May, 1828, had been fined for allowing their children to remain unbaptized. In these petitions they prayed to be exempted from the payment of the fine, since they declared that if the government desired the performance of the baptismal rite on their children according to the mode and practice of the state church, they (the parents) would not oppose it, provided only that the ceremony should be performed without any active participation on their part. This may also be gathered from the reply of the Engraver Münster to the queries of the Provost Tryde, that what the baptists especially desired was, themselves to be exempted from taking any active part in the baptism of their children.

"On the other hand, it is ordained by the resolution of the highest authority that the children, in whose education the parents will comply with the regulations imposed on the citizens in general, may, if the parents wish it, be trained up to the baptist sect when they attain a riper age; in which case they shall be removed to Fredericia, if their parents have not already taken up their residence there. Except in a case like this, no person not resident in that town is permitted to enter the fellowship of this community.

"It is next enacted in reference to the children who are born from the marriage of a baptist with a person avowedly belonging to the national church, that they all shall be reared in the Evangelical Lutheran religion; and that, before the marriage is allowed, a bond in conformity with this shall be inserted in the marriage-deed. A similar bond was formerly in force, and was revived in the ordinance of April 30, 1824, in relation to marriage between catholics and Lutherans. It resembles, also, the clause which is always inserted in the royal dispensations permitting the intermarriage of Christians with Jews.

"Lastly, it is deemed necessary strictly to enjoin the baptists to refrain from proselyting, and, except in the cases named in the government resolution, to receive none into their sect by immersion. But all other religionists dissenting from the state church are forbidden by our law to proselyte; and however much the baptists may feel it demanded by conscience to seek the extension of their religious views, they cannot but be aware that this imagined call of duty can have no force in a land where their silence is the condition of their being tolerated, and where any attempt to proselyte is the violation of a law, not peculiar to us, but confirmed and sanctioned by the custom of Christendom."

AMERICA.

NEW YORK.

Extract from a letter received from a friend in New York, dated February 12, 1843.

"Almost all our churches in the city are enjoying a refreshing season from the presence of the Lord. Thirty-two were baptized in our church last Lord's day, and many more are inquiring the way to Zion with their faces thitherward. Two of those baptized yesterday were Roman Catholics. On Sabbath before last upwards of three hundred willing converts were baptized in our city in the different churches. Our church has lately sent out a colony of about a hundred members, to form a new church. The pastor, brother Evert, has gone with the new church. They purchased a presbyterian place of worship, in which they now assemble, for 13,000 dollars. The original cost of the house, a few years ago, was 43,000. The location is a very good one, and the house is well filled; and our old house continues to be filled to overflowing. We have not yet obtained a pastor, but, I trust, the Lord will supply us with one after his own heart. I never knew so many powerful revivals of religion in our country as exist at present. Infant sprinkling is rapidly going into disuse in our country. The second congregational church in Middleboro', Massachusetts, I was informed when I visited that place in the fall of the year before last, had not had an infant sprinkled in ten years. And amongst the more intelligent and thinking part of the members of the different *pædo-baptist* denominations many refuse to have their children sprinkled. The system is tottering, and fall it must. It has done more to make the world the church, and the church the world, than any other device of Satan. But, like other systems of error, it must be removed and yield to the truth of God."

ASSOCIATION.

LONDON.

The annual meeting was held at New Park Street, on the 18th of January, 1843. At three in the afternoon brother Overbury preached, from Acts iv. 33. The devotional exercises were led by brethren Hoe, Moore, Elliott, J. Cox, and Upton.

At six in the evening, brother Tinson of Jamaica engaged in prayer, and the chairman, brother Peacock, introduced the business by an address. The letters from the churches were then read, and the treasurer gave a statement of the funds. An address was afterwards given by brother J. Cox. Hymns were given out by brethren Berg, Angus, and Hull, and brother Groser concluded the service in prayer.

Six hundred persons took tea in the chapel, and £14 was collected. The churches at Silver Street, Kensington, Old Ford, and Somers' Town, were added to the association. The Circular Letter is on the Present Position and Duties of the Baptist Denomination.

Statistics.	
Received by profession.....	438
By letter.....	188
By restoration.....	4
	— 630
Decrease by death.....	80
By removal.....	305
By exclusion.....	45
	— 430
Clear increase.....	200
Number of members.....	6046

NEW CHAPEL.
BROOMHAUGH.

At this place, situated on the banks of the Tyne, sixteen miles west of Newcastle, where the burial place of the Angus family has been for ages, a small baptist chapel was opened on Thursday the 16th of March, when the Rev. C. H. Roe of Birmingham and others took part in the interesting services. The chapel is named *Jubilee Chapel*, from the circumstance of the foundation stone having been laid on the 30th June, 1842,—the jubilee year of the Baptist Missionary Society.

NEW CHURCH.
JERSEY.

For some years past the baptist interest in Jersey had been in a very low state, owing to circumstances which are now removed. The chapel, which nominally belonged to Mr. Jarvis, has been sold, and the church which met there has become defunct. A new church (on the open communion principle) has now been formed under very encouraging circumstances. Nine individuals have been baptized by Mr. S. Williamson, formerly town missionary to the Christian Instruction Society, but now unanimously chosen as the pastor of this new interest. The numbers already in church fellowship are twenty, with every prospect of a great increase. A sabbath school has been formed which already numbers fifty children.

ORDINATIONS.
ALDWINKLE, NORTHAMPTONSHIRE.

At the public ordination of the Rev. T. Brooks, as pastor of the baptist church, Aldwinkle, on Thursday, Feb. 16, the Rev. T. Phillips commenced the services by reading the scriptures and prayer; the Rev. W.

Robinson of Kettering delivered an introductory discourse; the Rev. B. C. Young of Thrapstone proposed the usual questions; the Rev. W. Gray of Northampton, Mr. Brooks's first pastor, offered the ordination prayer; the Rev. J. Whittemore of Rushden, Mr. Brooks's second pastor, delivered the charge; the Rev. J. Simmons, M.A., of Olney, preached to the church, and concluded the interesting service by prayer. Upwards of 130 persons sat down in the chapel to sandwiches and tea, which the friends had furnished gratis, in order that the proceeds, at one shilling each, might assist in defraying the cost of a new gallery which was opened in the chapel on the same day. In the evening the Rev. W. Mayes of Burton Latimer read the scriptures and prayed; the Rev. T. Phillips of Earl's Barton preached; after which the young pastor concluded the interesting and solemn services by prayer. The Rev. T. Robinson of Gretton, Rev. Mr. Wycherly, and others of the neighbourhood, conducted the devotional parts of the services.

MIDDLETON CHENEY.

The Rev. Joseph Price, late of Alcester, Warwickshire, has accepted the unanimous invitation to the pastorate of the church and congregation at Middleton Cheney, Northamptonshire, near to Banbury, Oxfordshire, having commenced his ministry among them in January last.

WARWICK.

The Rev. Thomas Nash, late of Netherton, Worcestershire, has accepted the unanimous invitation of the baptist church at Warwick, and entered on his pastoral duties there the second sabbath in February.

ATCH-LENCH AND DUNNINGTON.

The Rev. D. Crumpton, late of Henley-in-Arden, having accepted the unanimous invitation of the baptist church at Atch-Lench and Dunnington, Worcestershire, entered upon his pastoral engagements the last sabbath in March.

BANBURY.

The Rev. Furneaux Jordan has accepted the invitation of the baptist church meeting in Bridge Street chapel to become their pastor. This is a sphere of great usefulness, and prompts to much prayer and activity. The church is increasing, and the inquirers also. The sabbath school numbers two hundred. Two village stations are already occu-

pied, and forty-two districts in which tracts are every Lord's day distributed. A debt on the chapel presses heavily upon them. May the great Head of the church continue to bless them, and yet more abundantly crown their efforts!

TEWKESBURY.

The Rev. John Berg, having resigned his pastoral office at Silver Street, Kensington, has accepted a unanimous invitation to become pastor of the baptist church, Tewkesbury, and intends entering upon his duties the first sabbath in April. On Tuesday, March 14, at a public meeting, the church and congregation at Kensington presented Mr. Berg with a commentary on the sacred scriptures, as a testimony of their esteem and affection for him.

The Rev. D. Trotman, having sustained the pastoral office honourably at Tewkesbury forty years, resigned his charge a few days ago. The Rev. J. Hewett, who had been for some time associated with him as co-pastor, resigned in August last.

PRESCOTT, DEVON.

Mr. J. H. May, pastor of the baptist church, Pill, near Bristol, has accepted a cordial invitation from the baptist church at Prescott, and commences his labours there (D.V.) on Lord's day, April the 9th.

RECENT DEATHS.

MRS. ROUSE.

Mrs. Blanch Rouse, who died at Penzance, Jan. 15, 1843, in the eighty-sixth year of her age, was the widow of Mr. Thomas Burley Rouse of Portsmouth, merchant, of whom she was bereaved nearly thirty years ago. While young, she made an open profession of her attachment to the cause of the Redeemer, and, with her husband, was dismissed by the baptist church at Truro, in Cornwall, to the communion of the church in Meeting-house Alley, Portsea, then under the pastoral care of the Rev. Joseph Horsey. The heavy stroke which made her a widow was so sanctified by divine grace as to enstamp on her the character of the truest dignity, even that of a mother in Israel. The love of Christ constrained her to active and genuine benevolence: she became justly characterized as the friend of the poor, and her anxiety for the conversion of souls was intense. In the Sunday school she was an untiring assistant, and to the time of her removal from Portsea she continued to be president of that useful institution. She also established a school for

adults, and taught many an unlettered and aged individual the elements of education, till they could read for themselves the holy scriptures which were able to make them wise unto salvation. In *her*, inquirers in the way to Zion found a condescending and encouraging friend; and many a hesitating individual has been by her kind agency brought to a decision as a disciple of the Lord Jesus. In addition to those efforts which are more immediately connected with the church of which she was a member, she laid herself out for the most extended philanthropy. Daily was she employed in visiting the sick and dying bed, and her memory will be long fragrant in the town of Portsea, but more especially to the church of Meeting-house Alley, and while she was devoted to its interest, it might be added, she loved all who love our Lord Jesus Christ in sincerity,—she grasped the whole world in her sympathies. She left Portsea in 1837, when her energies were beginning to decline. The evening of life had approached, and her friends at Portsea parted from her, sorrowing most of all that they should see her face no more. About two months previous to her death, at the close of the day, she knelt at family prayers, and with more than usual composure engaged in that service; but it was for the last time; for on attempting to rise from her knees she found herself disabled, and from that time was confined to her bed. She suffered considerable pain throughout her illness, particularly the last fortnight, during which time it might be said she experienced "the pains of dying." It was truly delightful, however, to visit her at this period, and to hear her speak of those things which had so long been her solace and support. Her confidence in the Saviour was strikingly steadfast, and her favourite theme was the glory of Christ. A short time before she died, she clasped her hands, and with looks that bespoke unspeakable joy she exclaimed, with surprising animation, "Glory! glory! happy! happy!" and when the last, the closing scene arrived, when she could no longer speak, she faintly but distinctly said, waving her hand to her niece, "Farewell, Farewell!" and sweetly fell asleep in Jesus.

MRS. BAXTER.

Died, at Barnstaple, Devon, Feb. 22, Mary Ann, the beloved wife of the Rev. W. R. Baxter, baptist minister of that town, aged 29.

REV. JAMES RODWAY.

Died at Beech-hill, Feb. 28, the Rev. James Rodway, baptist minister. He was a good man, and his end was peace.

MR. R. WEARING.

Died, March 17th, after a short but severe illness, aged sixty-one years, Mr. Richard Wearing of Trowbridge, Wilts. He had been a consistent and active member of the baptist church for more than thirty-five years; thirty-three of which were spent in connexion with the portion of it meeting at Back Street in that town, of which for some time he had been a deacon.

His was a life of usefulness and consecration to the service of Christ, and many will at the last day appear as the proofs of his anxiety to save sinners from the wrath to come. He will be deeply lamented by all classes and denominations of Christians in the town and neighbourhood, as also by others with whom his philanthropic feelings brought him into connexion in various parts of the kingdom.

MISS L. M. THOMAS.

Louisa Mary, the youngest daughter of the Rev. T. Thomas of Bampton, after enduring great and protracted sufferings with much resignation and patience, died Oct. 6, 1842, in her sixteenth year, having been a member of the church of which her father is pastor, about two years.

MRS. MANN.

The second baptist church at Evesham has been deprived of one of its brightest ornaments, one of its most devoted and exemplary members, in the removal of the late Mrs. Mann into the spiritual world. She closed a long career of eminent piety and distinguished usefulness on the 7th of March, 1843, in the eightieth year of her age.

REV. JESSE HEWETT.

Died, on Monday, March 20, at the house of his kind friend Mr. George Graves of Northwold, the Rev. Jesse Hewett, aged thirty-one years, late one of the pastors of the baptist church, Tewkesbury, Gloucestershire, and eldest surviving son of Mr. John Hewett, baptist minister, Swaffham, Norfolk. His affliction was long and painful, but borne with Christian resignation. It may of truth be said, "His end was peace;" the fear of death was taken quite away, and he longed to be with Jesus, whom he loved and faithfully served.

MISCELLANEA.

SIR JAMES GRAHAM'S EDUCATION BILL.

At a meeting of the committee of the Baptist Union, held at the Baptist Mission-house, Fen-Court, London, on Tuesday, March 21, 1843.

It was resolved unanimously,—

I. That this committee, having considered a bill now before parliament, entitled, "A Bill for Regulating the Employment of Children and Young Persons in Factories, and for the better Education of Children in Factory Districts," are deeply concerned and alarmed to find that, instead of being based on principles of impartial legislation, its enactments tend to violate the rights of conscience, and to subvert both the civil and religious liberties of the community.

II. That it by no means invalidates the foregoing allegation that provision is made in the bill, in a certain form, to meet the case of dissenters, since such provision cannot but be practically inoperative; while the fact of its being made establishes the charge, that the measure is constructed, not on the principle, solemnly acknowledged by the legislature, of civil equality, without regard to religious distinction, but as favouring a privileged sect.

III. That among the features of the bill especially exceptionable, the committee enumerate the following:—

1. It comprises in one measure, enactments relating to the general regulation of factories, and enactments relating to the education of children, whether employed in factories, or only residing in factory districts; widely dissimilar matters, united in the present instance in a manner calculated to embarrass, and otherwise injuriously to affect the question of education.

2. It subjects the competency of masters to give religious instruction, in all cases, to the judgment of the bishop of the diocese.

3. It places the selection of works of religious instruction exclusively in the hands of the clerical trustee of each school—in every case a clergyman of the established church.

4. It appoints as trustees of each school one clergyman and two church-wardens, with four persons selected by the justices of the division.

5. It imposes a fresh burden on the poor-rates, and takes from that fund for the support of a system directed to an ecclesiastical purpose, thereby rendering the poor-rate liable to the same objections as the church-rate.

6. It enforces attendance on the schools by inflicting penalties unjust in their principle and severe in their application.

IV. That in the judgment of this committee, the bill will inevitably work incalculable mischief throughout the country, by its obvious tendency to injure private schools,—to annihilate the important institutions in

connexion with the British and Foreign School Society,—and above all, to break up the numerous Sunday-schools conducted by voluntary teachers.

V. That the measure will invest the parochial clergy and other authorities of the established church with powers incompatible with the freedom of the people; and that, in its operation, it will provoke and foster sectarian animosities, oppress conscientious dissenters, interfere with parental rights and duties, and train the youth of the country in habits of servility and religious thralldom.

VI. That the exceptions taken to this bill acquire additional force from the fact that pernicious errors are propagated, and superstitious ceremonies enjoined by bishops and clergymen, calculated to assimilate the established church to the faith and worship of the church of Rome; thereby rendering it as perilous in practice as it is objectionable in principle, to entrust the superintendence of education to their hands.

VII. That petitions, founded on the foregoing resolutions, be presented to both houses of parliament, praying that a bill founded on principles so hostile to the rights of conscience and the liberty of the subject, and involving details so partial, inexpedient, and unjust, may not pass into a law.

In a Circular in which these resolutions are transmitted to their friends, the secretaries of the Union give an additional exposition of its nature and tendency.

“The bill is intituled ‘A Bill for regulating the Employment of Children and Young Persons in Factories, and *for the better Education of Children in Factory Districts.*’ Sir James Graham (the Home Secretary), in introducing it to the house of Commons, said that, although the present bill related only to factory districts, the government intended subsequently to apply its principles to the country at large. How serious an inroad is thus attempted on the rights of conscience, and on our civil and religious liberties, will appear when we state that the bill provides for the creation of schools in factory districts, without a certificate of attendance at which—with only four exceptions, which shall be named immediately—no owner or occupier of a factory shall be allowed to have any child in his employ. The child may attend at some other school; but, however efficiently such school may be conducted, it shall not avail for permission to work in a factory, unless it be either a National school, a British school, a school supported entirely by the occupier of a factory, or a Roman Catholic school. Nor shall even attendance at one of these gain permission to work in a factory, if an Inspector of schools (for such officers are to be appointed) shall report to its disadvan-

tage to the Committee of Privy Council, and that body—the government of the day—shall think fit to pronounce that it is ‘not efficiently conducted.’ Here is, in the first place, a violent interference with the preferences and rights of parents in the education of their children. But what are the schools to be to which, by the necessity of putting their growing children to work, parents are to be compelled to send them? Absolutely high-church nurseries! There are to be seven trustees to manage each school: the clergyman always one, standing chairman, with a second or casting vote; two always church or chapel wardens; and four other persons, appointed—not by parishioners, not by contributors,—but by the Justices in petty sessions. So much for the government. What for the masters? Their competency to communicate religious instruction is in all cases to be decided on by the bishop of the diocese. And the course of religious instruction (so called) is to include the catechism and liturgy of the church of England, together with any and all books which may seem good to the clerical trustee! And this course of religious instruction, which may be pursued two hours per day so many days in the week, is to be followed for not less than three hours every sabbath. Now it is true that the bill provides that no child shall be subjected to this melancholy process whose parent or guardian shall, on a professed conscientious objection, require his exemption from it; but experience in the case of the Poor Law has shown that a clause of this sort is meant only for the ear, and that it fails entirely of the end it seems fitted to secure. Undoubtedly, every conceivable interest will be appealed to, and more than every conceivable artifice employed, to make the government schools the favourite, and in a short time the only schools. Before these new plants, the most established and reputable private seminaries will be plucked up by the roots; the now flourishing institutions on the British system will wither by their side; the innumerable Sunday-schools, long so efficiently and so usefully maintained by voluntary teachers, will be broken up for ever; and the necessity that the rising generation should earn their daily bread, will tyrannically be made the instrument of subjecting them to ecclesiastical domination. The whole scheme, in fact, is one of church extension,—a mode of crushing dissent and putting an end to schism. And to crown this act with grace, it is to be perpetrated at the expense of the people! The new schools are to be supported in part by the poor-rates; so that public property is in this instance to be applied to an ecclesiastical purpose, and this purpose a sectarian one.

“Such being the character of Sir James Graham’s bill, the committee of the Baptist Union have shared deeply in the gene-

ral sensation it has excited, and they are sure that you will sympathize with them. Should you and your friends see fit to petition the legislature, you may derive a general guidance from a form of petition which is annexed. You are, of course, aware that a petition to parliament may be written on a sheet of common paper, and that, if sent to a member of either house (we should recommend this course) after the manner of a newspaper, and written on 'Petition to Parliament,' no postage is charged. We only add, that whatever is done should be quickly done, as there is evidently a strong inclination, on the part of her Majesty's government, to hurry the measure forward."

FORM OF PETITION.

[To the Lords.]

To the Right Honourable the Lords, Spiritual and Temporal, in Parliament assembled.

[To the Commons.]

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled.

The humble Petition of the undersigned Members of a Congregation of Protestant Dissenters, assembling at ———, in the County of ———; [or, of the undersigned Inhabitants of the Town (or Parish) of ———, in the County of ———.]

SHEWETH,

That your petitioners have heard, with surprise and alarm, the provisions of a bill for regulating the employment of children and young persons in factories, and for the better education of children in factory districts.

That the educational clauses of this bill appear to your petitioners to violate the principles of civil and religious liberty; gratuitously to injure existing schools supported by voluntary contributions; to place under the absolute and exclusive control of the clergy, the education of the operative classes; and to apply the poor-rates to a purpose essentially ecclesiastical and sectarian.

Your petitioners therefore pray your honourable house that no such enactments may acquire the force of law.

And your petitioners will ever pray.

A meeting of the General Body of Ministers of the three Denominations residing in and near the cities of London and Westminster was held on Friday the 24th of March, when resolutions of a similar character to those of the Baptist Board were adopted, and it was resolved to petition against the measure. Deputations also to Sir James Graham, to the Prime Minister, and to several influential members of parliament, were appointed.

BAPTIST BOARD OF MINISTERS.

The Annual Meeting of the Board of Ministers of the Particular Baptist Denomination residing in and about the cities of London and Westminster, was held at Fen Court on the 14th of March.

Dr. Murch having communicated to a previous meeting his wish to retire from the office of secretary, in consequence of numerous and pressing engagements, it was resolved unanimously,

"That in accepting the resignation of their valued brother, the Rev. Dr. Murch, as secretary of this Board, the members of the Board now assembled at their annual meeting, cordially present their best thanks for the courteous and skilful manner in which he has discharged the duties of that office for six years; and fervently pray that the choicest blessings of the Great Giver of all good may long be enjoyed by him.

"Resolved unanimously, that as an expression of the grateful feelings of this Board to Dr. Murch, the brethren affectionately request his acceptance of a copy of Bagster's Comprehensive Bible, handsomely bound, with a suitable inscription."

The Committee appointed January 31st, reported that they had met, and unanimously agreed to nominate brother Groser to the Board for the secretaryship for the ensuing year.

On the motion of brother Overbury, seconded by Dr. Murch, it was resolved unanimously,

"That the Report be adopted, and that brother Groser be affectionately requested to accept the office of secretary for the ensuing year."

The Committee for the General Body was appointed, and the following report agreed upon:

"Since the last Annual Meeting, the Rev. John Tudor Rowland has been removed by death; the Rev. John Aldis has withdrawn from this Board; and the Rev. John Young is no longer a member, having removed to America.

"The Rev. J. Goodrich, the Rev. George Wyard of Soho Chapel, the Rev. W. Barnes of Brompton, and the Rev. George Cole of Church Street, Blackfriars, are approved ministers of the Baptist Denomination and members of this Board.

"The following brethren are the Committee for the ensuing year: R. W. Overbury, C. Stovel, Joseph Belcher, Dr. Murch, with the Secretary."

A Committee was appointed to take into consideration the Bill now before Parliament for Regulating the Employment of Children and Young Persons in Factories, and for the better Education of Children in Factory Districts; and to report thereon to a meeting to be held on the 28th of March.

TABERNACLE, WEST STREET, BRIGHTON.

A baptistery has been constructed in this chapel during the past month, and the ordinance of baptism was administered on Friday evening, the 10th ult., for the first time, by Rev. Dr. Steane. The attendance on the occasion was unusually large, and we believe was principally composed of pædobaptists. Great solemnity characterized the service, and the hearts of the believers were comforted.

BAPTISM OF THE REV. I. COUSINS.

The Rev. Isaac Cousins, independent minister of Bow Brickhill, Bucks, having become convinced of believers' baptism, was immersed by the Rev. J. H. Brooks at Ridgmount, on Lord's-day morning, the 5th of March, in the presence of an unusually large assembly, who, with marked attention, heard Mr. C. state his reasons for having changed his views.

ATTLEBOROUGH, WARWICKSHIRE.

Attleborough is a large hamlet in the parish of Nuneaton, containing more than 1000 inhabitants; and prior to the year 1821, had had no place of worship in it in the memory of any person living. A few poor, but serious persons, who had a preference for dissenting modes of worship, as well as for the doctrines usually preached by the Calvinistic baptists, invited some brethren from Coventry to preach to them. This they did for several years, and with considerable success. Several were baptized, and added to the church at Coventry; a good congregation was collected, and it was deemed desirable to erect a chapel. Through the zealous and indefatigable exertions of the Rev. F. Franklin the object was accomplished. The place was opened for divine worship on the 6th of February, 1821, and more than one half of the debt was collected by the same minister; the remaining sum has been gradually decreasing, and it was determined by the church and congregation, though poor, they would wipe off the debt. On Tuesday, February 28th, two sermons were preached by the Rev. O. Winslow, A.M., of Leamington, and two more the following sabbath, by the Rev. N. Rowton, of Withybrook, after which collections were made, which amounted to a little more than the sum required.

While they erect their Ebenezer of praise

to the Lord, they desire, through the medium of the Magazine, to present their sincere thanks to numerous friends for the assistance they have afforded, and to solicit an interest in their prayers for their spiritual prosperity.

THE PRINCIPLES OF CHRISTIAN REVIEWING.

The last number of the Church of England Quarterly Review contains an article on "The Principles of Christian Reviewing." One sentence of the concluding paragraph will enable our readers to form an estimate of the trustworthiness of criticisms proceeding from such a source, and illustrate the state of feeling towards Dissenters pervading a large, and we fear an increasing class of churchmen:—

"Let us return to our principle, that no man who is not a Christian and a churchman can be depended upon for correct opinions, even in physical science; far less, then, in politics; less still in ethics; and as to theology, St. Paul has shown us that of these he knows nothing at all, 'because they are spiritually discerned.'"

MARRIAGES.

At Bourton-on-the-Water, by the Rev. J. Cubitt, the Rev. J. M. STEPHENS of Bath, to SOPHIA, fourth daughter of the late Thomas HAWKS, Esq. of Little Missington, Gloucestershire.

At the baptist chapel, Swanick, by the Rev. J. Davies, on the 28th of January, Mr. WM. NEAL of Hermitage, near Ripley, to Miss YOUNG of Padley Hall.

At the baptist meeting, Castle Street, Calne, by the Rev. W. Lush, Feb. 2, Mr. HENRY VAUGHAN to Miss JULIA CAVE of Nailsworth, Gloucestershire.

At Dumfries, Feb. 14, Mr. JAMES POTTS of Newcastle-upon-Tyne, to Miss ISABELLA SCOTT, youngest daughter of the Rev. W. DUNLOP of Dumfries.

At Carlisle, January 24, the Rev. J. TALLENTIRE, baptist minister, to Miss E. PEARSON, youngest daughter of Mr. Robert Pearson, Carlisle.

At Hackney, by Rev. Mortlock Daniell of Ramsgate, February 22, RICHARD PERCIVAL DANIELL of Wigmore Street, to MARY, eldest daughter of William BONFIELD, Esq. of Woburn Place, Hackney.

At the baptist chapel, St. Ives, Hunts, by the Rev. Eliel Davis, March 14, Mr. JOHN PHYPERS of St. Ives, to Miss SARAH DANFORD of Hemingford Grey.

CORRESPONDENCE.

THE PROTESTANT UNION.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—As many of our brethren will be in town in the course of the next month, will you permit me, through you, to call their attention to a subject which I deem to be second in importance only to the supreme object of their ministry. I mean that of making some provision for their families, should they be called away by death. The numerous applications made to the religious public on behalf of widows and orphans left entirely destitute, is truly distressing; and must in very many instances fail to obtain any considerable amount of relief. I know, and can feel for the difficulty which many must feel in sparing any thing from a limited income for such a purpose. But it is one of the things which should be done, if it be within the reach of *possibility*. The Protestant Union for the Benefit of the Widows and Children of Protestant Ministers of all Denominations, affords the greatest facilities; and is, upon the whole, I think, the best institution to which I can direct their attention. It would occupy too much of your space to assign all my reasons for this preference; but they are such as strongly commend themselves to my judgment. But I beg to refer them to the secretary, who, with a due concern for the safety of the Society, combines a deep solicitude for the welfare of his brethren, unbiassed, I believe, by the slightest tinge of denominational prejudice, and, I am sure, quite free from sectarian bigotry. He is in attendance, it appears, every Tuesday morning, at the Congregational Library, from 10 o'clock till 1. But I have reason to know that he will cheerfully make arrangements to meet any who may wish to make inquiries while in town, any where or at any time most convenient to themselves.

I am, yours truly,
BENEVOLENS.

March 20, 1843.

EDITORIAL POSTSCRIPT.

The additional time allotted this year to the meetings of our denominational societies held annually in the metropolis, will render them, we trust, increasedlly pleasant and beneficial. Business of importance connected with them has frequently been passed over or transacted in a hurried manner, especially in the meetings of the ministers and messengers of the Baptist Union, in which it is of great moment that there should be oppor-

tunity for grave and calm discussion, and that the decisions expressed should embody the deliberate judgment of the brethren assembled from distant parts of the land. The arrangements made for three of our principal societies will be best learned from their official announcements in the *Missionary Herald*, the *Irish Chronicle*, and the *Quarterly Register of the Baptist Home Missionary Society*. The particulars of others, as far as they have come to our knowledge, we subjoin.

The first session of the Baptist Union will be at Devonshire Square Chapel, on Wednesday morning, April 19, at 11 o'clock, at which Dr. Godwin of Oxford has consented to preside. Every church connected with the Union, either directly or through an association, is entitled to appoint two delegates, besides the pastor, who is one *ex-officio*, to attend this meeting. Admission will be by tickets, not transferable, to be had in the vestry on entering the name and qualification of the delegate. A second session of the same body will be held in the same place, on Friday morning; a public prayer meeting, connected with the Union, at the same place on Monday morning, the 24th; and the Public Meeting at New Park Street Chapel on Friday evening, the 28th instant, at half-past six o'clock.

The Annual Meeting of the Baptist Colonial Missionary Society will be held on Friday evening, 21st instant, at half-past six o'clock, at Salter's Hall Chapel, Cannon St.

The Bible Translation Society will hold its Annual Meeting in New Park Street Chapel on Wednesday evening, 26th instant, at half-past six.

The annual Breakfast Meeting of the ministers educated at Stepney College, with the tutors, will be at the King's Head, Poultry, on Wednesday, April 26, at half-past eight o'clock precisely.

At the same time ministers educated at Bradford College will also breakfast together in the same house.

In some copies of the *Missionary Herald* annexed to this Magazine there is an *erratum* which it is important to correct. The Lecture to be delivered by John Sheppard, Esq., April 26th, is to be *not* at the Centenary Hall, but at Freemasons' Hall, Great Queen Street.

The Rev. Samuel Ransom, Classical and Hebrew Tutor in Hackney Theological Seminary, is about to publish by subscription, in one volume 8vo, price, to subscribers, 7s. 6d.; to non-subscribers 9s.; a Hebrew Grammar, containing a copious and systematic development of the etymology and punctuation of that language.

THE MISSIONARY HERALD.



GRAHAM'S TOWN, SOUTH AFRICA.

GRAHAM'S TOWN, SOUTH AFRICA.

The annexed view of Graham's Town will doubtless afford pleasure not only to those who knew formerly the esteemed pastor of the baptist church there, but to others also who have read the letters from him, recently published in the Herald. The town itself, which is about 400 miles east of Cape Town, and about 100 north of Algoa Bay, is a place of considerable importance, being the capital of the province of Albany. Application having been made to the Committee about twelve years ago by some baptist residents, and seconded by the representations of missionaries from other societies in the neighbourhood, Mr. Davies was selected for this station, and sent out in 1831. After having been shipwrecked and compelled to return to this country, he arrived there the following year, and was successful in his labours till removed by death in 1837. The church having again applied to the Committee for a pastor, Mr. Aveline was appointed as his successor, and arrived at the station which he still occupies with great acceptance, at the end of 1838.

EAST INDIES.

CALCUTTA.

The safe arrival of Mr. and Mrs. Leslie, with other pleasing intelligence, is announced in a letter received from Mr. Leslie a few days ago: it is dated Calcutta, Jan. 18, 1843.

Through the tender mercies of a gracious God, we reached this place in safety and in health, on the 27th of last month, after a voyage of four months and two days, having sailed from Portsmouth on the 25th of August. Nothing particular occurred during the voyage. We had the usual occurrences of a little boisterous weather now and then; and a bit of a gale, which injured us in nothing but in the loss of a sail or two, and in the giving of those who kept out of bed (among whom I was one) a few tumbles, which left behind them a black mark here and there. Although there were about 230 souls on board, we had not a single death, and very little sickness—a rare occurrence in a voyage of such length, and with a company so great. I distributed a number of tracts among the soldiers and sailors; and now and then preached to them after the reading of the prayers by the captain.

The good folks in Calcutta having heard that I was on my way out, had a meeting a month before I arrived, and came to the

unanimous resolution of inviting me to supply the pulpit in Circular Road for six months, with a view to becoming their settled pastor. In this resolution brethren Yates and Wenger, who had been preaching for them since Mr. Gibson's death, united. Consequently I had hardly set my foot on shore, when a letter containing this resolution was put into my hand. Though three weeks have elapsed since I received the invitation, I have as yet given no reply to it. I am at a loss to know what to do. I have no liking to Calcutta as a place. I fear I may not suit the people. My prepossessions are in favour of a residence in the interior, where I can rove about on foot among the natives, as I have often done; and where I can labour without the restraints which are imposed upon a missionary in such a place as the city of palaces. I hardly designed to return to Monghyr, that place being amply supplied by brethren Moore, Lawrence, and Parsons, all of whom are attached to the station; but I had it in my heart to go and settle in some

place as near to the hill tribes as possible. Though I suffered from having been among them formerly, yet I long for their salvation. On the other hand, it is plain that some one is required for Circular Road. Dr. Yates says that he cannot go on preaching and translating too; and that if he has to continue both, he will ere long have to give up all. Now, it is of the very highest importance to the cause of God that his life should be continued. I have, therefore, determined for the present to remain, and relieve, or rather aid him; for he says he will still preach now and then. Should I discover that Calcutta does not suit me, or that I do not suit the people, I shall then feel at liberty to take myself off whatever be the consequences. I hope you will write just two lines by the next mail, to tell me what you and the Committee think. If you disapprove of my remaining here, I shall, without the smallest reluctance, bend my steps up into the interior. In the meantime I do not intend to give myself wholly to the English church. There are thousands and tens of thousands here, who speak the Hindoostanee, and to whom I can preach as often as my strength will allow.

Since my arrival here, a series of meetings have been held at Serampore of the most delightful kind I ever attended, for the formation of an Association of Baptist Churches in Bengal. There were delegates from many churches present, both European and native; and it was certainly a most interesting and novel sight to see natives and Europeans mingling together—all on a perfect equality—and both taking a share in the proceedings of the meetings. There were Bengallee prayers and English prayers—Bengallee sermons and English sermons, and Bengallee letters

and English letters. I conceive that nothing more interesting has as yet taken place in the history of our mission in the east; and I conceive too, that the first grand step has been taken for the complete independence of the churches. By the yearly sending of native delegates to the Association, the natives will learn to act for themselves and by themselves, while at the same time they will feel that they are not acting alone, but with a considerable body of the people of God. A most delightful spirit pervaded the meetings, which lasted four days; and what is unusual at other associations, there was a great deal more praying than preaching. The Serampore friends entered into the affair with their whole hearts; and I think the bond of union formed betwixt them and all the other brethren, was of the most complete and holy kind. The most of the meetings were held in the spacious hall of the college; yet not all of them. Three of them were held in the humble native chapel situated in the Christian village about two miles from the college. The believers were certainly of one heart and of one soul. It seemed to me the nearest approach to heaven of anything I had ever seen. There was no parade, no show. All seemed to be at work with one end in view—the glory of God and the good of men. I am not singular in my opinion. All, I believe, had the same views and feelings with myself.

All the missionaries here are pretty well at present. Dr. Yates seemed the most feeble amongst us; but he contributed in no small degree to the interest of the meetings held at Serampore. I dare say you will have from some other brother a more interesting and extended account of what was said and done than I can give you.

INTALLY.

A letter from Mr. Small, dated Dec. 14, 1842, contains interesting though painful intelligence.

“My last letter to you gave an account of the baptism of one of the young men of the first class in the Intally Native Institution—the first fruits of my ministry here. We were then full of rejoicing and hope. But alas! how soon has our joy been turned into mourning! He has been forcibly carried off by his cruel and deluded relatives, and as yet all our efforts to recover him have been unavailing. However we are not altogether without hope, and perhaps before this is despatched I may have to add, that we have at last succeeded. He is still in the Lord’s keeping—though we know not where—and not a hair of his head can

fall without his permission. Even in the fiery furnace, or the lion’s den, he may be preserved from harm. And, at the most, our heathen adversaries can but destroy the body or the mind; they cannot touch the soul. That is immortal, in the highest sense, we trust, in his case. Once *dead* in trespasses and sins, *even as others* (oh, how many others!), but now endowed with everlasting life!

We have been making every effort in our power, but hitherto without avail, even to discover where the young man is. However, we are not destitute of hope, either that he will be rescued by the hand of the law or that

he will make his escape, or that his friends may from heathenish principles and the dread of losing caste by living and eating with an acknowledged Christian, be induced to let him go. Thank God, I escaped unhurt from the affray; and we are both (my dear wife and I) quite well. The school has not been affected by the baptism, &c., so much as it was feared it would. At present there are upwards of seventy in regular attendance, the

roll list showing at least double that number. It is a distressing thing that the most promising lads are taken away, in general, just at the time when there is most hope of them, as to conviction and impression. It is so at all our mission schools. We were present at the examinations of the Benevolent and Native Christian Institutions this week, and most satisfactory they both were.

MONGHYR.

The following is part of a letter from Mr. Lawrence, dated January 13th, 1843.

The African mission appears to be one of great importance, and distant as we are, still it occupies many of our thoughts and prayers. Oh that the people in this country were as ready to receive the gospel as many of the poor Africans appear to be! How would our hearts leap for joy, to hear some of the landholders, or head men of the villages around us, inviting us to come among their people to instruct them in the truths of the gospel; or even to discover among the common people any thing to be compared to the earnestness manifested by many of the Africans to learn the way of salvation. But, alas! seldom do we see any sincere and earnest desire manifested to know the truth; and few indeed are the inquirers of whom we can entertain any favourable hope. Ignorance and vice, in a thousand forms, enslave the whole mass of the people; and they are bound as with fetters of iron and brass. Small, indeed, is the whole number of those who manifest any uneasiness with their degraded condition; and only one, here and there, escapes from it. How rare is the inquiry, "What must we do to be saved?" It is an affecting, and to me almost an overwhelming fact, that no new cases of hopeful inquirers have presented themselves here throughout the whole of the last year. All this time has passed away, and not a single soul from among the heathen, to our knowledge, has been converted! The word of God has been preached in our chapels, in the bazaars, in the villages and towns, both near and distant. European and native agents have been employed; books have been distributed; multitudes have heard the gospel, and some have seemed to assent to the excellency of it; yet still we have to take up the lamentation, "Who hath believed our report, and to whom is the arm of the Lord revealed?" There is none that "seeketh after God;" there is none that saith, "Where is God my Maker?" As for the blessed Saviour, the Lord Jesus Christ, "we cannot believe on him," many say, "because we cannot hear or see

him." Others say, "We have deotás (deified heroes) of our own, and have no need of Christ." "It is not good," say some, "to change the ancient religion of our forefathers for a new and foreign religion. Such conduct is base beyond description: we will not hear of Christ." "Your religion is true and excellent," say others, "and we would embrace it; but then we must lose our caste, our honour, our maintenance, our all; and what would become of us?" "Your religion is altogether false," say the haughty Mahometans; "you have corrupted the gospels; you call Jesus the son of Mary, the Son of God; and you make him, who was only a prophet and a man, equal with God." Thus are we daily constrained to hear the adorable Redeemer spoken of with scorn and contempt, abuse and blasphemy. But though we are wounded we are not surprised, for when he went to "his own," they received him not, but mocked and crucified him. What can we then expect from these sinners of the gentiles, but that they would despise and reject him too? How true it is, that "men love darkness rather than light, because their deeds are evil!" Could the dear praying people of God in England witness the depths of wickedness into which the natives of this country have sunk, they would not be surprised that the gospel makes so little progress among them; but they would surely pity them more, and wrestle with God more earnestly on their behalf. Notwithstanding all that is sad and distressing, there are some things to encourage us. We can preach without molestation, and we are often heard without interruption. The truths delivered do sometimes reach the conscience, and produce a degree of concern and inquiry; and though these impressions have not issued in the conversion of any recently, as we know of, yet it is manifest that the word of God is not powerless, and the hearts of our hearers are not utterly inaccessible. Many also have a better conception of the pure and exalted character of Christianity;

and there seems to be a growing conviction that it will ultimately prevail in this idolatrous land. I do think that a gradual revolution is taking place in the minds of the people respecting their own religion and Christianity ; and that a change in favour of the latter has been effected in no small degree by missionary efforts. We may therefore, even while looking at the present state of things, take courage ; and though we cannot but be distressed at the present paucity of our converts, we may yet anticipate the time when the once degraded natives of this land will flock to the temples of the living and true God, as "doves to their windows."

Since the commencement of the present cold season, brother Parsons and myself, with our native brethren, have been alternately itinerating in the surrounding villages, accompanied by a German brother of Mr. Sturt's mission. We have, on the whole, met with an encouraging reception ; though nothing of a very interesting character has occurred under my own observation. On the 21st of December, 1842, brother Parsons, accompanied by brother Hurtur and two native brethren, set out on a journey to Gya, in the hope of being present at a large mela. They were delayed several days on the road, and were obliged to take a very circuitous route, through Patna, in consequence of a very heavy fall of rain a few days after they left home. They reached Gya, in health and safety, on the 4th inst., after a journey of about 140 miles, most of which, I believe, they performed on foot. They propose remaining some days at Gya, and then returning to Patna, and from thence to take a boat to Monghyr. Brother Moore, whose health and spirits have been remarkably good lately, preaches for us very regularly, once or twice a week. After brother Parsons's return, if we should be all spared and well, I hope to visit a large mela, on the banks of the river, to the east of Monghyr.

All things relating to our church members and congregations continue much as they were, excepting that we have lost two more members by death, making a total of seven

members deceased during the past year. Thus it has pleased the Lord to diminish our numbers by taking some of our little company to join the assembly before the throne above. Well ! painful as the loss of some of them was, it is still delightful to hope that they are now with Christ in glory. And if we have had no additions to fill up their numbers, we have at least to be thankful that none have forsaken Christ for the world ; and that most of our dear people have been enabled, through grace, to abide faithful.

In the minds of some of our young people I do hope the Spirit of God is at work. Two or three have recently appeared much concerned about the salvation of their souls. Oh that this may issue in a revival of the Lord's work among us !

We have been highly gratified at receiving a letter from our dear friend Mr. Leslie, and thankful to find that he, and all his, have safely arrived in India. The church in Circular Road have invited him to remain with them, but when he wrote to us he had made no reply to this invitation. All at Monghyr will be sorry to lose him. We have, therefore, written him a letter unanimously inviting him to return to Monghyr, if he can do it consistently with his sense of duty. His services are doubtless much needed in Calcutta, and so they are in this part of India. May he be guided into the *right* way !

I have much reason to be grateful for the mercies of God to my family, at the beginning of this new year. Though my dear wife is much afflicted, yet she is still wonderfully spared and supported under her weakness and sufferings. Our dear children too are all well ; our second little boy, who we feared would not live, has improved much, and now affords us hope that he will outgrow his complaints. Our interesting charge, John Dyer Parsons (dear to us as our own), I am thankful to say, is coming on remarkably well, and promises to be a fine lively child. Thus amidst all our trials, goodness and mercy are following us day by day, and year after year. To God, the author of all, be unceasing praise ascribed !

BURISAUL.

Mr. Bareiro and the small church under his care have partaken of the general desire among our brethren in distant stations to express sympathy with the rejoicings of the Jubilee. He has written to Mr. Russell thus :

Your affectionate communication, dated 27th Jan. 1842, together with the Circular of the Jubilee Committee, has been duly received ; and, consonant to the request con-

tained therein, the jubilee year of our mission was ushered in by us by prayer and thanksgiving for the goodness of the Lord vouchsafed to our little church here, and to

our denomination in general, through the last fifty years. For this purpose we set apart the last day of this never-to-be-forgotten period, and met together thrice for reading such psalms as abound in confession of our unworthiness, and promises of the enlargement of our Saviour's kingdom, meditation, and praise; while, too, the occasion was not forgotten, in private, by each of us; the whole of which, we would fain hope, was blessed to us. For my own part, a review of the extent and continuance of my individual mercies, coupled with what has been manifested to our mission so specially, by which it could assume, from so low a beginning, its present position in the great work of the evangelization of the world, utterly overpowered me. Surely, O Lord, "to us belongs confusion of faces." "Thy goodness is marvellous!" Connected with the crowd of reflections which led me thus to magnify the Lord, and to humble myself, was another in reference to the grace bestowed upon the venerable founders of our mission, which enabled them to think so enlargedly, and to "attempt" (to use the language of the first) so greatly, and which rendered them Christian heroes indeed, in this difficult enterprise. When we consider how disproportionate were the means at first, and for a considerable time afterwards, to the great object, and other peculiar obstacles under which this great work originated, and which served only to quicken them on, and to infuse into them fresh vigour, we must confess that the grace conferred upon them, which made them "first in the race," was not ordinary in its kind or measure. Among other graces bestowed upon them, for which we ought to thank the Lord, this spiritual "gift" requires special mention, by which "they won and passed away" unto eternal glory. Oh may we strive to catch their spirit, and to obtain the grace given unto them!

Our devotional exercises having continued till the dusk of the evening, and, as our respective dwellings were at some distance from each other, we remained near each other during night, that we might meet together, on the Jubilee morning, as early as possible,

when I preached from Lev. xxv. 9, "Then shalt thou cause the trumpet of the jubilee to sound; in the day of atonement shall ye make the trumpet sound throughout all your land." After explaining the word jubilee, and the occasion on which we met, I spoke

1. Of the sabbatical year, or hallowed seventh year, of the Jews, as being one of the most remarkable institutions given by God to his chosen people.

2. Of the seventh sabbatical year, called the year of jubilee. Its two chief characters of mercy, viz., the restoration of property and the deliverance of the *captives*, and its analogy to the mercy of the gospel and redemption by Christ. 1. As to *time*. The trumpets of the jubilee were to sound on the day of *atonement*, viz., on that great day of sacrifice in Israel which prefigured the atonement of Christ. 2. As to the *manner*—with sound of trumpets, and with trumpets "of loud sound." It was universal. 3. But the chief analogy is in the *blessings* conferred. The one was temporal, and the other eternal. Christ himself hath spoken of its spiritual blessings. When Isaiah spoke of the day of Christ, he described it as a day of jubilee, in which "he should come to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the *acceptable year of the Lord*." This scripture was fulfilled, *at that day*, to all them that "looked for redemption in Jerusalem;" to every one who came unto Christ. It was fulfilled more completely *afterwards*, when the Spirit was poured out from on high, and multitudes were translated "from darkness to light, and from the power of Satan unto God." In like manner it is fulfilled *at this day*. The dispensation of the gospel, then, may be regarded as the *jubilee of the world*. So it was considered by the heavenly host, who proclaimed it as "*glad tidings of great joy, which should be to all people*."

These were the principal heads of my discourse, after which I subscribed fifty, and our native brethren and a sister three rupees, the whole of which sum, viz., Company's rupees, fifty-three, I herewith send.

WEST INDIES.

TURK'S ISLAND.

A letter from Mr. Littlewood, dated Grand Cay, Turk's Island, January 2nd, 1843, contains the following account of the scene of his labours.

We have many things to encourage us, whilst there are others over which we mourn. Our church is not perfect; roots of bitterness sometimes spring up to trouble us. Satan attacks us in different ways, and a few of our people occasionally fall a prey to his snares.

I may say, we are at times "troubled on every side, yet not distressed; we are perplexed, but not in despair; cast down, but not destroyed." But though every thing is not according to our desire, we have reason to be thankful that we are at peace amongst ourselves; and many are exerting their influence to advance the cause so dear to them, and their efforts have been greatly blessed, and a spirit of inquiry relative to the salvation of the soul appears to be generally excited. Of late we have had a great addition to our classes at both Cays; and our congregations are very large, at the latter place particularly. I had expected that we should have fallen short, in our income, of last year; but by comparing it, you will find that we have more than doubled it, besides the 300 dollars for the Jubilee fund. So that whilst we have trebled our number of inquirers, we have nearly done the same in our funds. In my visit to the out-islands, from which I have just returned, I met with much to excite my sympathy and call forth the most vigorous exertion.

BELIZE.

Mr. Henderson writes as follows, Belize, Nov. 19, 1842:

"My last to you, I find, was dated the 17th of September, since which I have forwarded to the secretary of the Jubilee fund £35. Inclosed is second of exchange, for the same, both of which, I hope, will reach safely. I have, within a few dollars, realized the sum pre-expected in some of my former communications; the amount thereof will appear in my next half year's account, say £25 sterling. This sum I will, therefore, thank you to transfer or pay, in the meantime, to the Jubilee fund, making £60 from Honduras. I intend giving particulars in my next."

HAYTI.

The pleasing intelligence of the formation of a baptist church in this interesting island contained in the following extract from Mr. Littlewood's letter, will secure to it an attentive perusal. It may be advantageous, however, to prefix to it a brief description of the island, taken from Mr. Candler's account of his visit to it two years ago. "The island of Hayti," he says, "formerly Hispaniola, or St. Domingo, placed between the 18th and 20th degrees of north latitude, and from 68 to 75 degrees west, has a length of 360 miles from east to west, and a breadth varying from 60 to 120 miles. Its circumference, measured by an even line, excluding the bays, is nearly a thousand miles. This island, so important for its situation and great natural advantages, is four times as large as Jamaica, and nearly equal in extent to Ireland. It is situated at the entrance of the Gulf of Mexico: is one of the four larger Antilles, and holds the second rank after Cuba, from which it is distant only twenty leagues. Jamaica lies westward of it about forty leagues; and Porto Rico, a large and now populous island belonging to Spain, twenty-two leagues eastward. On the north are the Bahama islands, at a distance of two or three days' sail; and southward, separated by 700 miles of ocean, is the great continent of South America.

"A line of demarcation, in some places artificially drawn, formerly separated the Spanish part of the island from the French; but there is now no political distinction of territory, the whole country being united under one political head, subject to the same laws. The ancient part of the island, where the Spanish language is still spoken, embraces more than two-thirds of the soil, and contains only one-sixth of the inhabitants. The population of the Spanish part is estimated

at a hundred and thirty thousand ; of the French part, nearly seven hundred thousand. The French, or western territory, is the only part of the island that has numerous towns and villages, and it is here principally that commerce carries on its exchanges with other nations. A large quantity of mahogany wood is exported from Santa Domingo, and a good deal of tobacco from Santiago and Port au Platte ; all towns once belonging to the Spaniards, and still Spanish as to language and the customs of the people ; but the great staples of coffee, cotton, mahogany, and dye-wood, are collected on the French side, and shipped from Cape Haytien, Port au Prince, Cayes, Gonaives, and Jacmel."

Hayti is an independent negro republic. The law forbids a white man to hold land, to exercise authority, to marry a Haytien woman, or to trade without a special license. Mr. Littlewood gives the following account of his recent visit to a part of the island, to which he had been invited by a resident.

Port au Plat is a small town, built at the foot of the mountain Isabella, not far from the place where Columbus first landed. It is a poor-looking place—the houses small, the streets dirty; but this is greatly compensated for by the lovely scenery, the rich verdure of the waving cocoa-nut and the majestic palm-trees growing on the gently rising plain, which lies between it and the mountain of which I have told you, gigantically rising to the heavens, and richly covered with trees of all kinds to its summit: it is nearly always capped with the clouds. It is commonly said that there are five or six thousand inhabitants in this town, who consist of white and black. The English, French, and Spanish languages are common to all. All religions are tolerated by the Haitian government, but the Roman Catholic is the religion of the people. Perhaps no place has excelled St. Domingo for wickedness. The sabbath is awfully desecrated, and the most absurd things are practised, whilst their habits are of a low kind; and it may be that the awful earthquake, lately experienced by them, is a special visitation from heaven to convince them of sin. Since the first, there have been repeated shocks, but none so severe as the first and last. The latter took place whilst we were there. The poor creatures, as if certain that God was angry with them, ran out of their houses, and prostrated themselves in the streets; others hastened to their church, where they were all day upon their knees praying to the saints. A dreadful screaming was heard at a considerable distance from every part of the town. The poor, deluded fanatics have adopted various projects to appease the wrath of heaven. The most fashionable ladies laid aside their silk and muslin dresses for sackcloth, and submitted to the humiliation of bringing sand upon their heads in boxes to their church, barefooted, through some of the principal streets. The former I saw in many cases. The priest has an unlimited influence over the lower class, and he takes care to profit by their credulity. The greatest politeness was shown us. Some of the

most respectable called to see us, and one of them with whom we conversed on the Roman faith, freely confessed that there were more abuses in his church than in any other, but he avoided those himself, and he did not think but what there were some in every society, so that by leaving his own to unite with any other, he expected that he should have to do much the same. Previous to my going there, I had received six pressing letters, the first of which I gave to Mr. Knibb; the fifth I sent to you, which I hope you have seen. I had hoped that brother Knibb would have spared my going there, as I could but ill afford the time; but for reasons given in the letter sent you, I thought it advisable to comply with their urgent request. My arrival was hailed with delight by our friends, who had long wished and prayed for a baptist missionary, but had never seen one. In this part, as well as on other parts of the island, there are several emigrants from the slave states of America, who though free, were denied their rights on account of their colour. Most of these did belong to baptist churches. Amongst them is one Samuel Vincent, who was an ordained preacher in America; he has, therefore, conducted service for them; but keeping meetings in his own house, which is a very small one, and inconvenient for persons to attend, he has done but little else than keep together a part of this small band. Since the earthquake a revival of religion has taken place amongst these people, and two villages, by the names of Cabarett and Batta, the former twenty-seven and the other thirty-six miles distant from Port au Plat, sent pressing invitations for our friends to visit them.

Our dear brother Griffin, who is a very respectable merchant in the city, hearing that there was a baptist missionary at Turk's Island, sent for me. Since then I have advised them how to proceed, to which they have most readily adhered. Thus I have endeavoured to explain the matter to you. Now to return to my stay there. It was a suitable time. Two of the friends, who had given evidences of piety, wished to follow their Saviour

in the ordinance of baptism. The sabbath was the day appointed for it, and the leaders, with Mr. Vincent, requested me to administer it, with which I complied. Early in the morning we had a prayer-meeting; in the forenoon, at ten o'clock, we commenced service in a suitable house, nearly in the centre of the town, and not far from the sea. It was crowded to excess: at the ordinance it was said that more than half the inhabitants of the city were present, and the behaviour was excellent. Great credit is due to the colonel, who sent the captain of the regiment to keep order. He attended on horseback, with a drawn sword, placed his horse by the side of the water, and waited till the people separated. Before I received any into the church, I requested that they would submit to an examination, and afterwards be united to the English Baptist Missionary Society, whose interest they should individually and unitedly promote to the best of their ability; and that they should regard me as their minister till the Society could send some one to take charge of them; that they should comply with the rules of our church. To this they all consented, with the exception of three. At the ordinance of the Lord's supper I received, with the two I baptized, fourteen into the church by the right hand of fellowship. Previous to my leaving, I formed them into classes, and appointed, with the consent of the church, Samuel Vincent and W. P. Griffin, to be leaders. They have rented a house in the centre of the city, where they have commenced carrying on their services. I also took materials for a sabbath school, which they promised to attend to. Our friends were very anxious that I should go to the villages I have already told you about, which I should have been glad to have done, as several were to be baptized and married; but as the vessel could not stay, I was obliged to give up this. I am afraid I shall tire your patience, and must leave you to draw your own conclusions. I hope, however, that you will lay the propriety of sending a missionary to this important station before the committee; and at the same time do not forget Turk's Island.

ANNUAL MEETINGS IN LONDON.

It will afford great pleasure to the Committee to see that the approaching Annual Meetings are numerously attended, especially by their ministering brethren from the country. Arrangements have been made, to some extent, for the accommodation of any who have not private friends in the metropolis with whom to take up their abode; and other members of the denomination, it is expected, will have the kindness to make known to the Secretary their readiness to show hospitality on this occasion. The following is the list of expected services. The arrangements for the Lord's-day are necessarily incomplete; as others are made, it is hoped that information respecting them will be transmitted as early as possible to Fen Court.

PRAYER MEETING.

On Thursday morning, April 20th, a Meeting for prayer will be held at eleven o'clock in DEVONSHIRE SQUARE CHAPEL.

ANNUAL SERMON.

The Rev. CORNELIUS ELVEN, of Bury, has kindly engaged to preach on behalf of the Society on Thursday Evening, April 20th. Service will commence, at SURREY CHAPEL, at half-past six o'clock.

SERMONS ON BEHALF OF THE SOCIETY, LORD'S DAY, APRIL 23.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young	... ..	Rev. W. Young
Alie Street, Little	Rev. P. Dickseron	Rev. P. Dickerson	Rev. S. Collins
Battersea	Rev. I. M. Soule	... ..	Rev. J. H. Hinton, M.A

PLACES.	MORNING.	AFTERNOON.	EVENING.
Blandford Street	Rev. W. G. Lewis	W. B. Gurney, Esq.*	Rev. W. B. Bowes
Bluegate Fields	... ..	... ..	... ..
Bow	Rev. S. Green	... ..	Rev. W. Miall
Brentford, Old	Rev. R. W. Overbury	... ..	... ..
Brentford, New	Rev. J. M. Phillippo	... ..	Rev. R. W. Overbury
Brixton	Rev. E. Carey	... ..	... ..
Brompton	Rev. Dr. Hoby	Dr. B. J. Bettelheim	Rev. W. Barnes
Camberwell	Rev. C. M. Birrell	... ..	Rev. Dr. Godwin
Chelsea	Rev. W. F. Burchell	... ..	Rev. A. Anderson
Church Street, Blackfriars	Rev. O. Winslow	Rev. W. G. Lewis	Rev. J. Webb
Clapham	Rev. B. Hoe	... ..	Rev. B. Hoe
Deptford, Lower Road	Rev. J. Kingsford	... ..	Rev. S. Davies
Devonshire Square	Rev. J. H. Hinton, M.A.	... ..	Rev. C. M. Birrell
Eagle Street	Rev. J. Webb	Rev. W. Fraser*	Rev. C. Elven
Eldon Street	... ..	
Fetter Lane	Rev. O. Clarke	... ..	Rev. O. Clarke
Greenwich, London Street	Rev. S. Collins	... ..	Rev. W. Reynolds
Greenwich, Bunyan Chapel	Rev. Dr. Belcher	... ..	Rev. Dr. Belcher
Hackney	Rev. J. M. Daniell	Rev. R. Brewer	Rev. Dr. Cox
Hammersmith	Rev. D. Katterns	... ..	Rev. James Edwards
Hampstead	Rev. J. Castleden	... ..	Rev. J. Castleden
Harlington	Rev. J. Merrick	... ..	... ..
Hatcham, New Cross	Rev. R. Morris	Rev. J. J. Davies	Rev. R. Morris
Hendon	... ..	... ..	... ..
Henrietta Street	Rev. R. Brewer	... ..	Rev. W. F. Burchell
Highgate	Rev. B. Lewis	... ..	Rev. B. Lewis
Homerton	Rev. D. Curtis	Rev. J. Milner	Rev. D. Moyle
Horton, Buttesland Street	Rev. J. Rothery	... ..	Rev. J. Rothery
Islington	The Supply		
Jamaica Row	Rev. W. Dovey	... ..	Rev. W. Dovey
John Street, Bedford Row	Rev. J. H. Evans	... ..	... ..
Kennington, Charles Street	Rev. W. Attwood	Rev. A. Anderson	... ..
Kensington	Rev. J. Tyso	Rev. J. Tyso	Rev. J. M. Phillippo
Keppel Street	Rev. S. Davies	... ..	Rev. J. M. Daniell
Lessness Heath	Rev. Mr. Hart	Rev. Mr. Hart	... ..
Maze Pond	Rev. C. Elven	... ..	Rev. J. J. Davies
Meard's Court	... ..	Rev. W. B. Bowes	... ..
New Park Street	Rev. J. Smith	Rev. C. Elven*	Rev. J. H. Evans
Northampton St., St. Pancras	Mr. Hewett	... ..	Mr. Hewett
Peckham	Rev. T. Powell	... ..	Rev. T. Powell
Poplar	Rev. J. Upton	... ..	Rev. E. Carey
Prescot Street	Rev. C. Stovel	... ..	Rev. C. Stovel
Regent Street, Lambeth	Rev. J. J. Davies	... ..	Rev. W. Fraser

PLACES.	MORNING.	AFTERNOON.	EVENING.
Romney Street, Westminster	Rev. E. R. Hammond	... ..	Rev. J. Smith
Salters' Hall	Rev. James Edwards	... ..	Rev. W. Jones
Shacklewell	Rev. John Clarke	... ..	Rev. J. Cox
Shakspeare's Walk	Rev. T. Moore	... ..	Rev. W. Elliott
Shoreditch, Providence Chapel	Rev. J. Angus, M.A.	Rev. W. Miall	Rev. A. G. Fuller
Shoreditch, Ebenezer Chapel	Rev. J. Massingham	... ..	Rev. J. Massingham
Shoreditch, 3rd Church	... ..	... ..	... ..
Soho Chapel	... ..	... ..	... ..
Somers Town	Rev. W. Elliott	... ..	Rev. T. Middleditch
Stepney College Chapel	Rev. Dr. Cox	... ..	Rev. S. Green
Spencer Place, Goswell Road	Rev. J. Peacock	W. H. Watson, Esq.*	Rev. J. Tyso
Tottenham	Rev. W. Jones	... ..	Rev. John Clarke
Trinity Chapel, Borough	Rev. J. Broad	... ..	Rev. W. G. Lewis
Unicorn Yard, Tooley Street	Rev. T. Middleditch	... ..	... ..
Walworth, Lion Street	Rev. Dr. Godwin	Rev. W. Barnes*	Rev. F. Trestrail
Walworth, Horsley Street	... ..	... ..	Rev. R. G. Lemaire
Walworth, East Lane	... ..	... ..	Rev. E. R. Hammond
Waterloo Road	... ..	... ..	... ..
West Drayton	... ..	... ..	Rev. J. Merrick
Wild Street, Little	Rev. C. Woollacott	... ..	Rev. Dr. Hoby
Windmill Street	Rev. W. Jones, M.A.	... ..	Rev. W. Jones, M.A.
Do., Welsh Baptist Church	The Supply		
Woolwich, Queen Street	Rev. J. Cox	... ..	Rev. J. Cox
Woolwich, Enon Chapel	Rev. C. Box	... ..	Rev. C. Box

* In the afternoon of this day, Mission Sermons or Addresses, will be delivered to Sunday Schools connected with the different churches in London, and to young friends generally, at the following places:—

Eagle Street School Rooms; by the Rev. W. Fraser, of Lambeth.
 Spencer Place, Goswell Road; by W. H. Watson, Esq.
 Blandford Street; by W. B. Gurney, Esq.
 New Park Street; by the Rev. C. Elven.
 Lion Street, Walworth; by the Rev. W. Barnes.

The Sunday Schools of each district are respectfully invited to attend.

JUVENILE MEETING.

On Monday, April 24th, at two o'clock, a Meeting will be held at FINSBURY CHAPEL for the Juvenile Missionary Associations of the metropolis, when the attendance of all young friends of missions is requested. The Treasurer, W. B. GURNEY, Esq., will preside.

MEETING OF THE GENERAL COMMITTEE.

On Tuesday morning, April 25th, at ten o'clock, a Meeting of the General Committee of the Society will be held in DEVONSHIRE SQUARE CHAPEL.

LECTURE.

On Wednesday morning, April 26th, at 12 o'clock, JOHN SHEPPARD, Esq., of Frome, will deliver a Lecture in FREEMASONS' HALL, Great Queen Street. Tickets may be obtained at 6, Fen Court, or at Messrs. Houlston and Stoneman's, 65, Paternoster Row.

GENERAL MEETING OF THE SOCIETY.

The Fifty-first Annual Meeting of the Society will be held in EXETER HALL on Thursday morning, April 27th. The Chair to be taken at ten o'clock, by J. L. PHILLIPS, Esq., of Melksham; and, by adjournment, at FINSBURY CHAPEL, in the evening, at half-past six o'clock. Tickets for the morning meeting may be obtained at Fen Court, or at 65, Paternoster Row.

CORRESPONDENCE.

Exmouth, Feb. 16, 1843.

My dear Brother,—

I have too long omitted to acknowledge the kindness of many dear friends who have deeply interested themselves on behalf of Africa. The only excuse I can offer is my perpetual traveling, and engagements in furtherance of the object which is ever dear to me; and for the advancement of which I cheerfully offer myself to God, to live, to labour, and to die on the plains or mountains of Ethiopia.

I have to acknowledge, with much gratitude, a valuable assortment of nails, screws, padlocks, tools, ship implements, knives, plates, pans, ironmongery of various sorts, stationery, bags, neckerchiefs, shawls, prints (cotton), cloth pinafores, and various fancy and useful articles, buttons, a bag of building-nails (from Mr. Miles, of Henley in Arden), and various other articles, through our kind and devoted friend, Miss Morgan, of Birmingham; the promise of a second supply of needles from our venerable friend the Rev. J. Smith, of Astwood; various presents of pen-knives, pocket-knives, scissors, &c., from friends at Sheffield; the present of a bible from a little girl who could not retain in her possession two bibles while so many of her fellow-creatures were without one; two Testaments, at Hook Norton, for the children of our friend J. W. Christian; and one, from a friend

at Berwick, to be given to some African who can read the word of God; a present of books, and various other valuable articles, to Mrs. Clarke, myself, and daughter, from our liberal and devoted friend, R. Sherring, Esq., of Bristol; five pounds for the purchase of books, for my personal library, from our respected friend Mrs. J. L. Angus, of Newcastle; valued personal presents from Mr. and Mrs. Prowse, of Exeter; several volumes of useful works, for Africa, from friends at Berwick; a book on Africa, from a friend at Leeds: and to these favours I ought to add the universal interest which has every where been manifested towards the African mission, and the great kindness which Christian friends have been pleased to bestow upon myself: for these I am sincerely thankful to God, and to those dear brethren and sisters in Christ Jesus, among whom I have gone, and whose faces, in the flesh, I expect to see no more. If I live to reach the mountains of Fernando Po, I shall reflect upon their kindness with deep gratitude and interest; and there, as well as here, I shall pour out my heart in prayer to God, that prosperity of soul may ever attend all who feel for the heathen, and seek to glorify God, and extend the dominion of Jesus, by sending among them the gospel of his grace.

As many inquiries are made respecting the

articles most useful for Africa, I may add to the "Hints for Clothing Societies," already sent you, the following list, as descriptive of the things which would be of greatest use to us in that land.

Nails of all descriptions for erecting houses, shingle nails, &c.

Carpenters' tools, coopers' adzes, a turning lathe, drilling tools.

A large supply of axes and hatchets, fish-hooks, lines, cord, &c.

Common, half worn table-knives are highly valuable.

Strong hoes and cutlasses for agricultural labour.

Small grindstones and sharpening stones.

Billhooks and chisels for digging up yams, as used in the West Indies.

Looking-glasses.

Caps, umbrellas, shoes, cups, tin plates, iron pots, &c.

Nets and large lines for fishing in the sea.

Writing paper, memorandum books, &c.

Ink, steel-pens.

Books in any of the languages of Africa, and books on African history.

Friends who may feel disposed to supply any of these articles for the benefit of the African mission, would need to lose no time in forwarding them to Fen Court, as I do not expect to remain in England beyond the month of May.

Mr. Sherring has been most liberal and kind. He has added to his former presents to me, the following, Hall's Works, in russia, Hall's Fifty Sermons, Doddridge's Works, and Expositor, complete, in russia, Fuller's Works, ditto, Cuvier's Works, 11 guineas, Pritchard's Works, to include a volume in the press, Howe's Blessedness of the Righteous, a large bible, and several smaller works, all in russia, and in good binding.

That the blessing of God may rest upon our efforts for His glory, and that "Ethiopia may soon stretch out her hands unto God," is the prayer of, my dear brother,

Yours,

Most respectfully and sincerely,

JOHN CLARKE.

In a letter of Mr. Millard's in the Herald for March, it is stated that he was the first to visit the French baptist churches in Guernsey on behalf of the Society. In justice to Mr. Fishbourne, the late secretary of that auxiliary, it ought to be said that previous deputations had also visited them. The mistake arose from the imperfect English spoken by the friend from whom Mr. Millard received his information.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, Jan. 23; Rev. A. Leslie, Jan. 18.—Patna, Rev. H. Beddy, Jan. 14.—Monghyr, Rev. John Lawrence, Jan. 13.—Entally, Rev. G. Small, Dec. 14.—Benares, Rev. W. Smith, Jan. 18.

CEYLON.—Colombo, Rev. J. Harris, Jan. 12.—Kandy, Rev. J. Harris, Dec. 15; Rev. C. C. Dawson, Jan. 24.—Rev. E. Daniel, Jan. 21.

WEST INDIES.

JAMAICA.—Kingston, Rev. J. H. Wood, Jan. 23, Feb. 16; Rev. S. Oughton, Feb.

2.—Port Maria, Rev. D. Day, January 7.—Fuller's Field, Rev. W. Hume, Jan. 30, Feb. 13.—Bethtphil, Mrs. Baylis, Jan. 26.—Old Harbour, Rev. H. C. Taylor, January 24.—Mount Carey, Rev. T. Burchell, Jan. 31.—Annotta Bay, Rev. W. Lloyd, Jan. 16.—Falmouth, Rev. W. Knibb, Dec. 26, Jan. 1 and 29.—Waldensia, Rev. J. E. Henderson, January 21, February 13.—Mount Charles, Rev. W. Whitehorne, Jan. 5.—Brown's Town, Rev. J. Clark, Jan. 2 (two letters).—Savanna-la-Mar, Rev. J. Hutchins, Dec. 20.—St. Ann's Bay, Rev. T. F. Abbott, Jan. 31 (two letters), Feb. 6.—Ocho Rios, Rev. B. Millard, Feb. 1.—Stewart Town,

Rev. B. B. Dexter, Jan. 2 and 23.—Bethany, Rev. H. J. Dutton, Feb. 8.

BAHAMAS.—Nassau, Rev. H. Capern, Feb. 23 ; Rev. W. Rycroft, Feb. 24.—Turk's Island, Rev. W. Littlewood, Jan. 2.

HONDURAS.—Belize, Rev. A. Henderson, Dec. 12.

WESTERN AFRICA.—Fernando Po, Rev. T. Sturgeon, Dec. 12, 13, 23 (several letters).

ACKNOWLEDGMENTS.

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CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of February, 1843.

£ s. d.			£ s. d.			£ s. d.		
Annual Subscriptions.			BEDFORDSHIRE.			DEVONSHIRE.		
Francis, Mr. J., Wellington Street	1	1	0	Sharnbrook—		Devonport, Morice Square—		
Moore, Mrs.	2	2	0	Contributions	11	Collections	14	17
Saunders, Mrs., Kentish Town	1	1	0		11	Branch Society, moiety	10	0
				BUCKINGHAMSHIRE.		Contributions	10	2
				Olney—		Do., for Translations	0	10
Donations.				Contributions	3			
A Friend to the Cause, by the Rev. J. Clarke	1	0	0	Smith, the Misses, A., H., and M., for Schools in India ...	5	Acknowledged before & Expenses	18	18
C. M.	40	0	0		0			
Parnell, Mr. W.	1	0	0	CAMBRIDGESHIRE.				
Vinea, Miss, Collected by.....	1	0	0	Cottenham, Old Chapel, Collection	10	Tavistock—		
				Landbeach, ditto	2	Angas, Miss .....A.S.	5	0
				Waterbeach, ditto	4	Windeatt, Thos., jun., Esq., two years subscription, for Africa	2	0
				Willingham, ditto	3	Windeatt, Mrs. W., donation.....	1	0
LONDON AND MIDDLESEX								
AUXILIARIES.				CORNWALL.		DORSETSHIRE.		
Artillery Street—				Truro—		Dorchester—		
Collected by a few Friends	1	10	0	Job, Mrs.	0	Sunday School	1	8
John Street, for Debt ...	29	10	0		0	Wimborne—		
Park Street—				DERBYSHIRE.		Miell, Mr. John	2	0
Miss Warmington, Christmas Card.....	0	7	4	Derby—				
Romney Street, Collection	4	12	10	Hackett, Miss, Collected by.....	1	Essex.		
Uxbridge, Collection ...	5	9	6	Turner, J., Esq... A.S.	1	Langham—		
					0	Contributions	18	5
							6	

Suffron Walden—	£ s d.	Christmas Cards, ad-	£ s d.	NORTH WALES.	£ s d.
Collection	11 14 4	ditional	0 11 6	Holyhead—	
Juvenile Society	2 9 0	Contributions, for	0 8 0	Collection	6 12 9
Contributions	6 2 0	<i>African Miss. Press</i>		Sunday School	1 0 0
Sible Hedingham	1 16 0	Ford Forge—		Subscriptions	1 1 0
Upminster—		Collection, for <i>Africa</i>	3 12 4	Roberta, Mrs., by wish	
Bannister, Mr.	0 6 0			of the late E. Ro-	
				barts, Esq.	0 10 6
HAMPSHIRE.		OXFORDSHIRE.		SOUTH WALES.	
Broughton—		Bicester—		Newbridge—	
Collection	8 3 0	Smith, Mr. O.	2 0 0	Collection	0 7 8
Boxes	7 5 0	County Auxiliary—		Contributions	9 14 11
Sunday School	0 11 4	Abingdon	46 13 1		
Lymington—		Arlington	10 5 3		
Contrib., for <i>Africa</i> ...	10 0 0	Bourton on the Water	17 12 0		
Ramsay—		Burford	7 11 10		
Sunday School—		Chadlington	1 0 0		
Teachers, Cards ...	4 0 6	Chipping Norton	13 12 6		
Children, Collection	3 8 4	Cutsdean	2 15 2		
Contributions	7 8 5	Fairford	6 4 0		
Wallop—		Faringdon	9 1 6		
Collection	2 12 3	Guiting and Naunton	8 1 0		
Boxes	3 9 9	Hook Norton.....	12 3 10		
		Lechlade	4 18 4		
		Oxford	61 1 8		
		Shipston on Stour ...	0 10 0		
		Stow on the Wold ...	0 14 7		
		Woodstock	7 0 0		
HERTFORDSHIRE.		SOMERSETSHIRE.			
Markyate Street—		Bristol—			
Christmas Cards	0 13 6	Jacques, Mr., for <i>Africa</i>	1 0 0		
KENT.		STAFFORDSHIRE.			
Canterbury—		Barton on Trent—			
Christian, Mr. H., for		Hunt, Mr. J. A.S.	1 0 0		
China	5 0 0				
Shorness, Baptist Ch...	1 8 6				
Tunbridge Wells, Friend					
at	0 5 0				
Woolwich, on account..	40 0 6				
LANCASHIRE.		WARWICKSHIRE.			
Liverpool, on account...	80 0 0	Birmingham, balance...	52 16 4		
Rochdale—		Ragby—			
Burford, Miss, Christ-		Contributions	5 11 0		
mas Card	0 16 6	Grenfell, Rev. Mr., 2			
		years, for Transla-			
		tions.....	2 0 0		
LINCOLNSHIRE.		WILTSHIRE.			
Lincoln—		Wootton Bassett—			
Collections.....	9 16 5	Mackness, Mr. J., A.S.	1 0 0		
Contributions	15 15 5				
Market Rasen	2 11 8				
Waddington.....	1 17 8				
NORFOLK.		YORKSHIRE.			
Fakenham—		Bishop Burton—			
Cates, Miss, Christmas		Collection	4 12 6		
Cards.....	0 15 6	Contributions	3 7 6		
		Hebden Bridge—			
		Contributions	2 0 0		
		Shipley—			
		Contributions	18 19 3		
NORTHUMBRLAND.					
Berwick on Tweed—					
Col., Baptist Chapel...	4 0 1				
Do., Dr. Halmer's...	5 12 5				

Mr. Angus acknowledges, with thanks, the receipt of £5 for the Baptist mission, as a thank-offering for mercies received. The donor will find a previous donation of £4 duly acknowledged in the Annual Report for 1842, p. 56.

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 28th of February, 1843.

	£	s.	d.		£	s.	d.		£	s.	d.
A Friend, by Dr. Steane	10	0	0	Fynnon	4	0	0	Society, New York,			
Alcester	20	0	0	Gurney, J. J., Esq., from				for <i>Miss. Vessel</i>	2	0	0
Do., A Friend, 19 old				a fund at his disposal,				Rochdale, Coll., West			
coins.				for <i>Miss. Vessel</i>	10	0	0	Street Chapel	9	10	10
Appledore	5	5	0	Haddenham, Cambridge-				Ditto, A Member of			
Arnold, Mr. E. B.,				shire	6	4	0	the Baptist Church,			
Gravesend, for <i>Miss.</i>				Hammersmith, Card by				West Street, as a			
<i>Vessel</i>	1	0	0	Master Henney.....	0	6	0	Thank-Offering for			
Bangor, Profits of Tea				Hankey, W. A., Esq.,				exemption from the			
Meeting	2	11	1	for <i>Miss. Vessel</i>	2	2	0	severer privations			
Beldam, J., Esq., Tem-				Harlington, Collections				of his brethren	5	0	0
ple, for <i>Miss. Vessel</i> ...	2	0	0	and Donations	42	17	9	Romsey, Collections ...	8	16	9
Blideford.....	13	10	0	Do., Juvenile Society	5	7	9	Saffron Walden	35	2	9
Bishop Stortford.....	4	18	2	Do., Sunday Schools..	13	19	6	Saint Ives	15	9	2
Blockley.....	13	4	9	Hengoad, by the Rev. J.				Salterns' Hall	34	3	0
Bluntisham	54	13	4	Merrick.....	1	3	6	Sawbridgeworth	2	3	0
Bow, balance	1	15	0	Kelsall, H., Esq., for				Sevenoaks, Mr. Reid ...	1	0	0
Bromsgrove	11	17	6	<i>Miss. Vessel</i>	50	0	0	Sharnbrook	1	3	0
Broughton and Wallop	10	2	0	Kidderminster	10	5	0	Shipley	18	2	11
Burnham	1	7	0	Kingston, Jamaica, Rev.				Aked, Thomas, Esq....	150	0	0
Ditto, Old Plate.				S. Oughton's Female				Aked, Mrs.	10	0	0
Buxton, E. N., Esq., for				Working Society ...	120	12	0	Stratford upon Avon ...	17	10	11
<i>Miss. Vessel</i>	10	0	0	Ditto, Collections.....	72	8	0	Sutton, Yorkshire	23	5	0
Carmarthenshire Asso-				Langham	90	0	0	Tewkesbury, Collection	19	4	8
ciation	35	14	7	Do., Thos. Blyth, Esq.	50	0	0	Ditto, Tea Meeting ...	5	1	0
Carter, Mrs., Middleton				Lincoln, Donations, &c.	55	2	8	"Thanks," 53 D, for			
Square, for <i>Missionary</i>				Do., Sunday School ...	2	15	6	<i>Miss. Vessel</i>	1	0	0
<i>Vessel</i>	2	0	0	Little Leigh, near North-				Tottenham, Card, by			
Chagford.....	0	6	0	wich	0	2	6	Miss Upton, Enfield..	0	18	6
Clarkson, Thomas, Esq.,				Liverpool—				Uley, Collection	4	6	7
Playford Hall, for <i>Miss.</i>				Coward, Mr. J., 2nd				Sunday School	0	7	7
<i>Vessel</i>	2	0	0	payment.....	50	0	0	Donations	1	8	0
Collins, W., Esq., by the				Cropper, Mr. J.....	50	0	0	Profits of Mr. Eyres's			
Rev. Dr. Cox, for ditto	21	0	0	Cropper, Mr. E.	10	0	0	Jubil e Hymns.....	1	17	4
Craig, Mrs., Cupar, for				Lime Street, Girls'				Upton upon Severn.....	3	8	6
ditto.....	1	0	0	Sunday School	1	0	0	Waters, Mrs., by the			
Davis, Mr. Joseph, Bir-				Longparish	1	8	7	Rev. Dr. Cox, for <i>Miss.</i>			
mingham	20	0	0	Meopham	5	9	6	<i>Vessel</i>	2	0	0
Derby	5	1	0	Do., Mr. Crowhurst,				Weymouth, Henry, Esq.,			
Devonshire Square	17	10	0	for <i>Miss. Vessel</i>	1	0	0	for ditto	10	0	0
Dover, near Wigan, Sun-				Newman, Martha, House-				Whitchurch	13	14	6
day School	0	7	6	keeper to Mr. William				Wimborne, for <i>Miss.</i>			
Ebrington, Lord, for				Delf, Beccles.....	5	3	1	<i>Vessel</i>	1	0	0
<i>Miss. Vessel</i>	2	0	0	Over, Collection	5	0	0	Ditto, for <i>Africa</i>	2	0	0
Eley, Mr. Richard, by				Port Royal, Jamaica ...	7	0	0	Worcester	50	5	0
P. King, Esq.....	1	0	0	Ranken, Miss, Presi-							
Faringdon	20	5	1	dent of Anti-Slavery							

ERRATUM IN MARCH HERALD.

For Pembroke Dock, Bethany	2	0	0
Reud Pembroke	2	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

ANNUAL MEETING OF THE BAPTIST IRISH SOCIETY.

On Wednesday, April 19, a SERMON on behalf of the Society is to be preached at EAGLE STREET, by the Rev. FREDERICK TRESTRAIL, of Cork. Service at half-past six in the Evening.

And on TUESDAY, April 25, the Public MEETING will be held at FINSBURY CHAPEL, at Six in the Evening. DAVID W. WIRE, Esq. in the Chair.

THE TIME IS NOT COME YET.

"THE time is not come yet," to do what? our readers will ask. For their information, we will finish the sentence—"to make an effort to evangelize Ireland." We fancy the surprise which such an announcement will occasion. Some will ask, who presumes to say so? Do our brethren in Ireland venture upon such an assertion? Oh no! It is not *our* opinion; it is the opinion of some brethren in England—and of some ministers who occupy important posts; and consequently we have little, or no help from them, or their people. Appeals to them are all but useless.

No doubt many of our friends are ready to say—surely good men would not adopt, and assert, such an opinion, but on substantial grounds. They are, perhaps, profoundly acquainted with Ireland. Or they have attained to the amazing knowledge, that the commission to *preach the gospel to every creature*, is to be suspended in certain cases, and at certain times! Or they must have obtained *some* insight into the secret counsels of Heaven, respecting these cases and these times. They have been privileged beyond their brethren; and it is but kind on their part to endeavour to prevent them from *labouring in vain, and spending their strength for naught*. We do not presume to determine these latter points. Such things are far above us. But we do say, that the opinion in question is *not* founded upon any deep, extensive, or profound acquaintance with Ireland—her condition, wants, and prospects.

To justify this assertion we are told, that little progress has been made—that churches are few, and weak—and that no very visible impression is made on the great system of Antichrist which reigns, almost supreme, in this benighted land. Be it so. Yet is there no way of accounting for this state of things, without having recourse to dark oracular assertions, which partake of the obscurity, as well as the form of prophecy? We think one cause might be observed, in the fewness of the labourers sent into this wide field. To our minds, the great apostle settled this question eighteen centuries ago. We fear that his words have been forgotten; or if remembered for the benefit of the distant parts of the earth, they are thought to have no reference to this unhappy land. We will venture, however, to apply them, waiting submissively, until it is proved that we are mistaken. *How then shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? and how shall they hear without a PREACHER? And how shall they preach except they be SENT?* Rom. x. 14, 15.

The fewness of our numbers is no *proof* of the want of success. There are other elements of success besides accession of numbers. We are well aware they are not so obvious, nor so gratifying; but they are real and important. But passing over any mention of these, for the present, we may observe that friends in England are not fully aware of the effect of emigration, in this country, upon

several of our churches. Many who were once connected with them are now in distant lands seeking those temporal advantages which they could not procure while at home. Every year, multitudes of Irish leave the land and the friends to whom they are enthusiastically attached, for America and the British colonies. A large portion of these emigrants belong to the better class of small farmers, and industrious mechanics, and labourers. Our accessions chiefly come from them. The more this description of persons leave their country, the more limited are our sources of strength. Had all, who have been united with us in church fellowship, except those who have been removed by death, still remained at home, our churches would not have appeared so contemptible, even in numbers. We suffer far, far, more from this cause in Ireland, than do our sister churches in England; and if the law of *proportion* be applied, this fact becomes immensely more evident.

But even supposing that hitherto *no success at all* had followed evangelical labours in Ireland? What then? Is the effort to cease? Are the labourers to be recalled? Is the whole land to be hopelessly resigned to the enemies of the cross of Christ? How long has success become the rule of duty? Did you, brethren, apply that principle to India, in the earlier years of the mission? Did not the originators of that grand enterprise, one and all, repudiate it, and with holy indignation too? Dare you apply it to India, even *now*? Dare you apply it to England—your own country, with all your advantages over us? Not you, indeed! Then why is it to be made absolute for Ireland? We protest—solemnly, earnestly—we protest against this proceeding; and we must have something better than this dogma, “the time is not come yet,” to set our appeal aside, or to alter our firm resolve, to urge it again and again.

Well, this is not all. We are asked, “should you not expend your money and your efforts upon a more productive soil, where a harvest *may* be reaped?” How much better to send a few more missionaries to Jamaica, for instance, or to remove you all from Ireland thither. Look to the farmer. He does not waste his energies and his capital upon a barren waste. He expends these, when he can obtain it, on a good fertile farm.” We have heard some brethren talk thus. We have seen the smile curl upon their lip, betokening the inward consciousness of saying a wise thing, and uttering an unanswerable argument. Softly, brethren, softly there! Are you prepared to apply your own principle? Then brother Knibb has more members in his church and stations, than all the baptist ministers in London put together. We heard him say so in Exeter Hall. If this argument, as applied to Ireland, be satisfactory, it is equally so as applied to London. Ye brethren in London, at once resign your charges! Fly with all speed to Jamaica! Why do you linger a moment? Go—the argument is irrefragable! But not one of you moves. And we say that the *same reasons* which keep you at your posts, bind us to ours.

We have no objection to the use of analogies. They are excellent things in their proper place. They often illustrate truths, and, when skilfully applied, are capital arguments. But they are dangerous when pushed beyond their due limits. They are especially so, if employed to set aside positive laws. And if this analogy be carried out to the utmost, as it often is in reference to Ireland, upon what conclusion shall we be landed? Why upon this—that all efforts to do good to the souls of men should be confined to those who are prepared to accept them, while the ignorant, the superstitious, the unbelieving, and the idolatrous, are to be left to perish in their sins! Every principle of the gospel, every sympathy of a renewed heart, rises up, and loudly and indignantly condemns such actions, and the reasoning which leads to them. The man whose soul is filled with the love of Christ, and yearns with compassion over the multitudes who are dying for want of the bread of life, feels their very wretchedness and misery are an aggravation of their claims on his Christian benevolence and love. In a word, if we may return to the figure in which the analogy is founded, strange as it may appear, the very sterility and desolation of the soil, morally speaking, is the strongest reason why he should try to reclaim it. If it were not so, what force or beauty would there be in the prophet’s declaration—*the wilderness and solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.*

We confess that we feel something like disgust at this sort of commercial,

counting-house, day-book and ledger method of testing the comparative value of our religious institutions. Surely there is enough of worldly mindedness among us without this. There is, we fear, a great deal too much of it in the management of our best societies. Let us not add to the spirit of it, too widely diffused already, the adoption of its principles. It is a shame to fasten such fetters on the spirit of Christian love. She is bound enough already. Better far restore her to perfect freedom. Let her go to the outcasts. Over these she delights to hover. They most need her aid. The wretched, the blind, and the naked, are those upon whom she delights to shed down her renewing and comforting influences. You wound her when you try to stop their cries in their way to her ear, or when you hinder her from flying to their help. Let her loose them, that all whom she can reach may receive the blessings she alone can give.

Away then with these sordid notions ! Let us go to a better guide. Listen to the God of mercy. Come to him, as the fountain itself of wisdom and goodness. *He is love.* He sent his prophets, and they stoned them. He sent others, whom they slew. At last he sent his only Son. And though they killed even HIM, yet he has an ear to hear, and an arm to save, the vilest of the vile. Listen to the words of Jesus ; *Go out into the highways and hedges ; and bring in the lame, the halt, and the blind, that my house may be filled ;* they are *his* commands to us, as well as to the disciples who heard them. While they stand on the sacred page, we feel that the notion we are combatting cannot be right. While they are there, written in beams of eternal light, it is *always the time* to preach the gospel, and to save souls. We resist this sordid and selfish cry, "the time is not come to evangelize Ireland," and we are certain we shall not resist it in vain, because we are supported by the faithful and the true.

We, who reside here, *can* account, as far as secondary causes are admissible in such an argument, for the little progress which has been made. We have, it is true, a protestant Establishment. But the statistics of our February 'Chronicle' show what it has done. You consider it an evil in England. It is a greater one here. With this establishment there is connected the recollection of all those scenes of oppression, cruelty, and blood, consequent on the collection of the tithes and vestry cess ; and the not less galling evil of the exclusion of Romanists, solely on account of their religious views, from all offices of political power and trust. True, most of these evils have been removed. But think you the *remembrance* of them ceased, the moment the evils themselves ceased to exist ? Impossible. And we still have the monstrous injustice of the religious system of less than half a million of persons, supported at the expense, and contrary to the conscientious feelings of seven millions. Listen also to the infatuated and bitter outcry raised against the system of national education, almost the only measure really impartial ever dealt out to Ireland—and to the insane demand for the repeal of the Emancipation act. Hear the vituperative terms in which the dominant party carry on their discussions with the Romanists. Add to these the frantic doings of the Orange party, and then remember, that with few, but honourable exceptions, all protestants, even nonconformists, with unaccountable inconsistency, have identified themselves with these doings ; and can you wonder, that, in the hands of such advocates, the truth has made so little progress ? Rather ought not our feelings, when surveying what has been accomplished, to be those of deep gratitude and surprise that any progress has been made ? Is not that progress, small though it may be, under such untoward circumstances, a sufficient answer to the objection raised against our appeal, "the time is not yet come to make an effort to evangelize Ireland."

If this opinion were true, it is plain that every one labouring there should leave it at once. Yes, brethren, quench what little light there is in the land. Leave it in total darkness. In that case, can you tell us *when* the time will come, to make the effort to evangelize it, and with the hope of success ? Do you think this is the way to hasten on its approach ? Are we to have some new dispensation—some new order of apostles, endowed with miraculous powers—or are we still to rely on the means which the great Head of the church has appointed ? If on the latter, then use them ; for there is no consistency in adopting a principle, and neglecting its practice. Therefore send more preachers, give us more readers, enlarge your contributions, that we may increase our agency in every department ;

in fine give up your mistaken notion, and add to all these your fervent prayers, for we cannot expect even these, while you retain your present doctrine.

But the time is come, and we think we can prove it. There is a spirit of earnest inquiry abroad, and it is rapidly growing. In most districts of Ireland, nay, in those where the attempt could not be made a few years ago, without the utmost peril, the gospel may be preached, and *out of doors*, without molestation, or danger. Crowds will attend controversial lectures, on the principles of the New Testament compared with the tenets of the Romish church. If conducted in a Christian spirit, however plain, scriptural, faithful, and searching, they will be heard with attention and patience. Our scripture readers have no difficulty in getting access to the poor, to whom they read the word of God, and reason out of it, that the scriptures are the only guide, in matters of faith and practice. The power of the priesthood, though tremendous, is not so absolute as it was. Events have recently occurred, and others are occurring while we write, which prove this assertion beyond dispute. Attention is awakened to our movements. Even "*Thoughts on Ireland*," cannot be published in our magazine, without exciting some stir. And best of all, the Romish bishops, at a meeting lately held in Dublin, resolved to print an edition of the Douay bible, in the Munster dialect of the Irish language, for general distribution among the people. What a concession this is to popular feeling and desire! Would it ever have been made, but for the labours of missionaries in Ireland? Through the rents and crevices of the vast edifice of superstition which overshadows the land, we are now pouring light upon the deluded, benighted souls within. You would in effect say, Cease your efforts; "*the time is not yet come.*" We reply, **THE TIME IS COME**; and we demand more help, that we may increase the light; and we believe that we shall, by the blessing of God, induce many to come out of darkness, into the full day-light of uncorrupted truth.

We have surely enough of discouragements to contend with. They are numerous and great. The hosts we have to oppose are vast, compact, united, firm. And is it for *you* to weaken our arm, and discourage our hearts? We pretend not to rival the first missionaries to the East, in moral heroism, greatness of purpose, or mental grandeur. They went down the mine, on the condition that those who sent them forth would *hold the ropes*. We have gone down a mine too. It is not so distant, or so deep. But it is equally perilous and dark. Hitherto the ropes have been feebly held. *Do you intend to let them go?* You can hardly dare incur such a responsibility. Then seize them with a firmer grasp. Increase their strength. Render this necessary, by sending more to labour here, who will come, if you will give the pledge. Do this, and ere long you will see results which will satisfy *even you*!

We now hope that we have met this objection satisfactorily. We trust never to hear it more. It grates upon our ear, and jars upon our sympathies. To our readers who have not been affected with this cold, heartless, and unscriptural dogma, who believe that the time is always come to preach the gospel, who have nobly and affectionately supported the Irish mission, and have remembered its agents in their fervent prayers, who have sustained us by their sympathy and liberality, in which they have abounded, in which we trust they will abound yet more and more; we tender our hearty thanks. And we beseech them, with all respect and earnestness, to bestir themselves with renewed activity. We say to them, Circulate our papers. Get persons to read them. Call attention to our proceedings. Meet objections. Stir up zeal. Multiply collectors, and seek more *small*, as well as large, regular contributions. Stimulate liberality, and **GET YOUR PASTORS TO INVITE THE CHURCHES UNDER THEIR CARE TO REGULAR SEASONS FOR PRAYER FOR IRELAND.** In fine, do your duty to your divine Master, your own consciences, and the souls of men; and as Christians, the noblest form of the true philanthropists do, for we intend to repeat it again—**DO JUSTICE TO IRELAND.**

THE
BAPTIST MAGAZINE.

MAY, 1843.

MEMOIR OF THE LATE REV. MORGAN EVANS,

CAERPHILLY, GLAMORGANSHIRE.

BY THE REV. D. R. STEPHEN.

To commemorate the virtues of the departed is to them but small kindness, but is frequently a duty we owe their memory and their survivors alike. It is with sincere reluctance and unfeigned sorrow the writer addresses himself to the unwelcome task of placing upon record some account of the life and character of his late dearly beloved friend, whose name is inscribed at the head of this sheet.

The incidents of his life were but few. Morgan, the eldest son of Mr. Richard Evans, was born at Caerphilly, in the county of Glamorgan, in the year 1806. His father still survives, is a reputable shopkeeper, has long been a member of the baptist church in the village, and has for many years been a deacon ; having, "by serving the office well, gained to himself a good degree and great confidence in the faith which is in Christ Jesus."

The subject of this memoir spent his youthful days according to the sight of his eyes and the desires of his heart.

It was not until he had attained his twentieth year that he submitted himself to the authority of the Saviour. Previously, and indeed from his childhood, he had known the holy scriptures, and had been theoretically acquainted with the way of salvation. He, however, loved darkness rather than light, because his deeds were evil. At the period referred to, the ministry of the late devoted Christmas Evans was made useful to him, and proved "the power of God" to the subjection of his soul to Christ. He abandoned his former courses and his old companions, and became evidently "a new man." He was baptized, on a profession of repentance and faith, by the Rev. John Roberts of Cowbridge, and joined the church at Tonyfelin, Caerphilly, then under the care of Mr. C. Evans. For some years he lived in the fellowship of his brethren, ornamenting his profession, and bearing fruit unto righteousness. In process of time the church invited him to engage in preaching the gospel. He consented,

and speedily gave evidence that he was 'a workman that needed not to be ashamed.' He was frequently invited to supply the pulpits of neighbouring churches, and made himself extensively useful. In the year 1838, when the church at Tongwynlais was formed, consisting principally of members from Caerphilly, our friend was unanimously invited to its pastorate. He was accordingly set apart to that office on the same day that the church was incorporated. Several ministering brethren from the counties of Monmouth and Glamorgan officiated on the occasion. Some of us, there and then present, will long remember the day as one of unusual spiritual enjoyment, heightened by the obvious sacredness and devotedness of spirit characterizing the young pastor, and our own cheering anticipations of a lengthened and honourable course. From this time Mr. Evans discharged the duties of his office with great zeal and assiduity, and it pleased the great Head of the church to crown his labours with much benediction. The people of his charge were obviously edified, a considerable number of souls was added to the church, and the congregation was greatly increased, so as to render necessary the enlargement of the place of worship.

While thus pursuing his course of delightful and useful labour, he took a heavy cold in the month of November, 1841, which speedily brought on a nervous fever, that issued in brain fever, which terminated his life. It was on the third day of December, 1841, that he resigned his life and office to the hands of the great Head of the church. He died the death of the righteous. He knew whom he had believed, and was persuaded that he was able to keep that which he had committed unto him against that day. In a conversation with the writer a few days before his death he bore clear and emphatic testimony to his

unflinching confidence in the hope set before us in the gospel. Resting on the "one foundation" he exchanged time for eternity.

The tidings of his death created deep and general sorrow in the extensive and populous districts round about his residence. On the day of his interment, an extraordinarily large number of persons crowded the village of Caerphilly. Men of all classes and creeds would testify their respect to the character of the estimable young minister. There were present at his funeral five clergymen of the establishment and above twenty ministers of the several denominations, while many had travelled great distances to evince their regard for the departed and their sympathy with the survivors. Mr. Evans, minister of the place, preached in the meeting-house, and Mr. Richards of Newbridge spoke at the grave with wondrous effect. From that resting place of the dead we had to depart with the melancholy and afflictive assurance that we should see his face no more in this world of trial and sorrow.

Mr. Evans left to lament his irreparable loss an excellent woman, with whom God had enriched and blessed the last fourteen years of his life, with three orphans, and one has been born since the father's decease. While writing this, I have received the tidings of this babe's death; its infant spirit has been soon summoned to be united to that of the parent, whose affectionate eyes were never gladdened with its sight upon earth.

Among the mental characteristics of my friend was the great quickness of his perception. He would at once, and almost intuitively, catch the leading features of any subject brought before him and which he was capable of investigating. The consequence was, that, under very great and serious disadvantages, he had read and thought much, and was enabled, during a short minis-

terial and pastoral career, to labour more abundantly than many of his brethren.

His conceptions were also very clear and accurate. He had opinions on a great variety of subjects ; they were opinions of his own, and they were opinions which he could easily define in terms of his own, as well as ably and resolutely defend. His lack of extensive early education, and his lack of all academical training, had thrown him very much on his own resources, as had also the smallness of the time he could appropriate to direct and formal study. While he was pastor he had to provide with his hands for the support of his family ; the contributions of his charge never extending beyond twenty pounds a year. He knew nothing of the classics, and could read in English and Welsh only. With the former he was sufficiently acquainted to avail himself of English works, and in his own native tongue he was well and critically versed. He had, under these disadvantageous circumstances, studied a great many questions in politics and the literature of this country, as well as in morals and theology, and was able "to give an answer" to him that asked him. It were well if we found many who have enjoyed the highest advantages, with their minds as well furnished with various and useful knowledge as was the young pastor of Tongwynlais. In his disposition Mr. Evans was eminently kind and gentle. "The law of kindness" was that to which he loved to yield habitual obedience. "Meekness and gentleness" seemed a part of his nature, and he never seemed happier than when he did something to serve his friend or his neighbour. These features in his mental and moral character were confirmed and elevated by the influence of the gospel. His mind was deeply imbued with the spirit of Christ. No man that knew him ever doubted for a moment the integrity of his religious character. Such

was he as to transparent sincerity, that he had a good report of all men. His profession was a reality ; *his heart* was committed to the service of God, and he dedicated himself, his entire self, to the divine glory. His Christianity made him eminently happy. He was a cheerful and joyous disciple. The supports of the gospel here, and its stipulated glories hereafter, expanded his mind and animated his heart, so that he not seldom "exceedingly rejoiced."

These qualifications he moreover bore with him into "the ministry of the word." He had no small fitness for effective oratory. His personal appearance was prepossessing, even to handsomeness ; his delivery easy, fluent, and rapid ; his voice clear and melodious (only when he gave it too high a pitch, a fault which is common with almost all Welsh speakers, and one which he would now and then commit) ; and his whole manner, when he felt his subject and was happy, was exceedingly impassioned. He paid more attention to composition than is common with his brethren in their own language, and his sermons were diligently and even laboriously prepared. The matter of his discourses was thoroughly evangelical. In theology he was a moderate Calvinist, zealously maintaining the doctrines of the gospel, while he invariably, and with great earnestness and force, exhibited the infinite extent and sufficiency of the atonement, the sincerity of the gospel invitations, the full accountability of man, with the inexcusableness of unbelief. He testified faithfully the repentance which is towards God and the faith which is towards our Lord Jesus Christ.

He was a faithful and devoted pastor. His charge will long have him in affectionate and grateful remembrance. He had some five miles to travel across a bleak mountain on the sabbath morning, and he returned generally in the evening, even in winter. His friends have little

doubt that this brought on his last illness, and hastened his death.

In the various relationships of friend, parent, and husband, Mr. Evans shone conspicuously; and those who were once blessed with him in either of these capacities, have at once to thank the Giver of every good and perfect gift for having conferred upon them so valuable a boon, and for being permitted to enjoy the possession while it was granted them. At the same time we cannot but lament his loss; we cannot fail to remember with painful tenderness and lingering regret the form of that kindly countenance which so often regarded us with benignity, and we sometimes almost believe that we hear again the dulcet tones of that soothing and melodious voice, which spoke to us in accents of confidence and love, and beguiled so many hours of our past pilgrimage. Yes, with him we loved to take sweet counsel, and we went joyously to the house of God together.

For myself, though a heavier calamity

than even the loss of him, has since befallen me,—though since I retired from *his* grave I have had to stand with a riven heart at the grave of a still nearer friend,—every hour of every day brings back some touching reminiscence,—some inspiring recollection,—furnished by our long, trustful, unbroken, mutually cherished, and mutually appreciated friendship. These thoughts excite gratitude to God for having once had so estimable a treasure, while they superinduce prayer and aspiration after fitness to follow him, and be reunited with him and other once beloved associates gone before us but a little while. Before us they have “crossed the swelling flood;” perhaps “we are to the margin come,” and should “soon expect to die.” Blessed hope of reunion hereafter! Blessed anticipation of meeting before the throne! “He that hath this hope in him purifieth himself even as Christ is pure.”

Newport, Monmouthshire.

AN INQUIRY INTO THE ALLEGED DISADVANTAGES OF UNBAPTIZED CHILDREN.

BY THE REV. W. BROCK.

IN deciding between the different opinions which prevail in the religious world men are influenced by the effects which they produce. Unable to understand the arguments in support of an opinion, or unwilling to devote to them the attention that is required, they look at its tendencies, and as they are in accordance or in opposition to their notions of what is right so do they decide. Now though this method of forming a decision be easy and somewhat natural, yet it must be employed with great honesty and equal care. Without great care the tendencies of an opinion cannot

be ascertained. Without great honesty there may be misapprehension or perversion of the truth.

Among other opinions which have been judged of from these alleged tendencies, may be mentioned our denominational opinions concerning the baptism of children. They must be wrong, it has been decided, because of their results.

Inquiring about those unhappy results, we are told that we exclude our children from privileges which God designed them to enjoy,—yea, that we do seem to forbid their coming to Christ. And

as they will not forbid their children, our opponents bring them to his minister to be baptized.

There is reason to believe that the parental affections have thus been enlisted extensively against us. It is well known that our doctrine of baptism is rejected not upon its own merits, but upon the fond imagination of the parent that injury would be inflicted on her child.

It becomes, therefore, a question of some importance, of what benefits are our children deprived? This question, I submit, should be fairly met and satisfactorily answered. What baptist parent would wilfully injure his child? What pædobaptist parent would allow his tenderest affection to warp his judgment concerning an ordinance of his divine Lord? Let it then be ascertained whether our conscientious objection to the baptism of our children does deprive them of any spiritual benefit that they would otherwise enjoy or not.

I can think of only two ways in which the pædobaptists can have an advantage over ourselves. They may have means of grace which we do not enjoy; or they may have especial promises, relating to the success of means in themselves common to us all. Premising that by means of grace I understand any instrumentality that God has appointed for the communication of grace, I proceed to examine IN THE FIRST PLACE, WHETHER PÆDOBAPTIST PARENTS HAVE ANY MEANS OF GRACE WHICH WE DO NOT POSSESS.

That my examination may be properly conducted, I will take two families, in each of which the parents are alike religious and equally anxious to bring up their children in the nurture and admonition of the Lord. In one case the parents have dedicated their children by baptism unto the Lord; in the other they have done no such thing. Now, have the former any religious appliances which are exclusively their own?

There are what may be termed parental appliances. Are these exclusively possessed? Let us see. They commend their children to God in earnest and believing prayer. Entrusted with the care of them by the great disposer of all events, they seek the bestowment on them of that influence which shall lead them to remember their Creator with the earliest recollections of all. They wrestle with God for their early conversion unto himself. One encouragement to prayer after another occurs to their remembrance; of which the language of the Saviour is about the chief, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." Instead of forbidding them they bring them in faith and prayer for Christ's blessing, hoping that with the cause of Christ they will become connected, and that for the promotion of his glory they may be permitted to survive. This, assuredly, is a great privilege; but then it is not one which is enjoyed by pædobaptists alone. It is not one which follows upon attendance to a sacramental rite. Whether a child has been baptized or not, its parents have an equal right to commend him to God, and precisely the same grounds on which to raise their hope that their prayer will be heard. Witness the language of Christ just quoted, which, as all admit, is the strongest recorded warrant for commending our children to the divine blessing at all. Those who differ from us examine it, and act as we have described. Those who agree with us examine it, and act exactly in the same way; convinced that whatever warrant it may supply to the parent who sprinkles his child, it supplies one just as strong to him who does no such thing. And is it not apparent that their conviction is sound? because Christ does not say that children who had been baptized might come to him. He spoke of children in the mass. Neither directly nor indirectly

is baptism referred to,—neither as the cause nor as the consequence of their being welcomed by Jesus Christ. All that the language says is that children are, even as they then were, welcome to Jesus Christ. I ask, then, whether, as he brings his child to the throne of grace, the baptist has not the same authority as the pædobaptist? Has he not, to the very letter, the same ground on which to hope that his effectual fervent prayer will avail much? What, therefore, the disadvantage under which we labour? What the worth of the argument sometimes drawn from the tendencies of the doctrine we espouse? It interrupts no parental emotion; it inflicts no injury on the child; it offers not the slightest obstacle to the presentation of the prayer of faith. “At the time of her birth,” said a pious man, “I commended my little daughter to God, as, I trust, I have done many times since. Once, in particular, I took her in my arms, and retired and wrestled hard with God for a blessing; at the same time offering her up and solemnly presenting her to God for acceptance. In doing this I was greatly encouraged by the conduct towards children of Christ himself.” Now the parent who offered up his child like this was a baptist. He was Andrew Fuller. And what could a pædobaptist have done more?

Among the parental appliances must be named instruction in the knowledge of Jesus Christ. Such parents as we refer to not only pray for the conversion of their children, but they also aim at it. The example of the Saviour is pointed out in all its beauty and comprehensiveness; his reverence for his parents; his benevolence; his meekness and gentleness; his purity and love. The death of the Saviour is especially pointed out as a sacrifice for sin, through faith in his blood. And all this with the express design of bringing the children into fellowship with Christ. The pædobaptist

does this with holy ingenuity and power. But the baptist may do it too. It is not as the consequence of their baptism that the former is authorized to beseech his children to love and serve God. By no means. He does so by virtue of the direction of the gospel; “And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.” Here a course of instruction in the knowledge of Jesus Christ, was without doubt enjoined; and Christian parents were to give it, not because they had submitted their children to a sacramental rite, but just because it was the will of God that in this way their children should be trained up. However careful any man’s examination of the direction to Ephesian parents, or however accurate his comparison of it with all that took place at Ephesus, when Timothy was preaching there, and when Paul baptized, no connexion can he trace between the baptism of children and the education of children, no allusion can he find to a practice of making their instruction in the knowledge of Christ dependent on their baptism into Christ. Our children are to be instructed, but they are so by virtue of a command which comprehends equally both the families I have supposed. As baptists we may vie with those who differ from us, in speaking to our beloved little ones of the glorious gospel of the blessed God. No passage that they employ, but we may employ as well. No appeal do they make, but we may make as well. No promise do they resort to to encourage them in their attempts, that we may not resort to to encourage us in ours. What then, we ask again, the disadvantage under which we labour? Where the mischievous, shocking tendency of the system we have espoused? It excludes no passage of God’s word from the use of the parent. It imposes no restraint upon the inquiry of the child. Contrariwise it encourages the inquirer; it pro-

vides for the instructor ; it calls as loudly and as intelligibly as any other system, upon every parent to train up his child for God.

With regard, therefore, to the parental appliances or means of grace, the pædobaptist possesses no advantage over the baptist. After all that may be said of bringing children into the covenant by baptism, it cannot be said that it is on that account they are to be trained up in the nurture and admonition of the Lord.

Then there are what may be termed pastoral appliances. Are these exclusively possessed by pædobaptists ? In conjunction with their own prayers, the parents in question secure those of a beloved minister on behalf of their child. When professedly presented to God in the administration of water by such a minister, prayer was offered on its behalf. The foundations of his soul were moved with earnestness, as he sought for the benediction and the benefactions of heaven ; and he concluded not his prayer until all were instinctively and devoutly saying, " Surely that is the effectual fervent prayer that availeth much." Often since the baptism of the child that prayer has been renewed, and in the renewal of such fervent supplication, in the systematic remembrance by the minister of the child before God, the parent feels that he has a privilege indeed.

Then there is effort as well as prayer. In public worship the pastor remembers the children. His illustrations, arguments, and appeals are frequently and intentionally adapted to them ; whilst more privately he meets with them, and by familiar, appropriate, and affectionate exposition of the truths of the word of God attempts to promote their everlasting good. All that devout ingenuity can suggest does he resort to,—travailing in birth for them until Christ be formed in their heart. Happy the family thus provided with ministerial care !

But is prayer such as I have described peculiar to pastors of one denomination ? Is instruction such as I have described conveyed exclusively to children who have been baptized ?

Let this question be fairly answered, and it will be said that the children of our families are not neglected by their ministers, because they are baptist ministers. They are prayed for, they are attended to, they are addressed, they are besought in Christ's stead to be reconciled to God.

Addressing the child of a member of his church, a minister once wrote, " I hope, dear child, you are not omitting the first of all concerns,—the dedication of your heart to God. This, and nothing short of this, is true religion. You have often heard, you have often written on religion. It is time you should feel it now. Methinks you are feeling it, and as you do so there is joy in heaven and there is joy on earth. But oh, should I be mistaken ! Alas ! I cannot bear the thought. O thou Saviour of sinners and God of love ! take captive the heart of my dear young friend, and make her willing to be wholly thine. If you can find freedom, do oblige me with a letter on the state of religion in your own soul ; and be assured of every sympathy or advice that I am capable of feeling or giving." Now can any thing surpass this in kindness, faithfulness, or love ? Could any pastor have been more like a pastor ? Could the child of any parents have been more highly blessed ? All parties would instantly reply, No. Well, this child had never been baptized, and the parents were baptist parents, and their faithfully affectionate minister was a baptist minister. The minister was Samuel Pearce.

Let it not be said any more, then, that our system entails injury on our children. Whatever means the pædobaptist may employ, whether parental or pastoral, whether instructory or intercessory, we may, and, thank God, we do, employ the

very same. Ours is the direction, ours the encouragement, and ours, we trust, is the practice, equally with all other Christians, to suffer our children to come unto Christ, and to forbid them not; believing that of such is the kingdom of heaven.

Let us examine, IN THE SECOND PLACE, WHETHER PÆDOBAPTIST PARENTS HAVE ANY ESPECIAL ENCOURAGEMENT RELATING TO THE SUCCESS OF MEANS IN THEMSELVES COMMON TO US ALL.

It is well known that where just the same instrumentality has been employed very different results have ensued. One man has been converted whilst another has been unmoved. One has been taken, another has been left. Are persons unmoved because they have not been baptized? is now the question. Are they left to the darkness of nature on that account? Certainly not. Sprinkled or not sprinkled, immersed or not immersed, so far as the matter is revealed to us, their spiritual character is just the same. In praying for, or in appealing to, one who was never carried to the font, I have as much reason for hoping that I shall succeed as my pædobaptist brother has in praying for or in appealing to one who has. Now, if it be really so, the advantage which he claims over me is nothing worth. Let us see. What saith the word of God in reference to conversion? Having addressed men as sinners, the scriptures universally testify that if they be saved, it is "not by might, nor by power, but by the Spirit of the Lord." "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." "There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free." The sentiment of these passages appears to be, that whatever the circumstances of men previous to their conversion, Christianity regarded them all as alike sinners, and God saved them all alike,

not because of the performance of a religious rite, but because of his sovereign love; as it is written again, "He hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Are we not, then, led away from every thing that has been done by man, or for man through others, and fixed at once and exclusively upon the purpose and the grace of God? No distinctions are to be regarded. No ceremony is to be relied upon; for if any man is saved, it is, without controversy, through the grace of God in Christ. "He is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Hence we deal with men, and with children also, as sinners, hoping, as we do so, for the exertion of the power that belongeth unto God.

Where, then, the disadvantage of which men speak? What loss do we or our children sustain? We have the same instrumentality as the pædobaptists, and they, equally with ourselves, are shut up to the sovereignty of the grace of God.

Besides, how do the pædobaptist ministers deal with those who have been baptized? Do they say that by the sacramental rite the deceitfulness of their hearts has been modified? Do they tell them that, in consequence of their baptism, less of divine energy will be sufficient,—less of almighty power to bring them back to God? Do they proclaim one method of salvation for him whom they pronounce baptized, and another method for him who is not? Not they. Quite as earnestly and as devoutly as ourselves, do they maintain the depravity of every heart, and the necessity, in every case, of the interposition of the grace of God. Who that has read the arguments and the appeals of Edwards and Howe, of Baxter and

Doddridge, of Whitfield and Rowland Hill, does not remember how utterly they lost sight of every thing in man but his sinfulness ; how, whether baptized or unbaptized, they urged him to seek the same Saviour, and to seek him in the same way ? And who that has heard the pædobaptist preachers of the present day, does not remember how to their congregations indiscriminately they address the word of life, and then how indiscriminately they invoke the blessing of the Holy Ghost ! Now, when they have done so, what has been their ground of hope that they shall succeed ? Not the rite which was performed upon the people in their infancy, but the promise of God, "My word shall not return unto me void." But this promise is ours as well as theirs ; and thus we have met again, occupying common ground, and depending upon common influence ; our system depriving us of no advantage, their preaching being proof. "It becomes those of us," said Dr. Leifchild, in a sermon for the baptist jubilee, "who practise infant baptism, to guard our hearers most jealously against making their baptism their ground of hope before God."

Moreover, when the pædobaptist pastor welcomes the returning sinner to the bosom of the church of Christ, he does so expressly on account of his conversion to God. He is not introduced to the fellowship of the saints because when an infant he was baptized, but because he has given evidence of having passed from death unto life. Hence a statement to this effect is given orally or by letter, publicly or to the minister or deputation from the church, upon which, and not upon any thing that was done for him in infancy, he is admitted to the table of the Lord.

Thus, neither in the means of grace, nor in the influence which they may scripturally be expected to exert, does

the pædobaptist enjoy any superiority—any privilege exclusively his own. After all which is said about the loss inflicted on our children, there is, our brethren being judges, positively no loss at all. We believe nothing, we practise nothing, we literally know nothing, which prevents us from vying with the pædobaptist, either in suffering little children to come unto Christ, or in feeling that of such is the kingdom of heaven.

To those who differ from us it may be said : "Think seriously on what has been advanced, in order to treat our peculiarities fairly. Be sure of this at least, that no parental aspiration would be suppressed, and that no parental hope would be destroyed by your becoming baptists. Of this you may be convinced from the affecting statement of Andrew Fuller, and the tender expostulation of Samuel Pearce. 'Prove all things : hold fast that which good.' "

To those who agree with us it may be said ; "Take especial care of your children's souls. Forbid them not to come to Christ, neither by inconsistent conduct, nor by repulsive look, nor by unkind remark when they may seem inclined to come. 'Forbid them !' did I say ? Surely you would not forbid them to be instructed, to be sanctified, to be saved. You would not that they should grow up a disgrace to themselves, a torment to you, an annoyance to all besides ; the victims of ungodliness now, the children of wrath evermore ! No ! it is unnatural and it is unchristian. Be it yours then to encourage them to come to Christ, to help them to come, yea, to come along with them, that as it is with thousands in our denomination already, so it may be with you and yours,—whole households being connected by a credible profession with all the activities and privileges of the church of Christ.

ON THE ARGUMENT THAT IS FOUNDED ON THE CONCESSIONS AND DISAGREEMENTS OF OPPONENTS.

BY THE REV. H. TREND.

WITHIN a few miles of the residence of the writer, a controversy has recently sprung up between the incumbent of the parish and the unitarian minister of the place, on the divinity of Jesus Christ. The latter, in his defence against the attack of the vicar, has delivered and published a lecture, which he entitles "Trinitarian Concessions," in which he examines the different passages, adduced by his antagonist, and shows that, in the esteem of some one or more in the ranks of the orthodox, those passages are not necessarily favourable to trinitarian opinions, and are even susceptible of a construction and interpretation similar to that for which unitarians contend. This mode of theological warfare is not a novelty. Persons of very different sentiments from those of the gentleman to whom reference has been made, have adopted it, in ancient and in modern times. It appears that HERMIAS, a contemporary of Tertullian, about A. D. 200, published a book in which he endeavoured to array the heathen philosophers against each other, by quoting their opposite opinions, and from their diversity inferring their ignorance and error, and by consequence the probable, if not certain, truth of Christianity. "Parmenides," he observes, "opposes Anaxagoras and Anaximenes. He who follows Empedocles is drawn away by Protagoras, and from Protagoras by Thales, and from Thales by Anaximander. The fame of Archilaud is great, but Plato dissents from him, and Aristotle from Plato. Leucippus ridicules the doctrine of Pherecydes. Those who follow the laughing Democritus are called aside to a different system by the wailing Heraclitus. Epicurus builds a world out of atoms, and

Cleanthes ridicules him for it. Cerneades and Clytomachus spurn preceding systems, and asserts that the universe is incomprehensible. Pythagoras appears with his gloomy and taciturn disciples, and proposes a variety of mysteries, composes all the elements out of numbers, and says unity or monas is the basis of all things" And before his time TATIAN had written in the same strain, though not so elaborately or to the same extent. The following sentence occurs in his writings. "Do Plato's opinions weigh with you? those of Epicurus are the reverse! Do you wish to follow Aristotle? Democritus laughs you to scorn."*

In more modern times, the celebrated BOSSUET attempted a defence and vindication of the papacy, by an imposing exhibition of the variations of protestantism. And a generation has scarcely passed away since the venerable ABRAHAM BOOTH compiled a work in reference to baptism, in which he endeavoured to show that, not only in their expositions of disputed texts bearing on baptism, but also in their general principles and modes of reasoning in other matters, pædobaptists made, in effect, the most important concessions. Admitting the correctness of their principles and the legitimacy of their argumentation, it was easy, in Mr. Booth's esteem, to apply the one and adopt the other, for the purpose of "judging them out of their own mouths," and proving that they were practically wrong, in sprinkling unconscious babes instead of immersing intelligent and professed believers. Illustrations of his mode of conducting the

* Jones's Ecclesiastical History, Lect. XII., p. 260.

argument thus epitomized, it would be superfluous to adduce. His volumes being so well known and so widely circulated, a reference to them can easily be made.

A service somewhat similar has been rendered to unitarianism by Mr. Wilson, in his "Concessions of Trinitarians;" a work, it is affirmed, "of research and merit." It is from this work, as from a rich mine, that the unitarian minister already referred to, has confessedly taken the substance of his lecture on "Trinitarian Concessions," which has just issued from the press.

Now it will not be deemed useless or unimportant, to ascertain, if possible, the precise value of the argument, which, it is supposed, this course of proceeding furnishes in support of any litigated point. Is it a mere *argumentum ad verecundiam*,—an appeal to authority, from which those who are pressed with it are ashamed or loath to dissent? Let us look at it a little. It seems obvious, then, that the presumption in favour of Christianity, drawn from the diversity prevalent amongst philosophers, to which Hermias refers, is very slight. No judicious or reflecting advocate would bring it prominently forward. Any one of the various philosophic sects, by isolating itself, might have put itself into a position to speak magniloquently of the diversity of other sects, including Christianity; and thence, with equal justice, it might have inferred their falsehood, and its own accordance with immutable and eternal truth. The same axiomatic phraseology might have been used in its support,—“Truth is one: error is multi-form.” The fallacy which led Hermias astray lurked in his grouping together of the different sects of the philosophers into one whole, and then contrasting this motley group, having no other unity than that which *the name* of philosophy supplied, with the simple oneness of the Christian faith. But the philosophers

were *not* one, as the Christians were presumed to be. They were many and distinct. And the attempt to prove them all wrong by adducing their acknowledged and necessary diversity, as distinct and different sects, was puerile in the extreme.

There is the same fallacy in the argumentation of Roman catholics, as illustrated in the celebrated bishop of Meaux's "History of the Variations," to prove the falsehood of protestantism and the consequent truth of popery. And yet, not a few unreflecting advocates of our national episcopacy have employed the same flimsy sophism, for the purpose of demonstrating the error and criminality of dissent; and, by consequence, the divine truthfulness and universal obligation of the doctrine, discipline, and worship of the established church. "Truth is one: error is multiform." The church is uniform,—that is, in its *external* aspect; for there is a studied concealment of the diversity, rivaling the confusion of Babel, that prevails *within* its consecrated pale; whilst dissent is of Protean form and of chameleon hue. Who can question the truth of the inevitable inference? Let it be admitted, however, and the Puseyites are certainly right in their sentiments and conduct. This mode of reasoning sufficiently justifies them in travelling back towards Rome, and their consistency will be complete when they shall have sung their recantation of all the heresies of the reformers, and shall have humbly placed themselves at the feet of his holiness the pope!

With regard to one part of Mr. Booth's plan, in which it resembles the proceedings of the catholic and episcopalian advocates, the result appears to be equally unsatisfactory and inconclusive. This result is not essentially altered by the fact that the pædobaptists, as far as the argument is applied to them, are really and positively *one*. They all believe in

the divine¹ authority of infant sprinkling; and they all practise the rite, with only some trifling circumstantial variety. Their diversity is found in the different grounds on which they rest in defence of their common practice. One rests on tradition: another appeals to scripture. This champion hurls at his adversary the pointless weapons of Christ's blessing little children, and commanding his apostles to baptize all nations: that combatant, the genuine *Reliarius* of the baptismal arena, strives to involve his foe in the meshes of the net of the Abrahamic covenant: and another, diverse from the rest, pushes hard at his adversary with the "little horn" of the baptized households, which he proudly erects as the symbol and instrument of his power, though it appears in the contest to be rotten at the roots. And again, as to the mode of the ordinance; whilst all practise sprinkling, believing it to be right, one finds its prototype in the spray which, without any authority from the narrative, he supposes fell on the Israelites as they journeyed through the Arabian Gulf: another discerns it in the figurative prediction, "I will sprinkle clean water upon you," though that prediction obviously refers to regeneration, and not to baptism; which must be admitted, if we would not divest it of all its spirituality and energy, and make it miserably cold and literal. This advocate, in defiance of all evidence supplied by sacred and profane literature, affirms that the radical meaning of the word βαπτίζω is not modal, and that therefore it may mean any mode. Another contends that purification is intended, without reference to any particular act. And a third, dissatisfied with all that others have alleged, runs boldly off from the stage of scripture, and shelters himself under the protection of the power which he claims for the church, to "decree," and, therefore, *a fortiore*, to ALTER, in times and under skies different from

those in and under which the primitive disciples lived, the rites and ceremonies of religious worship. It must be observed, also, that the interpretations which they give of certain passages of scripture, adduced in the controversy, not only vary, but are sometimes perfectly contradictory. One will see evidence in favour of infant sprinkling, where another will candidly detect an intimation of what the baptist deems to have been the primitive practice. In fact, there is not a passage to which reference is made in the baptismal controversy, which cannot be shown to favour the adult immersionist by the unequivocal concession of some one or more amongst the pædobaptists.

Now the inquiry is important, How can a baptist make use of these discrepancies and concessions? Is he at liberty to apply the maxim already mentioned, and infer that the pædobaptists are wrong, and that he and his brethren are consequently right, because "error is multiform, but truth is one?" It must be confessed that the way from the above premises to this conclusion is far from being gilded with a sunbeam. The stubborn fact, like an impenetrable cloud between them, still exists, and must be known, that, differing as they do in the reasons which they allege for their practice, and numerous as are the concessions which, in their aggregate capacity, they are found to have made, they still agree in believing, with a faith that influences their universal practice that infant sprinkling is an ordinance of heaven! Here their individual and united testimony is one, and perfectly unvaried. To this conclusion they all arrive. In this point they all converge and concentrate. The man therefore, who is influenced by authority, will certainly be biassed by their authority in favour of the rite which they unanimously believe and practise. There is another fact, equally stubborn, that

baptists themselves are not without their variations and concessions, which a clever pædobaptist might set in battle-array against them. Truth, therefore, as well as error, when thus prismatically viewed, shines not with light of uniform glory and whiteness, but with every variety of coloured rays. Nor ought a third fact, already adverted to, to be forgotten. The truth of unitarianism is sought to be upheld in the same way. There is evidently a fallacy in the argument: and it consists in confounding truth, which is one, with the modes of defending it, which are many; and error, which is multiform, with one uniform mode of engaging in its defence. It does not follow that truth must always be sustained in one way; or that error, in its various forms, must necessarily have a diversified support.

The only safe and legitimate use that can be made of the concessions of our opponents, is to strengthen our distrust of all authority in the matter; and to deepen our conviction of the importance and duty of personal investigation, and of forming individual judgments in reference to the subject in question, and also with regard to the passages of scripture that bear upon the controversy, that our "faith may stand, not in the wisdom of men, but in the power of God."

The other part of Mr. Booth's plan, however, which has to do with the general principles and modes of reasoning adopted by pædobaptists in other matters, is of much greater importance. This mode of proceeding, when properly managed, has all the force of an *argumentum ad hominem*, and is irresistible, unless evaded by gross shuffling and tergiversation. It is in this that the chief value of Mr. Booth's volumes consists. They remind pædobaptists of their own freely admitted and fondly cherished principles, and from these principles, in a way which they themselves adopt when arguing on other

themes, draw the clearest and strongest inferences against pædobaptism, and in favour of the exclusive immersion of believers. We are thus enabled, not merely to sharpen our weapons on their stones, but even to wrest from them their own, and employ them effectively in their own overthrow.

We are now prepared to estimate the force of the argument founded on "trinitarian concessions," adduced by the abettors of unitarianism. Now it does not appear that they make any reference to the principles which trinitarians avow or to the mode of reasoning, which they adopt, on ordinary subjects. They do not, therefore, stand on the vantage ground which the baptist occupies in relation to his pædobaptist opponents. Their sole object is to show that trinitarians differ,—not, be it remembered, in reference to *the supreme Godhead of the Son*, and other points of doctrine involved in trinitarianism; for in these things it seems to be freely admitted that they are all agreed,—but in *their views of certain passages of scripture which bear upon the controversy*. They all, with one heart and one voice, exalt Jesus Christ as "equal with God," and worthy of the supreme veneration, as well as love, of men who are to "honour the Son, even as they honour the Father;" and they all, with like penitence, humility, and faith, rely upon his death, as the sole and all-sufficient "propitiation for their sins." In *this alone* they differ—one fails to see the evidence for the canonical authority of one passage; another deems one various reading better than another; this man puts a different construction on one passage; that man thinks another is susceptible of a different sense. Thus, it may be, they withdraw, only however so far as their individual authority is concerned, certain passages from the controversy, as incompetent witnesses from the court. But what of this?

Are we to have our faith in trinitarianism shaken? Are we to look with greater favour on the cold and negative system that seeks to supplant it? By no means. This array of "Trinitarian Concessions," is more imposing and formidable in appearance than in reality. Let us think a little. If we trust to authority, we have that authority still, as firm and unbroken to rest upon, as before this unitarian attack; for, as already stated, the "trinitarians," whose "concessions" have been impressed into the enemies' service, are *all unanimous in their belief of orthodox opinions*. If we do not trust to authority, as we ought not, and shall not if we are reasonable men and aware of our individual responsibility, let us not foolishly wait, as unitarians would fain persuade us is our duty, till all these little differences are composed, and all trinitarians think and speak alike

on every passage and every point in controversy, before we make up our minds. No; a more manly and rational course must be adopted. We must "search the scriptures" for ourselves. We must suffer no witness to be brow-beaten or discredited by either friend or foe, before we have cross-examined him ourselves. In other words, the disputed texts must not be discarded because there are some, even of our friends, who deem them spurious; nor must it be imagined that, because various interpretations have been given of other texts, therefore no satisfaction or certainty as to the mind of the Spirit is to be attained. Honest investigation and devout reliance on the "Father of lights," will enable us to "know the truth," which shall "make us free," and qualify us for fuller and more beatific disclosures of the mysteries of redeeming love in heaven.

THE RETURNING VESSEL.

A SONNET.

Borne on the mighty billows of the tide,
 From distant lands the sons of ocean come;
 Spreading their amplest sails, they quickly glide
 Over the deep; impatient for their home.
 See, on the pier, a mother takes her stand;
 With varied countenance of fear and joy,
 She in her arms exulting clasps her boy,
 Long ere he springs on his dear native land.
 The wife, the tender partner of her care
 Expects,—and eager eyes th' approaching sail;
 The prattlers point and say,—“My father's there!”
 And all the infant group his coming hail.
 Dear is the hope, that on a fairer shore
 I soon shall meet my friends, and part no more!

Southampton.

B. H. D.

REVIEWS.

Memoirs of the Life of the Rev. John Williams, Missionary to Polynesia. By EBENEZER PROUT of Halstead. London: 8vo. pp. 618. Price 12s.

WHILE many signs of the times are of an afflictive character, the deep and ever deepening interest taken in missionary proceedings is encouraging. This is manifest in a variety of ways; as, in the undiminished attendance observable at the monthly missionary services of a devotional kind, wherever they are conducted,—at the greater occasions of auxiliary meetings, and at the metropolitan anniversaries in aid of missions; in the cheerfulness and extent to which the contributions to the jubilee fund have been given during the past year in our own denomination; in the enlarged operations of different societies, even amidst the great commercial pressure of the country, which has reduced the resources of so many, and depressed their spirits; and, omitting other considerations, we may add finally, in the multiplication of books connected with missionary subjects which have been read with avidity, and we believe we are correct in saying, have sold more extensively than any other species of literature.

The name of Williams is encircled with a halo of glory, and will continue resplendent and attractive through future generations. In reversal of the law of natural vision, we believe it will grow brighter as the distance increases. His usefulness was indeed great during his life; but his example, which has been sealed by his death, and will be perpetuated by his fame, must be incomparably more so; for it will ever shine with the concentrated effulgence of elevated piety and self-consecration, untiring zeal, undaunted courage, determined perseverance, philanthropic purpose, and Christian liberality; and all these emblazoned with the crown of martyrdom. Among his many endowments of mind might be especially noticed a natural sagacity which placed him among the superior order of our race; but still, in the comparison, he was less remarkable for intellectual than

for moral greatness. His grand distinction was the holy energy of a soul devoted, with an absorbing interest, to the noblest object—the salvation of the heathen. He had the warmth without the fever of enthusiasm; the glow without the disease. His ardour was all of the right kind, and devoted to the right object. He began, continued, and ended his whole career in the spirit of self-renunciation. He held his convictions with all the tenacity of principle, without the bigotry of prejudice. His virtues were so sanctified and so elevated by his religion, that his religion and his virtues seemed as one; like the diversified colours of the bow of heaven, that constitute one radiant and encircling arch. It was not, indeed, the course of his life, like Howard, to dive into the recesses of prisons, but rather to penetrate the depths of heathenism; not so much to stanch the wounds of bleeding humanity,—though these were not forgotten or unaided,—as to save souls from death, and raise humanity to the summit of all possible blessedness. Like every faithful missionary, he opened the prison doors of the captive spirit, and instrumentally set it free by the knowledge and faith of Christ; but unlike *almost* every other, he caused islands to start from the deep at the touch of discovery; languages to form into shape, expression, and idiom, at the bidding of his genius; kings and chiefs to bow before a sceptre, that of truth, more powerful than their own; savage life, sunk in degradation and vice, to be transformed into dignity and purity; and Christianity to spread wide its dominion over the islands of the southern sea. This tribute we willingly pay to one who was an ornament of another denomination, and who is worthy of being ranked with the illustrious few of our own, and with the best amongst “the excellent of the earth.”

The life of Williams affords a new illustration of the ever watchful care of divine Providence over missionary operations. It shows that while places are prepared for men, men are prepared for places; and that God is never at a loss for instruments, when and wherever he

has important work to do. Another fact is also made increasingly manifest—that it is not the noble in station, but the noble in principle, whom the Head of the church employs in subserviency to his own great purposes; that it is not by might or power, but by his own Spirit, that he accomplishes the renovation of the world. Subordinate agents we may more or less admire, while rejoicing in their adaptation and their efforts; but he will not give his glory to another, and we must be careful never to do it.

At first it had occurred to us to furnish our readers with a general outline of the life and actions of the subject of these memoirs, but reflection has convinced us that this would be in a great measure useless and altogether unnecessary, for several reasons. One is, that no sketch could be sufficiently ample, in the limited department of our review, to do any thing like justice to the memory of Mr. Williams. What is chiefly worth recording is, not that he was born at such a time, and lived in such a place, and became connected after his conversion with such a denomination, and was sent forth by such a society into such a sphere of missionary labour; but that his devoted life was conducive to certain important results, which grew out of the gradual efforts of his sagacious and pious mind. To trace these is indeed a matter of great interest; but in an extremely abridged form they must fail of producing any considerable effect, while their just expansion into a volume has been the work of the biographer. Besides, the public have already extensively read his *Missionary Enterprises*, and will read the narrative of his life in its more enlarged form. Ample materials appear to have been furnished to give a marked distinction to these different works, and they have accordingly a separate character and object.

Of this volume we may say in general that it is a very respectable production. It has, indeed, faults of composition which bespeak a juvenile and unpractised writer. But we are not anxious to dilate upon these; rather to recommend the book as containing interesting details of that valued life which was devoted to the last to Christ and his cause, till the period of its awful yet glorious termination by savage hands, in a distant island of the ocean.

One remark we would subjoin, arising out of the existing state of religious

controversy, particularly in relation to missions. How much better would it be for men professedly devoted to this cause, to pursue with hallowed zeal and enterprise their avowed object, than to stop and turn aside from their proper work to search for the faults of others, and proclaim their imagined discoveries to the world in terms of virulent asperity. It is as if a man were sent to cultivate a field, and began by objecting to the tillage of his neighbour and pulling down his fences. Let every missionary keep to his proper work, and every society too; which is—not to spend time in depreciating the efforts or appealing against the measures of others who are as conscientious in their proceedings as they have been preeminent in their success—but to consecrate their own best energies to the illumination of the ignorant, the elevation of the depressed, and the salvation of the lost. Let them work when they will and where they will, we care not so that they *will* work, and work in harmony with the principles of the everlasting gospel, and in cooperation, and not obstruction, of the holy aims of their missionary brethren. Let neither societies nor individuals forget that “the field is the world,” and that it is large enough to admit of distinct Christian efforts, with desirable intervals. Our notion is that it is well for the different bodies and missionaries in connexion with them, to kindle separate fires upon distant hills, that may serve to guide the wandering nations to God; but if any think they can do better to throw on more fuel and enlarge the blaze on one spot, rather than seek another hill-top, be it so; with only this proviso, that while they profess to aid they do not, by casting in dirt and rubbish, hazard the extinction or diminish the light of an already glorious flame. Oh for the ardent zeal and the lovely spirit of a martyred Williams!

Apostolic Christianity; or, the People's Antidote against Romanism and Puseyism.
By the Rev. JAMES GODKIN, Author of “*A Guide from the Church of Rome to the Church of Christ.*” London: 8vo. pp. 399.
Price 6s.

MR. GODKIN'S name is already familiar to the Christian public. His excellent little work, “*A Guide from the Church*

of Rome to the Church of Christ," could not fail to produce a highly favourable impression, both with regard to his talents and his piety. It is admirably adapted to assist the inquiries of thoughtful persons, and preserve the young from the wiles of popery.

The publication now before us is much more elaborate. It is designed, as the title states, to furnish an "antidote against Romanism and Puseyism." Mr. Godkin informs us that many persons had expressed "a wish to see a work on Romanism and Puseyism, at once comprehensive and brief,—solid in argument, and lively in style,—mild and conciliating in its tone, yet firm and decided in its defence of principle; freed from the dryness, harshness, and bitterness of polemics; clothing the skeleton form of argument with benevolent feeling; giving to it a high moral tone as well as a graceful bearing; and animating the whole with the breath of evangelical life. In the brief intervals of an arduous mission he has laboured to accomplish this object; with what success must be left to the judgment of the public."—*Preface, p. v.*

We have great pleasure in assuring our readers that the worthy author has fully succeeded in producing such a work as was desired. It is at once powerful in reasoning, vigorous in style, and eminently Christian in its spirit. An extensive circulation of the volume will materially serve the interests of pure Christianity.

There are many striking passages which we would willingly transfer to our pages, did our limits permit. The following are fair specimens.

INVALIDITY OF EPISCOPAL ORDINATION.

"Let the reader who is not afraid to THINK, and who bows to the authority of the Bible, seriously reflect on the following questions:—

"According to the New Testament, and the practice of the primitive church, was the FREE CHOICE OF THE LAITY essential to ordination? Does not the testimony of that antiquity, so idolized now-a-days, prove that it was? If so, then are the ordinations of parochial clergy, or bishops, (I exclude evangelists and missionaries) SCRIPTURAL and REGULAR? How far do the subsequent, though unavoidable, consent and acquiescence of the congregations, constitute a *virtual call*? Supposing the answers to these questions to be the most charitable, yet what a poor shelter for the hierarchies of modern times! Are not all patrons appointing ministers contrary

to the will of the people, and forcing them on the flock of Christ, (and whoever offends *them*, offends HIM; and here, if any where, we may say, '*vox populi, vox Dei*,') are not all such patrons, in the spiritual, and the worst, and most sacrilegious sense, really '*robbers of churches*? What, then, becomes of the so much vaunted succession? Is there a minister in any church in Europe, who claims to have received the Holy Ghost through a *line of bishops* (or prelates, rulers of pastors, an office utterly unknown to the New Testament, to apostles, or apostolic fathers), irrespective of the people's choice,—the suffrages of the faithful,—is there one such man *regularly ordained* as a minister of Jesus Christ, according to *scripture and primitive antiquity*? Validity, it is true, depends on the Head of the church alone; but order depends on the church. It is thus that the appeal to antiquity can be turned, with tremendous effect, against the high church divines. Give the people a true history of Christianity for the first three centuries, and you overturn the whole fabric of church power."—*Page 102.*

ANTICHRIST.

"I do not look for a *personal* reign of CHRIST, neither do I expect a personal ANTICHRIST. I believe that antichrist has been reigning for more than sixteen hundred years. One of his most successful devices, I think, has been to fix the minds of men on some terrific personage of that name, to appear at some future time. The wolf was in the fold, clothed as a sheep, and he persuaded the shepherds that the enemy was coming at a distance, while he drank the blood of the flock without interruption. Our scholastic imaginations have invested the word '*antichrist*' with a mystery that has done much to aid his delusions. This formidable power is among us, just as Satan is, not clothed in visible terrors, as the vulgar paint him, but robed in light, and bearing a sacred name,—his name is CHURCH."—*Page 170.*

TRANSUBSTANTIATION.

"There is a strange confusion of ideas among Roman Catholic divines on this subject. Sometimes the transformation is the work of God; sometimes it is the work of the priest, personating Christ, clothed in his seamless garment, and offering himself up to the Father; so that we have Christ in the person of the priest, in the hand of the priest, in the stomach of the priest! Christ whole and entire on the tongue of every communicant; Christ multiplied into myriads throughout the world; and yet there is but one Christ! I have seen one priest comparing his presence in the eucharist to the animalcule that floats invisible in a drop of water,

though a perfectly organized living being ; as if a MAN were an *animalcule*, and could not be detected without a microscope. I have never learned, however, that any thing like man has been discovered in the Host. I have heard another celebrated controversialist declare from the pulpit, that 'five hundred thousand millions of Christs could stand on the point of a cambric needle !' Well might the fathers of Trent say, 'It mocks the powers of conception ; nor can we find any example of it in natural transmutations, nor even in the wide range of creation.'

"This dogma, then, as well as consubstantiation, denies 'the truth of our Lord's body,' as the church of England expresses it. The *man* Christ Jesus could not be present without being seen and felt, unless some miraculous power were put forth to deprive the spectators of their senses.

"There never was a *sane* person to whom it [the host] seemed any thing but simple bread,—to eye, palate, or hand. If we cannot believe these, neither can we believe our ears ; so that we can have no possible means of knowing whether the church teaches the doctrine, or whether there be a church at all ! And even if we could depend on our hearing, why should we receive the evidence of this solitary sense, against the unanimous testimony of its four fellows,—questioned too, about subjects which they are competent to examine ; while the ear knows no more about them than the tongue does about music ?

"In fact, if we believe transubstantiation, we can believe *nothing else*. To build it, we must break up the foundation of all faith, and pull down the pillars of all truth. It must rest on the ruins of religion, natural and revealed ; and stand alone in the universe of space, surrounded by the dark void of atheism ! The basis of all religion,—the being of a God,—is demonstrated from the works of creation ; revealing, as they do, the power, wisdom, goodness, and self-existence of the eternal Creator. But we can learn nothing of these except through the senses, which are the inlets of our knowledge. A soul in a senseless body is shut up in a dungeon, whose gloom must last till it is thrown open by death. Reason has no materials for reflection, till it is furnished by her handmaids, the senses. The dogma of transubstantiation, therefore, leads by a *single step* to the pyrrhonism of Hume, and would precipitate the church into the abyss of atheism !" —*Pp. 276—278.*

Writing on baptism, Mr. Godkin remarks:—

"When we inquire who were entitled to baptism, the answer is, those who repented ; who

'gladly received the word ;' who 'believed ;' who had 'received the Holy Ghost ;' 'whose heart the Lord opened :' persons, in fact, who believed the Gospel, and were, by their faith, introduced *already* into the kingdom of Christ. The entrance to that kingdom is called emphatically, 'THE DOOR OF FAITH.' " —*Page 266.*

To this we heartily subscribe. It is perfectly in accordance with New Testament representations of the spiritual nature of the Redeemer's kingdom. But it is not in harmony with the hypothesis of the right of infants to baptism. On what, then, is that right founded ? Romanists and Puseyites say, on tradition ; contending, and, as we think, successfully, that "we have only *church* authority for baptizing infants." In combating this argument, Mr. Godkin observes :—

"Protestants baptize infants because they believe that baptism takes the place of circumcision, as a symbolical and initiatory rite, representing the needful purification of the soul. As the Jewish rite belonged to infants, so, we think, does the Christian. For no intimation whatever of the withdrawal of the privilege from children was given either by Christ or his apostles. Had children been excluded from this outward sign of covenanted blessings, it would undoubtedly have given a shock to the feelings and religious sympathies of parents ; would have excited objections, discussions, and observations, disparaging to Christianity, which the apostles would have met and answered in their discourses and letters ; but there is not the least hint to that effect in the whole New Testament." —*Page 373.*

Mr. Godkin was unquestionably desirous to do his best in this matter ; for the objection urged by the papists and their new allies must be allowed to be a formidable one. We beg leave, with all respect, to submit to him the following questions :—

1. The circumcised child was by birth a member of the Jewish community, and was declared to be such by his circumcision. Is the child of Christian parents a member of the Christian church by birth ? And will Mr. Godkin admit that child, on the ground of baptism, to church privileges ?

2. The circumcised child was actually entitled to the blessings of the Mosaic covenant, and enjoyed them, by virtue of his circumcision. Will Mr. Godkin maintain that the baptized child partakes of

the blessings of the new covenant, by virtue of his baptism? Those blessings are spiritual: is the baptized child, *as such*, regenerated, sanctified, and saved?

3. The dispensation of the law was carnal; it was "the shadow of good things to come." The dispensation of the gospel is spiritual. Israel after the flesh typified Israel after the spirit; the laws of Moses related to the Jews, the laws of Christ to Christians; and Mr. Godkin will admit, we doubt not, that none are Christians but those who are "born again." Granting, therefore, for the sake of argument, that baptism "takes the place of circumcision," will it not follow, that as the latter belonged to the natural offspring of Abraham, the former is binding on his spiritual seed, and those only,—those "that be of faith?" And if so, no express act of exclusion is required. The new state of things would take effect naturally, as a matter of course. The Mosaic institute

was not repealed by statute. Its abrogation was the necessary result of the establishment of the Christian church. "The priesthood being changed, there was of necessity a change also of the law."

The esteemed author of "Apostolic Christianity" assures us that he has "no love for this peculiar controversy." In fact, he "never meddles with it;" and he says, very honestly, that he "would renounce the practice [of infant baptism] without the least hesitation, if it were not, in his deliberate judgment, fairly deduced from the express words or obvious principles of the New Testament, as illustrated by the practice of its inspired authors." *Page 377.* This is as it should be. Let him pursue his inquiries in the same independent and impartial spirit for which he is already distinguished, and he will come to the conclusion that "apostolic Christianity" has as little connexion with infant baptism as with Romanism or Puseyism.

BRIEF NOTICES.

A Course of Lectures to Young Men: on Science, Literature, and Religion: delivered in Glasgow, by Ministers of Various Denominations. Second Series. Glasgow: 12mo. pp. 356. Price 3s.

It is not fit that young men should have a monopoly of these interesting and instructive pages. Young women of inquiring and intelligent habits will read them with great delight; and many men who have ceased to be young will find themselves amply repaid for the purchase money by their perusal. To young men, however, they are specially adapted. The subjects are, the importance of the season of youth in the formation of character—Religion the noblest object of study—Self-education—the paramount influence of Character on the happiness of individuals and the destinies of society—Geology—the peculiar dangers to which young men are exposed—the importance of Knowledge when made subservient to man's highest interests—Responsibility of young men of the present age—the moral influence of modern Prose literature—and the moral influence of modern Poetic literature. In the list of lecturers are some very eminent names.

A Plea for Liberty of Conscience. A Letter to the Right Honourable Sir James Graham, Bart., one of Her Majesty's Principal Secretaries of State, on the Educational Clauses of

the Factories' Bill. By JOHN HOWARD HINTON, M.A., one of the Secretaries of the Baptist Union of Great Britain and Ireland. London: 8vo. pp. 16. Price 6d.

The injustice of the requirement that the reception of a religious education shall be a condition of employment in factories is clearly pointed out in these sixteen pages. The author maintains, and in our opinion proves, that the "progress of the system upon which the educational clauses of the Factories' Bill are founded "may involve a repetition of the fines and imprisonments, the banishments and tortures, of which our forefathers were so extensively the victims." Alas, that men should not understand the religion of Jesus Christ better than to employ compulsion in his service! Alas, that they should not understand human nature better than to suppose that this can be done without exasperating the infidelity of men who are prejudiced against Christianity, and inclining their children to regard with hostility and distrust the instructions which are thus forced upon their reluctant faculties, against their parents' wishes!

Why not? or, Seven Objections to the Educational Clauses of the Factories' Regulation Bill. London: pp. 8. Price 3s. 6d. per hundred.

We are glad to see "Fifteenth Thousand"

on our copy of this tract, which proceeds from the same pen as the "Plea for Liberty of Conscience," and is well adapted for general circulation.

The Rights of Conscience. An Argument occasioned by the Educational Clauses of the Factories' Bill. By EDWARD STEANE, D.D. London: 16mo. pp. 16. Price 1d.

The parliamentary friends of dissenters have never done half so much for them as their parliamentary foes. Sir James Graham has, unintentionally, caused more to be spoken and written in favour of religious liberty during the last six weeks, than any other man during the last six years. He has also provided hearers and readers, by thousands and ten of thousands; and fixed public attention upon principles which will flourish when he and his invidious bill are both forgotten. This tract will be read and valued, we doubt not, long after the occasion which called for it has passed away. It is a judicious and effective vindication of the religious liberty of all men, conducted on principles of universal application, and in a manner adapted to bring home conviction to every reasonable mind.

William Tyndale, the venerable Translator of the Bible into English, who was burned at Vilvoord in the year 1536 for dissenting from religion as by law established. Engraved by WILLIAM DENNIS, Jun., from a very old Painting in the possession of George Offor, Esq., Grove Street, Hackney. London: Tilt and Bogue.

A plea for liberty of conscience in another form! The benign and majestic countenance of the man to whom Britain is indebted for the first printed English Testament—one of the best translations of the New Testament that was ever printed, to say the least of its merits—this venerable countenance is in itself an argument against those principles which first banished Tyndale from his native shores, and then, pursuing him in exile, caused him to be strangled and burned. Emblematical devices, representing the efforts of the enemies of truth to extinguish the light which the martyr spent his life in diffusing, accompany the portrait.

The Anglican Bishopric of Jerusalem: a respectful Letter to Mons. WILLIAM HOWLEY, styled, The Most Reverend Lord Archbishop of Canterbury, Primate and Metropolitan of all England: from a French Protestant Pastor. Translated by JOHN MIDDLETON HARE, Author of "The Life and Labours of Dr. Adam Clarke." London: 8vo. pp. 44. Price 1s. 6d.

It is not very likely, we fear, that "Mons. William Howley" will either invite his foreign friend to continue the correspondence, or bestow any substantial token of his gratitude on the translator. It is to the public alone that the former can look for sympathy and the latter for a recompense. The letter has received its English dress, "in the sanguine hope that representations which, if made by a British dissenter, would be but little heeded, might perad-

venture excite attention coming from a foreign protestant." It is exceedingly well adapted to open the eyes of a churchman to the unscriptural character of the system to which he adheres; and any of our readers who may purchase copies will be able undoubtedly to think of acquaintance to whom they can advantageously give or lend them.

M'Naughten. A Letter to the Lord Chancellor upon Insanity, by J. Q. RUMBALL, Esq., M.R.C.S., L.A.C., &c., &c. Second Edition. London: 8vo. pp. 35.

The author having had either personal or medical charge of the insane more than thirty years, is entitled to be heard on the subject he discusses with respectful attention, and, though it is by a different path we have arrived at it, we are quite satisfied that the position he has taken is the right one. "Alter the law, my lord; let not heaven be longer defied, or earth outraged by the death struggle even of an assassin; but substitute imprisonment, with or without solitary confinement, and then will juries not hesitate to convict, nor judges to sentence, because the punishment can be nicely adjusted to the amount of criminality involved. But the punishment of death, though lawful, cannot be equitable; if politically expedient, it is unchristian; it cannot reform, it is unable to prevent; it leaves no room for repentance, and inflicts a definite punishment for an indefinite offence."

No Modifications: a Letter addressed to the Right Honourable Lord John Russell, respecting Resolutions presented by him to the House of Commons on the Subject of Education, occasioned by the proposed Bill of Sir James Graham. By the Rev. F. A. COX, D.D., LL.D. London: pp. 12. Price 2d.

An Analytical Digest of the Education Clauses of the Factories' Bill now before Parliament, with Observations and Objections: to which are added, Practical Suggestions to the Opponents of the Bill. London: pp. 43. Price 1s.

These pamphlets having come into our hands too late to be even perused before this sheet goes to press, and not admitting of postponement, we trust our readers will deem it a sufficient recommendation that Dr. Cox has written one of them and eulogized the other. We perceive he speaks of "the admirable Analytical Digest."

RECENT PUBLICATIONS

Approved.

The Holy Bible, containing the Old and New Testaments, translated out of the Original Tongues: and with the former Translations diligently compared and revised, by his Majesty's Special Command. Appointed to be read in Churches. Accompanied throughout with a brief Hermeneutical and Exegetical Commentary and Revised Version. By the Rev. T. J. HUSSEY, Rector of Heyes, Kent. Part II. London: Price 2s. 6d.

The Eclectic Review. April, 1843. London: Ward & Co.

INTELLIGENCE.

NEW BRUNSWICK.

A letter from Mr. J. T. Smith, secretary of the New Brunswick Baptist Educational Institution, dated Fredericton, March 28th, 1843, addressed to the secretary of the Baptist Colonial Missionary Society has been received, of which the following are extracts.

"You will excuse me for not acknowledging the receipt of your letter, enclosing the Rev. Mr. Spurden's testimonials, sooner, and also his arrival here. I beg now to state that the testimonials were considered highly satisfactory by our committee, and I am directed to tender their thanks to your committee for their attention and perseverance in selecting a person for us. We are pleased with Mr. Spurden, and, as far as we can judge, he bids fair to be useful at the head of the institution, although the school will probably not be what we wish it to be for some time, having been a good deal broken up by change of teachers after the Rev. Mr. Miles' death. Mr. Spurden seems to be well esteemed by all persons who have formed any acquaintance with him."

"We are very anxious to establish a respectable library, and also to procure philosophical apparatus. Will not our friends in England assist us to accomplish these objects? Anything in this way, either by donations of books or money to procure them, would be very gratefully received by the committee here. As Mr. Spurden intends visiting you next summer, perhaps some friends may be found among you who will do something by the time he will be there. We shall be able, I trust, to sustain the institution, with the exception of providing for those necessary objects. A grant of £200 currency, was made by our provincial legislature, a few days since, in aid of the institution. It is £50 less than we received last year, but the embarrassed state of the public finance required a reduction in the appropriations generally. Mr. Spurden preaches for us occasionally, and his preaching is very acceptable. I hope that the cause of our blessed Redeemer will be greatly advanced through his instrumentality in this colony, and that all our efforts may be directed by unerring wisdom."

"At the annual meeting of the ministers and delegates of the baptist churches in this province, held in July last, a committee was appointed, of which I was one, to open a correspondence, on behalf of the Baptist Association in this province, with the baptist denomination in England, for the purpose of receiving information, from time to time, say

annually, of the state and prosperity of the body in England, and of its general movements and operations relative to your denominational affairs; and to communicate, in like manner, the state of the denomination, &c., to you."

NEW CHAPEL.

SALENDINE NOOK.

On Easter Monday the 17th ultimo, the foundation stone of a new and enlarged chapel at Salendine Nook, near Huddersfield, was laid by John Brook, Esq., of Marsh House. The day being fine a large concourse of persons attended to witness the interesting ceremony.

In the introductory observations by the Rev. J. Macpherson, the minister, it was stated that a baptist congregation had existed in the above place for 112 years, and that the intended place of worship was the third chapel which it had been found necessary to erect, all on the same site, each an enlargement of the former one. Besides which it was stated that four or five chapels, within the circle of a few miles, had originated through the exertions of individuals who had at different periods belonged to the church.

A very appropriate and impressive address was delivered by the Rev. H. Dowson of Bradford. The devotional services were conducted by the Rev. W. Walton of Lockwood, and the Rev. W. H. Holmes of Pole Moor. The cost of the chapel, exclusive of the old materials, is estimated at about £1000, which will be defrayed by the members of the church and congregation.

ORDINATIONS.

BREECHWOOD GREEN, BEDS.

The ordination of the Rev. Richard Barnes, as pastor of the baptist church, Breechwood Green, near Luton, Beds, was solemnized on Wednesday, April 5th; on which occasion the discourse on the nature of a gospel church was delivered by the Rev. Daniel Gould of Dunstable; the confession of faith received, and the ordination prayer offered, by the Rev. Edward Adey of Leighton; the charge to the pastor given by the Rev. H. Burgess of Luton; and the sermon to the church preached by the Rev. John Broad of Hitchin.

BRATTON, WILTSHIRE.

Mr. G. W. Fishbourne (late of Guernsey) has accepted the unanimous invitation of the baptist church at Bratton to become its pastor.

RECENT DEATHS.

REV. G. BROWN.

Mr. Brown was born at Goodrich, in Herefordshire. His parents were respectable, but without religion. Mr. Brown therefore was deprived of those advantages enjoyed by others, who have had the privilege to descend from pious ancestors. For many years he lived unmindful of his God, his soul, and eternity, and sought death in the error of his ways. In his twentieth year he was led by a gracious providence to sit under the ministry of the Rev. J. Bradley, and through a sermon preached by him, he was brought to think on his ways, and seek mercy at the foot of the cross. Nor did he seek in vain; he obtained redemption through Christ's blood, even the forgiveness of his sin. He soon made a public avowal of his attachment to Christ by baptism, and was united to the church at Ryeford, then under the care of the Rev. Mr. Williams. Being directed by the providence of God to Cardiff, he there commenced his ministry. Sometime after this he was called and ordained pastor over the church at Kington, in Herefordshire, where he laboured with pleasing success for six years. He removed from Kington to Sabden, Lancashire, where he laboured for nearly three years; but owing to the works of that place being set down he was compelled to resign. From that place he removed to South Shields, where he continued and laboured with various success for nearly twenty years, and till within a short time previous to his death.

He was a man of genuine piety; very unassuming in his manners, and of retiring habits. In company he was exceedingly pleasant and agreeable, and was much esteemed by most with whom he associated. He endured for years much affliction from nervous debility, which operated much upon his mind. But with all his infirmities he gathered round him a numerous circle of friends by whom he was respected and honourably supported till the day of his death. But what is still more gratifying, he has left behind him some who may be regarded as seals to his ministry, and who shall be the crown of his rejoicing in the day of the Lord Jesus.

A little before his death, which took place on the 26th of August last, he was rather restless, and being asked by one of his friends, "What do you want, Mr. Brown?" he re-

plied, "Nothing but Christ and heaven!" These were his last words, and shortly after the wheels of life stood still, and he passed from a state of suffering to one of rest and happiness.

REV. J. L. SPRAGUE.

January 31, 1843, died at Bovey Tracey, the Rev. Joseph Lee Sprague, at the advanced age of seventy-seven years, he having been born at Exeter, Jan. 23, 1766. Of the years of his childhood no memorial has been left, but as his mother was a female of decided piety, she no doubt sought to bring him up in the "nurture and admonition of the Lord." In March, 1787, when he had just arrived at age, he removed to the metropolis, where, in August, 1790, he was baptized by Dr. Rippon, and united to the church under his pastoral care. For the Doctor he always expressed a very high and cordial esteem; and the Doctor always spoke of him with a kind of paternal interest and regard. In 1791 the subject of this obituary returned to Exeter, and in July, 1792, he received his dismission to the baptist church of that city, at that time under the pastoral care of the Rev. W. Clarke, whose praise was in the churches of the day in which he lived. By the church at Exeter he was sent to the baptist academy at Bristol, as one whom the great Head of the church had endowed with gifts for the work of the ministry. He was admitted on the foundation of the institution, August 21, 1792, and, as he himself informs us in a document which he left behind him, preached his first public sermon at Downend, a village distant a few miles from Bristol, and where not a few theological students have made some of their first essays in preaching "the unsearchable riches of Christ." The time of his residence at the academy was only about one year and nine months,—a period far too short for making those theological and literary attainments which are regarded as very important preparatives for the stated ministrations of the pulpit. In April, 1795, Mr. Sprague visited and preached to the baptist church at Bovey Tracey, then destitute of a pastor, and which was destined to become the scene of his ministerial labours unto the end of life. Here he spent about eleven months on probation, and at the end of that time, his services having become increasingly acceptable and useful, he complied with the invitation of the church to become their pastor, and was ordained to that office, March 30, 1796. An account of the particulars of his ordination has been transmitted in writing by himself, and when the writer glanced over it, he was forcibly reminded of the pathetic inquiry of scripture, "Our fathers, where are they? and

the prophets, do they live for ever?" Of the ministers who officiated on the occasion referred to, it may, he believes, be correctly stated that not only the greater part, but that all of them "have fallen asleep," and entered into the "joy of their Lord." The Rev. Isaiah Birt, who had a short time before settled at Pembroke Street, Plymouth Dock, now Devonport, delivered the introductory discourse, in which he ably pleaded the right of the people to elect their own pastors, and to manage their spiritual concerns, irrespective of any temporal authority or jurisdiction. He also preached to the people a very impressive sermon from Ezra x. 4. Mr. Birt, who, it is well known, was a man of very acute sensibility, must have felt deeply in the performance of these services, for he himself had some time before served the church at Bovey, and would have been invited to take the pastoral oversight over it if what he deemed paramount claims had not intervened. He had, moreover, formed endeared friendships with some of its members, the ties of which had bound themselves around his heart. The Rev. D. Sprague, then of Tiverton, and uncle of Mr. Sprague, offered what is called the ordination prayer, and also addressed the newly elected pastor on the subject of the important duties which he was now called to discharge as an under shepherd and bishop of souls. This prayer and this address were, we have a right to suppose, distinguished by all the simplicity and unction which are said to have characterized the pulpit services of the venerable minister who delivered them.

On the 5th of January of the following year, 1797, Mr. Sprague married Miss Ann Luscombe, a daughter of Mr. Luscombe, a respectable master woolcomber of the town, and a judicious and honourable deacon of the church of which he (Mr. Sprague) had taken the pastorate. With her he lived in great domestic harmony and affection, until, in the year 1802, the sovereign disposer of all events was pleased to remove her to a world of perfection and bliss. She brought him two daughters, both of whom are numbered among the followers of the Redeemer.

About a year after Mr. Sprague had become a widower, he married for his second wife Miss Warden of Devonport. This union renewed his domestic happiness, and death was not permitted to dissolve it until about four years since, when Mrs. Sprague fell a victim to a complication of complaints which had been gradually preying upon her constitution. By her he had five children, most of whom are members of Christian churches.

The subject of this obituary, though of a slender appearance, enjoyed for many years very excellent health. He usually preached three times on the Lord's day, and delivered a week-evening lecture at the meeting-house in Bovey, besides his labours of love in the

villages around, wherever he found a door open for the dispensation of the word of life. These his occasional ministrations appear to have been sanctioned with the divine blessing, both in the conversion of sinners and in the edification of such of his members as resided in or near to these rustic localities. The church under the pastoral care of our friend appears to have been favoured with a goodly degree of spiritual prosperity, and not a few of the additions made to it were of those over whom his spirit could rejoice as the fruits of his ministry and the gracious answer to his prayers.

Year after year now passed away, during which Mr. Sprague pursued the noiseless tenor of his course, without any remarkable events to interrupt or disturb it, save that at one time there was some prospect of his removal to Plymouth, to become an assistant to the venerable P. Gibbs; but events occurred, and among them the expressions of unabated attachment to his character and ministry which he received from his people, that speedily terminated the affair.

The old baptist meeting-house at Bovey was of a very singular and inconvenient construction, having been formed like the letter Y, and being now deemed inadequate to the comfortable accommodation of the worshippers, it was resolved to erect a new edifice on the same site, of a much larger size and more modern appearance. This determination was carried into effect. The proposed building was reared; the church and congregation exerted themselves according to their several ability to raise subscriptions for defraying the expense which was incurred; but still a considerable debt remained unprovided for, for the removal of which it was thought necessary to appeal to the religious public. Mr. Sprague, at a considerable sacrifice of personal comfort, made this appeal, but his efforts, though by no means fruitless or unproductive, were not crowned with all the success which he had anticipated. This circumstance, and other occurrences to which the writer will not advert, produced in a certain degree an unfavourable effect on his health and spirits. Nor was he a stranger to those domestic trials in which parents more or less participate, when their children grow up into life. He, however, calmly pursued his ministerial work until about four years since, when he had a kind of seizure, as it is termed, which debilitated his mental faculties, as well as impaired his corporeal powers. Memory gradually failed; his interest in surrounding objects lessened; his ideas became less coherent; and his affections less lively in their development, until at last both body and mind gave no doubtful indications that the time of his departure was at hand. It is very pleasing, however, to the survivors to reflect that when nature was evidently fast

decaying, divine grace was still in conscious, pleasing operation. He felt happy to have the scriptures read to him, evidently retaining the zest for them which he had enjoyed during so many years.

A short time before he expired, one of his daughters read to him a paragraph from an interesting work on the employments and felicities of heaven. He seemed to listen to them with delight, and, perhaps, in holy meditation on this appropriate subject his spirit passed into a purer and higher state of existence. The weakening and even prostrating effects of the disease under which he laboured, prevented his uttering sayings which those whom he left behind might have felt pleasure in treasuring up in their memories; but his end was peace,—the prelude, we believe of the quietness of assurance for ever. May we be followers of all those who "through faith and patience inherit the promises!"

Our deceased friend was interred Feb. 7, 1843. On the following Lord's day his successor, Mr. Brooks, delivered an appropriate funeral sermon, from Rev. vii. 14, and following verses.

MRS. OSBORNE.

Died at St. Austell, Cornwall, Dec. 11, 1842, Jane, the beloved wife of John Henry Osborne, baptist minister of that town, aged twenty-three. Her end was peace.

MR. R. BECKINGSALE.

The congregation in Mill Street, Evesham, has been deprived of one of its members by the death of the late Mr. Richard Beckingsale, who was taken hence on Feb. 27, 1843, in the thirty-sixth year of his age. His pastor states that when living he was a liberal supporter of the cause of Christ, that in his sickness his concern deepened about his personal salvation, and that he trust he obtained mercy and is now before the throne in heaven.

MRS. LEMMON.

Mrs. Lemmon, who died at Portsea, March 30, in her forty-second year, was in every sense of the term a Christian. The subject of early piety, whose origin she traced to the ministry of the Rev. Mr. Phillimore of Kingston on Thames, her religion was of that decided and consistent character which is usual where life commences under its auspices. Possessed of a fine understanding which had been well cultured by a liberal education, Christianity appeared to great advantage in her contact with society; while from a native sweetness of disposition, which mingled itself

with her every act and utterance, a still deeper charm was imparted to the whole. United to the church at Meeting house Alley, during the pastorate of the Rev. C. E. Birt, her profession was eminently adorned with works of piety and beneficence. "To do good," remarks a venerable friend of the deceased, "was her delight; and it was surprising how, with a numerous and increasing family, she would, with much personal exertion, lay herself out for usefulness." Distinguished by kindness to the poor, and assiduous attention to charitable institutions, her loss will not fail to be deeply felt. From the flattering nature of her disorder, she was so little induced to anticipate her approaching decease that during her illness comparatively little advertence to that event was conspicuous in her conversation. A firm believer, however, in the doctrine of salvation by grace, whose hallowed tendency she ever exhibited in her deportment, there was the less necessity for a dying testimony. It was only to revert to her consistent demeanour during life, in the family, the social circle, and the church of God, to be assured that she died "the death of the righteous," and now "sleeps in Jesus." Any references to the state of her mind which escaped her lips were of the most satisfactory nature. "No anxious fears assailed her," is the remark of one of her dearest friends, "and a good hope through grace was her strength and stay, accompanied by a steady submission to the will of her heavenly Father." The rest of her story is soon told, in the rapidity with which she was hurried to her closing period; but who can tell her worth, in the conjugal, the parental, the social, and the religious relationships of life? Intelligent without obtrusiveness, gentle without weakness, a friend without profession, a benefactor without ostentation, a wife, a mother, a Christian, *only* without perfection,—her value must be known by her loss. That that loss may be the gain of her dear children, in leading them to an early acquaintance with her God, and to her bereaved partner, in leading him to find his all more entirely in God, has been the prayer, we doubt not of many, and not least, of one who in the loss inflicted by this event upon the church under his care, hopes to realize increasingly the feeling that, though the faithful die, Jesus ever lives.

MISCELLANEA.

THE BAPTIST BUILDING FUND.

It is doubtful whether there is any one of our denominational societies the prosperity of which would conduce more directly to the progress of religion in the land than that which has felt constrained to authorize the following appeal. The necessity for new

places of worship in many of our towns and villages is very pressing, and cases are continually coming to our knowledge in which there is a prospect that large congregations would be raised if adequate assistance towards the erection of meeting-houses could be obtained. But the income of the Building Fund, instead of augmenting in proportion to the demands of the times, has been for several years declining. The generation that felt in their counting-houses and their habitations the inconvenience of the system that prevailed twenty years ago has nearly passed away; and those who now occupy their places show no inclination to allow their fathers' experience of the evil to supply the want of their own. By their indisposition to listen to former appeals on the subject, they have so generally deserved that the shield which the Building Fund has for some years thrown over them should be withdrawn, that were they to be the only sufferers, we should say, Let the Building Fund suspend its operations for a year or two, that they may be taught the evils of the old begging system, as those who make light of war would be taught by the incursion of a few regiments of Cossacks. But for the sake of our country brethren in the ministry who happen to be pastors of poor but increasing congregations, whose hearts would be broken, as the hearts of many of those in former days were, by disappointment, unrequited toil, and frequent insults; who would have to pass through scenes of unthought-of temptation, be exposed to unmerited suspicion, and then, after weeks of solicitude and labour, would probably find on returning home that it was home no longer; for the sake of their churches also, whose harmony has too often in such cases been disturbed during the absence of their pastors, or whose pastors have been tampered with, enticed, and unsettled; for the sake of all the best interests of country congregations, we do implore our London friends to give efficiency to a society which has effected year by year an immense saving of public money formerly wasted in expenses, and which were it properly supported would be able to render to needy churches, in distant parts of the country, economical and effective aid.

To the Baptist Churches in London.

DEAR BRETHREN,—It has become the duty of the committee of the Baptist Building Fund, to submit for your consideration the following facts relating to this society. It was formed in the year 1824, under the auspices of the Rev. John Dyer, and Broadley Wilson, Esq., of Clapham, who sustained the office of its treasurer until his lamented death in 1835. From their peculiar position in society, and their very extensive knowledge of our churches, these lamented friends were enabled to see that the method previously adopted for

relieving the cases of chapels encumbered with debt, was attended with consequences most painful to ministers, their churches, the friends who afforded them relief, and the denomination at large. Influenced by these convictions, this society was formed for the express purpose of affording relief to the churches labouring under these encumbrances, without exposing their ministers to that painful and most injurious necessity of making personal application for relief in London and its vicinity.

With what success the principle of this society has been applied, may be seen from the following statement of its operations during the first nine years of its existence, as compared with those of the former system. In that period the board for examining and recommending cases could have admitted no more than 108: but the Fund relieved in the same time 163, leaving an advantage in its favour of fifty-five cases, which could not have been admitted by the Board. Taking the estimate of assistance obtained by personal application from the best substantiated authority, the gross amount will be not more than £10,872, 17s. 3d., for these nine years, supposing the confidence of the public not to have been shaken so far as to injure the supplies, which is by no means likely, as it was obviously failing when the Fund commenced. But during the same period, the gross sum raised by the Fund is £10,773, 14s. The committee feel bound to lay this fact before the brethren, because it is the only one which seems to stand against the Fund, as it leaves a defect in the gross amount of £99, 3s. 3d. in the first nine years. But this fact will set the following in a stronger light; for the whole expense of the cases, in travelling, &c., without estimating the labour and grief of all parties concerned, is greatly underrated at £3804, 10s. in these same years, while the whole expense of the Fund, including the collector's poundage, has, in the same period, been just £568, 14s., leaving an advantage in its favour of £3,335, 16s., which has been devoted to the objects contemplated without any hazard or deduction. The whole sum devoted to the relief of these board cases, could not have exceeded £7067, while the sum devoted to that object by the Fund in the same time is £10,205.

At the half-yearly meeting of this society, held December 8th, 1829, Thomas Bickham, Esq., in the chair, it was resolved, in consequence of the number of cases which needed immediate assistance, and on behalf of which the pastors prefer to make personal application, upon receiving their pledge that they will not apply to the subscribers of this society, to examine their deeds and admit them. But at the annual meeting, held in Park Street, June 23, 1834, J. Fletcher, Esq., in the chair, this resolution was rescinded, it

being found unavailable to its object, and occasioning a diminution of confidence in the subscribers of this society, through the application of such parties for their help.

In 1835, by an extensive correspondence, it was ascertained that the existing debts on the chapels of our denomination in the country, amounted to not less than £100,000, and amongst other means used to extend the operations of this society, the following resolution was passed by the London Board of Baptist Ministers, who were invited to a conference with the committee on this subject.

“That the ministers who compose this board, feeling the evils that attend the system of personal application for liquidating the debts on country chapels, and the superior efficiency of the plan adopted by the Building Fund, resolve to sign no more cases, but to recommend every case to that society.”—*Fen Court, February 17, 1835.*

Notwithstanding this arrangement instances were constantly occurring, in which the brethren who had agreed to the above resolution, and others who had united with the Board since it was passed, were under the necessity of recommending cases with a view to their being collected for *in the country*; and under the pressure of their difficulties some of these cases found their way to London, with the names of London ministers attached to them. The effect of this was, in a considerable degree, to weaken the confidence of the subscribers to the Fund, and thereby to lessen its income. To prevent this in future, after a renewed conference held with the committee at Fen Court, December 13, 1842, the ministers again resolved:

“1. That this Board highly approves of the principle of the Baptist Building Fund, and believes it would be very conducive to the interests of the denomination, that it should be cordially and universally supported by the ministers and churches of the metropolis.

“2. That the members of this Board, in recommending country chapel cases, will not sanction personal application for such cases in the metropolis, but will refer them to the committee of the London Baptist Building Fund, expressly stating, with their signature, that they have so referred them.

“3. That the committee of the Baptist Building Fund be advised to send to the pastors and deacons of the London churches, a succinct account of the society, and its claims to be laid before the several churches with which they are connected.”

In conformity with this advice, the committee beg to lay before you the foregoing and following facts, entreating that they may be brought before your church and congregation in such a way as may seem to you most conducive to the object desired.

First. By the blessing of God attending the

word of his grace, the cases have greatly multiplied, by the erection of new places of worship, and the enlargement of old ones. The number now waiting as applicants to the Fund is ninety-two, and the sum for which they are responsible is £29,614.

Secondly. The inconvenience attendant on these encumbrances is felt most seriously by the ministers and their families, who are many of them men deserving the highest esteem, and often suffering the severest privations.

Thirdly. In consequence of death, which has removed many of its best subscribers, and because those who come forward to fill their places, *do not know by experience the evils of the former system*, the total amount of subscriptions to this society has been greatly reduced, the present year being less than any preceding.

Fourthly. The claims on Christian sympathy are so increased, and the dangers of the former system so painful, that there is no possibility of supplying this demand by a recurrence to its use.

Fifthly. The only way by which the supply can be effected, is by bringing the claims of this society before each church, and increasing the number of subscribers. At present, they amount to only 170 in number. With very little effort on the part of individual ministers, it is believed that the Fund might become so generally supported, as to yield an effective supply for this important purpose.

Sixthly. The committee beg to remind the ministering brethren, that they have, by their office, a right to be present, and vote, at all the meetings of the committee, where, if they will attend, they may see the nature of those afflictive embarrassments, which delicacy will not allow the committee to publish to the world, and thereby aid in continuing that entire impartiality which the committee have ever laboured to exercise in deciding on the cases that are brought before them.

In conclusion, the committee entreat the brethren to consider the distresses of their oppressed coadjutors in the work of God; to bring the matter before the members of their several churches, and to favour the secretaries with such guidance and help in making application to their friends, as may lead to an effectual relief of their brethren in the body of Christ.

Signed in behalf of the committee,

C. STOVEL, }
S. J. DAVIS, } *Secretaries.*

FACTORIES' BILL.

At a meeting of the BOARD OF PARTICULAR BAPTIST MINISTERS residing in and near the cities of London and Westminster, March 28th,

The committee appointed, March 14, to

consider the "Bill for regulating the Employment of Children and Young Persons in Factories, and for the better Education of Children in Factory Districts," reported that they had met, that they were unanimously of opinion that the bill ought to be strenuously opposed, and that they had prepared a series of resolutions for the consideration of the board.

This report having been received, the following resolutions were considered and adopted:

"That this board, consisting exclusively of Christian ministers who have always been accustomed to take a lively interest in the education of all classes, would rejoice to see increased facilities for this object on principles not involving any violation of civil or religious liberty.

"2. That the bill now before parliament, 'for regulating the Employment of Children and Young Persons in Factories, and for the better Education of Children in Factory Districts,' infringes the sacred right of parents to direct the education of their own children.

"3. That the bill inflicts a flagrant injustice on rate-payers, by rendering the poor-rates liable to be employed for an ecclesiastical purpose, conscientiously disapproved by large portions of the people.

"4. That the bill will occasion unwarrantable injury both to the conductors of private schools, a large number of whom possess the highest competence and respectability, and to the invaluable system of Sunday schools, by which more than a million and a half of children are now receiving the benefit of gratuitous religious instruction.

"5. That the bill, by authorizing a single trustee to dismiss children from the schools, and thus to deprive them of the opportunity of labour, subjects their condition, and that of the families to which they belong, to an indefinite and intolerable caprice.

"6. That for these and other reasons connected with the principles and details of the measure, this board deprecates those portions of the bill which relate to education, as tending to subvert both civil and religious liberty; and that a petition founded on these resolutions be presented to the house of Commons, praying that it may not pass into a law."

The following petition against the Factories' Bill was adopted by the LONDON BAPTIST ASSOCIATION, at their meeting on the 12th of April.

"That your petitioners have learned with anxiety and alarm that a bill has been introduced into your honourable house, proposing to require by law and to enforce by civil penalty education in the principles of the Christian religion.

"That in the opinion of your petitioners to enforce religious education is one mode of enforcing religion itself, and as such an act of religious intolerance and oppression.

"That in the opinion of your petitioners the right of private judgment in religion ought to be held sacred and inviolable, and that the violation of it cannot be justified by a regard to any advantages to which it may be supposed to be conducive.

"That your petitioners find many other objections to the bill to which they refer, but that they do not specify them, because no modification of it could reconcile them to a violation of the great principle of religious liberty.

"Your petitioners therefore pray your honourable house not to pass any bill by which the religious education of children shall be enforced or required.

"And your petitioners, &c."

PETITION OF THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY FOR THE SUPPRESSION OF THE OPIUM TRADE.

To the Honourable the Commons of Great Britain and Ireland in parliament assembled, the humble petition of the committee of the Baptist Missionary Society,

SHeweth,

That your petitioners, while they disapprove on principle of all legislative measures for the promulgation of Christianity, believe it to be the duty of the government of the country scrupulously to abstain from every course which is adapted to obstruct the progress of true religion among the heathen, or to increase their prejudices against it.

That the cultivation of opium for the Chinese market by the East India Company, connected as that company is with the government of Great Britain, while the emperor of China is strenuously opposing the importation of the drug on account of its destructive influence on the health and morals of his people, must naturally tend to produce in his mind, and in the minds of his intelligent subjects, the opinion he is reported to have expressed, that Christianity is a system which corrupts the heart of man, destroying every humane feeling, and subjecting every right principle to a boundless avarice.

That the injurious effects of opium on the morals of the districts in which it is cultivated, and the system of fraud and deception to which it gives rise, render it in an especial manner the duty of your petitioners to press this subject on the attention of your honourable house; the Baptist Missionary Society, of which they are the official representatives, having missionaries in its service both in Behar and Benares, the two districts producing the opium of which the East India Company has a monopoly.

Your petitioners therefore pray that the general prohibition of the growth of opium throughout British India may be extended to the provinces of Behar and Benares, and that effective measures may be adopted to prevent the exportation of opium to China from any part of the British dominions.

The petition was presented to the house of Commons on the evening of April 4th, by the Right Hon. Lord Ashley, with others of a similar nature from the committees of the Wesleyan and London Missionary Societies. A debate of nine hours ensued, the first three of which were occupied by his lordship in a speech replete with good feeling and sound argument, concluding with a resolution that steps should be taken, as soon as possible, to abolish the evil of which the petitioners complained. The speech was received by the house with the most profound attention; and we have since learned that it made a great impression on some very influential members. The following remarks, in an evening paper understood to be in the confidence of the present government, give a good condensed view of the case, and we quote them the rather because they are less likely to have been seen by our readers than as though they had appeared in a paper whose sentiments were more generally coincident with our own. After eulogizing the speech of Lord Ashley, the editor of the Standard observes,

“It must be unnecessary to say anything to prove the importance of extending our fair commercial relations, and of preserving a friendly connexion with an empire of 360 millions of people—a population about double that of all Europe, the United Kingdom included—a population, indeed, the demands and resources of which may be regarded, for all practical purposes, as infinite and inexhaustible. This is the prospect opened to us by the late arrangements with China, and this prospect presents but one cloud—that cloud is, however, a dark and menacing one. It is this unhappy opium trade—a trade proscribed by the Chinese government, and detested by, according to a calculation stated last night, 358 out of the 360 millions of the Chinese people. Now it seems extraordinary that there should be a year’s delay in the suppression of such a trade by the Chinese government, or that British statesmen should hesitate a moment in co-operating with that government in putting an end to it. The fact however is, that in defiance of the Chinese government the trade has multiplied nearly sixfold within the last twenty-five years, and that the persons embarked in it have contrived so to complicate their own interests with the interests of the public revenue, that it is no easy matter for the government of this country to disentangle them. The growth

of the trade is remarkable, not only as proving the necessity of some strong measure for arresting its progress, and showing the injuries which it inflicts upon our native manufactures, but also as demonstrating that it is no necessary resource of Indian revenue; for such cannot be the case of a branch of commerce that has grown up, as it were, yesterday, and many years after the British power in India had reached its present height.

“In 1817-1818 the value of goods exported [from British India] to China was :

Opium.....	£ 737,775
Other goods	2,032,625
	<hr/>
	£2,770,400

In 1840 :

Opium.....	£4,000,000
Other goods.....	1,000,000
	<hr/>
	£5,000,000

Thus, while the trade in opium has multiplied nearly sixfold, the trade in other goods has diminished one half.

It is not our business to inquire into the causes of this rapid growth of the opium trade. The imperfect system of the Chinese government, the corruption of its officers, the vast extent of coast to be guarded, may explain the facilities on one side; the plethora of British capital, the increase of shipping, and the wretched spirit of gambling which has so deeply tainted our capitalists for thirty years, will show facilities on the other. It is enough that the public see that the whole commerce is artificial and unhealthy, and that it poisons by its neighbourhood that sound and wholesome commerce of natural growth, and of long standing, for which the peace with China affords such a glorious opportunity.

“This, however, is not all; peace with China must be impossible while the trade shall be continued upon its present footing. At this moment, according to Lord Ashley’s statement, *sixty vessels of war*—sixty vessels carrying heavy guns, and fully manned and equipped for fighting—are employed in landing opium upon the Chinese coast, in violation of the emperor’s edicts, and in defiance of the resistance of his officers. This surely is a war upon the emperor of China,—not the less a war because it is *piratical*. It is a war waged upon the queen’s ally by persons who call themselves the queen’s subjects, in vessels fitted out and cleared from ports within the queen’s dominions, and under her Majesty’s complete control. With what face then can we pretend that we are as a nation at peace with the Chinese empire, or call upon the emperor to confide in our professions of friendship? It may be, that the emperor cannot prevent the consumption of opium in his dominions, and that the drug will find its way there through

other hands, if British traders discountenance the traffic. All this may be, but we have nothing to do with it. Let Great Britain show that she will neither practise smuggling and piracy, nor countenance them on the part of her subjects, and she will be sure of peace—more sure if singular in this respect. For our part, however, we think it is quite competent to the Chinese and British authorities, ingenuously co-operating, to prevent the introduction of a single pound of opium by sea. Let Great Britain forbid the clearing out from any of her ports for China of a vessel with opium on board: and if this is not enough, let her *lend* a few cruisers, to be maintained upon the coast at the emperor's expense, or, better still, authorize the Chinese government to hire half-a-dozen stout British cruisers manned with Englishmen. We have made such loans and given such licenses in the case of native Indian governments, and with the best effect. In short, 'where there is a will there is a way:' and if the two governments are in earnest to put down the trade they can do it. The chief consideration, however, whether we regard the matter morally or politically, is to be earnest, and to show to the Chinese government that we are in earnest. If the people of China choose to poison themselves with opium, that is no reason for our supplying the drug, or countenancing the supply of it. Mr. Wakley would hardly admit such an excuse from a druggist who had knowingly sold *laudanum* to a suicide—that he might as well take the twopence, because the party purposing self-murder could find the means at another shop. It may be that the Chinese will persist in poisoning themselves, but we have nothing to do with that, if we keep our own hands clean in the affair. 'Offences,' we know from high authority, 'will abound;' but the 'woe' is reserved for those 'by whom the offence cometh.' If, moreover, we succeed in satisfying the Chinese government that we are in earnest in assisting them to exclude the detested article, we shall establish a bond of union that must render a breach, under ordinary circumstances, almost impossible, and must prove infinitely beneficial to our legitimate commerce. The arguments employed in defence of the opium trade last night were either beside the real question, or otherwise entitled to little respect. The internal arrangements of Indian commerce have really nothing to do with the subject. The very recent growth of the trade demonstrates that it is not essential to the wealth and well-being of India, and were the reverse the case, it would still remain to be shown that the commerce of the whole empire and its peace—the moral considerations quite apart—ought to be sacrificed to even the *essential* interests of a particular district. Neither must we accept as conclusive the evidence of such witnesses as last

night spoke of the interests of India. Such witnesses are of no authority with reference to questions of prospective arrangement a little remote from their own time. . . . The gentlemen who defended the opium trade last night are all India proprietors—all, therefore, interested directly or indirectly in the effect which the suppression of the trade may have upon the dividends of Indian stock. We impute to them no sordid motive. Having once satisfied themselves of the moral and political fitness of the trade, they act as all men would act, in exerting themselves to protect it, and as all commercial men are sure to act, in sacrificing future security to present profit.

"Sir Robert Peel's part was evidently forced upon him. It is one of the worst incidents of a profitable but doubtful trade, but it is always sure to take the government into a partnership by inviting a heavy tax, and thus as it were making itself necessary to the public service. This has been the case with the opium trade, which returns to the Indian revenue more than a million a year. Every one else may say, as every one does say, never mind a million a year—that will soon be made good by increased trade: a minister of the crown, however, may not be so prompt of speech. Before throwing away a million a year, he must make sure of an *immediate* substitute; *soon* will not do, for *soon* does not mean quarter day—and quarter day, as we all know, is an importunate dun who will not be denied. The present state of the negotiations was also a good reason why the premier of the British empire should hesitate to commit himself. It was therefore necessary for the right hon. baronet to take the line he did; and he might take that line with less reluctance, because all the 'good obtainable by a resolution was as fully obtained by the speeches of Lord Ashley, Sir Robert Inglis, Lord Sandon, and their supporters."

This is something like saying that the premier cannot afford to keep a conscience. It is, however, the best apology that could be made for him; and it must have been evident to all who heard his speech that he was by no means satisfied with his own position. His real or simulated anger with those of his supporters who had spoken in favour of Lord Ashley's motion; his embarrassed and artificial manner; and the way in which he told his friends that he did not ask them to negative the proposition, but to leave the matter for the present in the hands of government, lest by passing the resolution they should interfere with existing negotiations, showed plainly that he regarded the traffic itself and the cultivation of opium by the East India Company as indefensible. The declaration of the chief minister of the crown, that the resolution would throw difficulty in the way of pending negotiations, rendered it

necessary that it should be withdrawn; but the debate will, we trust, open the eyes of a large portion of the religious public to the national guilt connected with the traffic, and to the formidable impediment to the entrance of the gospel into China which it furnishes, as carried on by nominal Christians of the British nation. The concluding paragraph of Lord Ashley's speech was very impressive. "Sir," said the noble lord, "although I may be animadverted upon, and perhaps rebuked, for having presumed to handle so important a matter, I shall ever be thankful that I have acted as an instrument to lay this abominable evil before the eye of the public. I shall deeply regret to have given offence to this house, or to any individual; nevertheless, I shall rejoice in the disclosure, and the possible removal of the mischief. Sir, the condition of this empire does demand a most deep and solemn consideration; within and without, we are hollow and insecure. True it is that we wear a certain appearance of power and majesty; but with one arm resting on the east, and the other on the west, we are in too many instances trampling under foot every moral and religious obligation. I confess I speak most sincerely, though few, perhaps will agree with me; but I do say—it is in my heart and I will bring it out—if this is to be the course of our future policy, if thus we are to exercise our arts and arms, our science and our superiority of knowledge over the world—if all these are to be turned to the injury and not to the advantage of mankind, I should much prefer that we shrink within the proportions of our public virtue, and descend to the level of a third-rate power. But a great and a noble opportunity is now offered to us, of being just and generous in the height of victory. In such a spirit, and with such an aim, there is hope that we may yet be spared to run a blessed, a useful, and a glorious career; directing all our energies and all our vows—all that we have, and all that we shall receive—to that one great end of human existence, 'Glory to God in the highest; on earth peace, good-will towards men.'"

PROPOSED MEETING OF PROTESTANT EVANGELICAL CHRISTIANS OF ALL DENOMINATIONS AT EXETER HALL, ON THURSDAY, JUNE 1ST.

A few ministers of different denominations, earnestly desirous of more visible union among the members of the church of Christ, assembled for prayer and consultation, and determined to summon a larger number of their brethren to deliberate on the best mode of carrying into effect what they all so fervently sought. Accordingly, about fifty ministers of Christ, representing the Moravians, the episcopalians, the kirk of Scotland, the secession church, the baptists, the Wesleyans, the independents, and the Countess of Hunting-

don's connexion, attended at the Centenary Hall, Bishopsgate Street, and resolved:

"That it appears to this meeting, that in the present crisis of affairs in relation to the church of Christ, it is most expedient that some measures be immediately adopted for bringing together the ministers and members of different evangelical communions, with a view of making manifest to the world their agreement in the main and fundamental principles of our holy religion, and that the following brethren * be a committee to prepare a draft of resolutions, to be submitted to a second meeting, similar to the present, which meeting the committee now appointed is empowered to summon, at such time and place, and consisting of such brethren, as it may determine; the said draft of resolutions being intended for the adoption of a public meeting summoned for the express purpose of considering them, and to embody all the sentiments and views appropriate for a meeting assembled for the promotion of Christian union and the defence of Christian truth at the present most remarkable and critical juncture."

In accordance with the foregoing resolution the committee met repeatedly, and drew up a series of resolutions which were submitted to a second meeting of ministers in the same place, and the following were adopted.

The undersigned, fervently desiring the increase and manifestation of union among Christians, invite, with most respectful earnestness and affection, the attendance of all ministers and members of evangelical churches, favourable to the object, at a public meeting for promoting such union, to be held in the Great Room, Exeter Hall, on Thursday, June 1, 1843.

Admittance will be by tickets, which will be supplied to ministers for the platform, and to stated communicants in evangelical churches for the hall, on application, BY POST, through their respective pastors, to the secretary.

To supply exact information of the character and design of the meeting, it has been determined to publish, as the ground on which this invitation is given, and on which it will be understood to be accepted, the resolutions that will be submitted for adoption.

After much devout and careful consideration, the following resolutions are submitted as appropriate for the important and delightful meeting that is anticipated. They are submitted to the candid consideration of the servants of Christ, as presenting a common ground of truth and love, on which to assemble in fraternal union.

The measure now proposed is not recommended as final, and including all that can be hoped or attempted in pursuit of that most desirable object, Christian union; but with humility, prayer, and love, undertaken as one step in a great and important proceeding, from which, if by divine favour successful, other efforts may arise.

Except devotional exercises, with addresses in support of the resolutions, no other proceedings at the meeting are contemplated; nor will any one be considered as pledging himself to any ulterior measures by attendance on this occasion.

1.—That this meeting is fully persuaded that real

* The Revs. Dr. Alder, W. Bunting, J. Aldia, Dr. Cox, R. Ainalie, Dr. Leischild, Dr. Harria, John Cumming, J. Hamilton, R. Redpath, T. Archer, J. R. Barber, Dr. Campbell, J. Sherman.

and essential unity exists among all the children of God, and that, being united to Christ, they are, in principle and affection, united to each other by the Spirit of Christ.

II.—That this meeting is therefore convinced of the duty and practicability of rendering visible the union of all who hold the Head, Jesus Christ the Lord, notwithstanding the diversity of their opinions and practice with regard to minor points of faith and ritual observance, and that the state of theological controversy, missionary operations, and public sentiment at the present time renders it peculiarly desirable to attempt the furtherance of such a union.

III.—That this meeting declares itself assembled on the ground of truths common to all evangelical churches of the protestant reformation from popery, and based on its first principle, the sufficiency and authority of the holy scriptures as the sole rule of Christian faith and practice, and the right of every man to judge for himself of the meaning and interpretation of that rule; and recognizes, as the bond of union, the great doctrines unanimously received by all evangelical Christians, viz.—the doctrine of the Holy Trinity, of the infinite love of the Father, of the perfect atonement of the Lord Jesus Christ, of the sanctifying grace of the Holy Spirit, of justification by faith alone; of the necessity of regeneration to a Christian life and character, and other truths in harmony and in essential connexion with these. And the meeting believes the agreement in these fundamental truths among evangelical Christians to be so unanimous in substance and spirit as to lay a firm foundation for concord and union.

IV.—That this meeting utterly repudiates the sentiment that a true church, a true ministry, or a true Christian can be constituted, in the absence of spiritual qualifications, by the mere observance of any form, even though of divine appointment. At the same time, it disclaims the least compromise of what is conscientiously regarded as truth or duty on any point of doctrine, discipline, or worship, by any individual bearing part in its proceedings.

V.—That this meeting deems it an imperative duty, for the defence of the truth, for the strength of the churches, for the spread of the gospel, to seek Christian union—not in ritual uniformity, not in exact agreement of creed; not in a universal incorporation of churches; but in the binding force of love to the

truth in things great, and in the harmonizing power of forbearance in things subordinate. For this union would the present meeting bear witness before the world, and offer fervent prayer to Almighty God. For the promotion of this blessed fraternal oneness in Christ, it would appeal to all his disciples, on the ground of their Saviour's will and prayer, that thus our holy religion may be honoured in the sight of the world, and the world be converted to our holy religion.

The committee have been greatly encouraged to proceed by the general approbation with which the announcement of the object has been received by ministers and members of all the leading evangelical denominations. They regret it has not been found practicable to send the resolutions to all the honoured brethren who would gladly have signed them; but they hereby invite the co-operation of all evangelical ministers and members of Christ's universal church, and entreat their prayers, that the present movement may be sanctioned by an outpouring of his Spirit, to render it a step in the furtherance of that union for which he prayed, and which is the forerunner of the conversion of the world.

JAMES SHERMAN,
Secretary pro tem.

MARRIAGES.

At Fish Street Chapel, Hull, by the Rev T. B. Pike, April 5, Mr. HOWARD of Clapham Road, Surrey, to SARAH ROBERTS, eldest daughter of Mr. B. Roberts, silversmith, &c., of the former place.

In Zion Chapel, Cambridge, by the Rev. W. W. Cantlow, Mr. S. T. FELLA of Goldsmith's Street, Chancery Lane, London, to Miss EMMA MOORE, of Prospect Cottage, Cambridge.

CORRESPONDENCE.

ON THE PRESERVATION OF OUR LIBERTIES.

To the Editor of the Baptist Magazine.

DEAR SIR,—The Yorkshire West Riding Association has for several years appointed, at its annual meeting, a small committee to watch over the civil interests of the denomination, whose duty it has been to correspond with the churches, prepare petitions, &c., if any measures of government threatened our religious liberties. We have found it of great service. It has several times given promptitude and energy to the movements of our churches.

The committee itself has, however, by recent government proceedings, been taught the importance of a still better arrangement for systematic and instantaneous opposition to the numerous attacks, which they must now expect, upon our dearest Christian and civil liberties.

Sir Robert Peel now proposes to endow new churches; and, while the present ministry is in power, we may be sure of insidious, or open legislative hostility. The utmost will be done,

so to fetter our liberties that before another election not "a dog will dare to wag his tongue" against the hierarchy or the aristocracy. The audacity which could coolly propose to put the education of the multitude in the hands of the opponents of education, and take it out of those of its friends, will not hesitate soon to invade the ministry of the word and the freedom of press. Baptist churches are, in God's providence, the chosen nurseries of freedom. They emancipated the negro—they have been the core of the liberal cause. Baptists are the only body, who, as a body, care neither for the traditions of the elders, nor the adherence of wealthy trimmers. Our denomination must, then, gird itself to its duty. If we lose a few wealthy, we shall gain the many. We shall be the body to convince them that the Bible is the book of the people, and, however the interested of all parties may scorn, that Bible Christians contend equally and honestly for the rights of all.

The plan we have resolved to suggest to our

churches, and which I have been requested to communicate to you, in the hope of stirring up other associations, is this—To appoint in each church a small committee, whose business it shall be to act on the first appearance of any aggression. They must understand the case, prepare a petition, and correspond with members of the house of commons. Let it not be objected that we shall make our churches too political. Political duties is only a Greek phrase for citizen duties—(oh deliver us from these transferred, and not translated Greek words!)—and what member of a baptist church will contend that we ought not to attend earnestly to our citizen duties? We are never told to prefer the condition of wealth or aristocratic rank; but, says an apostle, who himself never gave way “by subjection, no, not for an hour,” “If thou mayest be free, use it the rather.”

Baptists stand in the Thermopylæ of English liberties. If we do our duty, Independents, perhaps even Methodists, must follow. Large classes of the empire—Roman catholics, non-intrusionists, chartists, free-traders—are all finding out the great truth, that government has no right to interfere with trade, or education, and, least of all, with religion; in short, that *protection of life and property* is its one duty.

Regard to your space requires I should conclude.*

I am, dear Sir, yours,

FRANCIS CLOWES,

Secretary to the W. Riding Association.

EDITORIAL POSTSCRIPT.

THE educational clauses of the Factories' Bill have occupied the ministers and messengers of the Baptist Union several days; and at the time at which we write the session is not terminated. Their bearings have been thoroughly discussed, and have elicited a unanimous expression of hostility to the principles as well as the details of the project. Not a voice has been raised in its behalf, or even in favour of the resolutions by which Lord John Russell has proposed to amend it. However well meant his attempt may be, it concedes far too much; and nothing but the entire rejection of the whole plan will satisfy our assembled brethren. We are rejoiced to witness the unanimity existing on this subject among dissenters of all classes. Very much depends, we believe, on the issue of this struggle: may he who has all hearts at his disposal incline our legislators to pursue an enlightened course, and reject this insidious and tyrannical measure!

It is right that our readers should be informed that the editor of the “British Critic and Quarterly Theological Review” has inserted in his last number the explanation which his remarks had led us to procure from the Rev. W. Gray, of the promissory note exhibited for a short time in the bazaar at Northampton, purporting to be of the “Old Bank of Heaven.” When we printed Mr.

* The omission of a few lines, our correspondent will, we trust, excuse—ED.

Gray's letter (page 107), we expressed our expectation that this act of justice would be performed, and it now affords us pleasure to say that the manner in which it is performed is satisfactory.

Public attention has been directed during the last few weeks to the wicked aggressions of French authorities upon the peaceful inhabitants of the South Seas. As long ago as the year 1836, two Roman catholic priests, natives of France, were landed at Tahiti, formerly called Otaheite, which had enjoyed for forty years the successful labours of the London Missionary Society's agents. This gave rise to a series of transactions, the last of which took place on the 9th of September, 1842, when the French Admiral Thouars demanded, for alleged injuries, a compensation of 10,000 dollars, or the surrender of the island to the French sovereignty. The signature of the queen was given to the latter alternative, one hour before the firing was to have commenced. For details we must refer to the Patriot or the Missionary Chronicle, but we cannot refrain from an expression of our sympathy with the sufferers and our indignation at the course pursued by the French;—a course too much in accordance with the customs of powerful nations in reference to weak ones, to allow us to expect us that redress can be obtained. We fear, however, that it may be considered as part of a general movement, the object of which is to restore the power of the Romish church wherever it has been formerly established, and to establish it wherever Christian missionaries have proclaimed the Saviour's name.

Our esteemed friend Mr. Cramp of Hastings proposes to publish, by subscription, a duodecimo volume, price five shillings, cloth, entitled, “Lectures for These Times,” on the following subjects: View of the present state of religion in the world;—Scripture and tradition;—Justification by faith;—Constitution and design of the Christian church;—The kingdom of Christ;—The Christian doctrine of the sacraments;—Origin and progress of the corruptions of Christianity;—Witnesses for the truth during the dark ages;—History of the reformation from popery;—Reasons and results of the reformation;—History of protestant nonconformity;—Reasons for not joining the church of England;—Exposure of antichristian assumptions;—Special duties of protestants in these times.

Mr. Collins of Glasgow has requested us to say that he intends to commence, on the 1st of May, a new issue of the works of Dr. Chalmers, in fifteen volumes. This series will include the recently completed Lectures on the Epistle to the Romans, of which we hope shortly to give a review. The whole of the uniform edition in twenty-five volumes is now published.

THE MISSIONARY HERALD.



MISSION-HOUSE AND SCHOOL-ROOM AT BELIZE, HONDURAS.

BELIZE, HONDURAS.

On the southern part of the North American continent, in the province of Yucutan, is the British settlement of Honduras. Its name is derived from the bay by which it is bounded on the east, the word *hondura* signifying depth of water. It lies between the parallels of seventeen and nineteen degrees of north latitude, and eighty-eight and ninety degrees of west longitude. Its coast line extends about 270 miles. Its staple articles of commerce are mahogany and logwood.

The chief town of Honduras, Belize, is called Valize by the Spaniards, taking its name from a river which runs through it. It contains about 250 white inhabitants, and 2500 black and coloured people. Here the Baptist Missionary Society has had a station twenty years, connected with which are three Sunday Schools, a school on the British system, and an infant school. Our missionary, Mr. Henderson, in his last letter writes thus :—

<p>My heavenly Father is favouring us with bodily health. The mission work engages us fully ; indeed, it has arrived at that pitch that I cannot attend to all, even within the Belize station, much less without. It has become quite requisite to have liberty to travel to visit the out-stations, and, as occasion favours, to extend them ; but being alone I am fixed at Belize. Shall I remind you that this is not an islandic but a continental station, and thereby capable of vast extension. I</p>	<p>should like to answer a few questions from the Committee relative to this field of missionary enterprise. I am persuaded I should not be long afterward without help. One missionary on the border of a country inhabited by millions ! Enough light to show their darkness, but totally insufficient to aid them. Hear, consider, help, my dear brethren. Let us dare difficulties ; collect the scattered and peeled people. After Jamaica, nothing short of the continent ought to satisfy us.</p>
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A S I A.

DINAJPUR.

Mr. Smylie writes thus :—

<p>July 1st, 1842. I have been once more to Sádámahl, and am happy to say God has been very kind in preserving me from fever both in going and coming through the jungle, though at this season of the year it is very prevalent. I thought I could observe something more warm and affectionate in the people of Sádámahl than I have for a long time past ; I pray God that they may continue to grow and increase daily in holy and heavenly love. The little flock at Dinájpur is much in the same spirit as when I wrote last ; they enjoy peace, and I trust some of them are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.</p>	<p>I have frequently been hindered from going to the bazar in consequence of the rain. I have, however, been there whenever the weather would allow. The people begin again to seek more after tracts than they did for some time, and I hope they may be permitted to come round again. During the past month I met with several who had beyond all doubt read the books they had received. A youth who had got a tract at the melá called for a book ; he was evidently glad we had met. He mentioned several things he had learned from the tract I gave him, but he had particularly noticed that lying and sin must be forsaken. He then answered, " My book was a very small one, or I would have learned more." I gave him</p>
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a gospel, with which he seemed greatly pleased.

The next was a Hindu, who has many disciples; he resides near Gorághát, but has frequent business in Dinájpur; this man expresses much regard for the word of God; he has been often here, and taken books for his disciples; and has brought numbers of his disciples here for books. He would very cheerfully undertake to distribute books for me, but I am not anxious to trust him with many just yet. He is a solid looking, sensi-

ble man. He says he wishes every man to have these books, and to read them, for he himself says it is improper to keep such a book and not read it. Many people from his neighbourhood have got books from me. He has promised to call as soon as I have a fresh supply, on his way to and from his residence. People with whom he converses request him to call and get books for them. The men of his own caste are not the only people who do this, but Musalmáns also employ him.

DACCA.

The following passages are from the Journal of our aged missionary, Mr. Robinson.

Sept. 2nd. On Lord's-day, the 21st, I preached in the native chapel, from John iii. 36, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Some went, and some came; but I was not without a few to listen to me, and two or three appeared very attentive. Two young men remained all the time; one of them, a bráhman, whom I have known a long time, left his home on purpose to attend. He is suspected, by his connexions, of a leaning towards Christianity; and I am myself inclined to think, that if he could secure some employment, which would render him independent of his idolatrous connexions, he would declare in favour of Christianity, and regularly attend our place of worship. The fear of total destitution operates on him; and I think on some others, who would, could they do it with impunity, publicly renounce idolatry. The poor Hindu has more to fear, if he becomes a Christian, than almost any person on earth. It requires the spirit of a martyr to become a Christian, under a positive certainty of starvation; nay, is it not easier to dare a prison or even the scaffold, than to meet this utter destitution? How desirable is a total revolution in native society! I sigh for it, but how tardy is its progress!

A bairági was present, during the whole service, on the morning above mentioned. He has one of our Bengáli Testaments, which he has long carried about with him in his beggar's bag. It bears evident marks of having been much read. The poor man says, that Christianity is the right way, and Jesus Christ the true Saviour. So I suppose his conscience and judgment tell him; but he is not willing to leave his old trade of begging, and declare himself a Christian.

On Lord's-day, the 28th, I preached again

in the native chapel, and had a good congregation. The people were beginning to collect for a great festival in honour of the abominable Krishna; crowds passed the chapel, and many individuals stopped to hear. Two very respectable Hindus, who were in the chapel when I arrived, remained till the close of the service. When I had done, I said to one of them: "Who do you now think is the true Saviour?" My text had been, "We have redemption through his blood, even the remission of our sins." I thought I had spoken very plainly, and was willing to hope that the poor man had received an idea or two on this important subject; but what was his answer to the question, who is the true Saviour? He said "People may worship whom they please; there is salvation in them all;" meaning in Jesus Christ, in Krishna, or in any of the debtás. "But," said I, "are not all your debtás great sinners? and can a sinner save a sinner?" "What sins," said he, "have our debtás committed?" "Every kind of sin; but suppose a man were to go to your washerman, without your knowledge, and demand your clothes, would he not be a thief?" "He would," observed several. "And supposing that, on your washerman refusing to give up your clothes, the thief were to kill him, would he not then be both a thief and a murderer?" This the man himself admitted. "Just such," I added, "is your Krishna, according to your own shástras." "Well!" said he, "if the debtás commit sin, they must suffer for them." "Very good," said I, "they must suffer for their sins, and for that reason none of them can save you." Here he appeared confused, but was by no means inclined to relinquish his confidence in the debtás. Further conversation followed, but there was not the least appearance of any good impression. Well does the scripture teach, that the human heart is a heart of stone. Had I taken a stone, and

hammered on it half an hour, and then stopped, and seriously questioned it about its feelings, should I not have received an answer quite as satisfactory as that which I received from this poor man? His answer shows that he had felt no more than a stone.

On my return, I inquired of a man, who was walking by my side, about the approaching festival; and I remarked, that the people of Dacca would commit a great sin by engaging in the worship of Krishna. "No," said he, "they will not worship him; they will only have a little amusement; I know there is but one God." "But all this," said I, "is done in honour of Krishna, and is therefore sinful; and when you all bow down to images, is that also amusement?" "Yes," said he, "that is only amusement, *tamáshá*." "But," said I, "God has forbidden all bowing to images: hence bowing to them is a sin, by whatever name you may call it." "I know," said he again, "that there is but one God." "Then why do you not worship that one God, and him only?" Here we parted; but I observed, that as he passed a temple, he did not stop, as many do, to bow to the image.

Oct. 4th. I suffered last month from debility more than from disease; and, on one sabbath, was unable to do any thing. Towards the end of the month I felt stronger, and went out one evening with brother Leonard to preach. My last attempt had been made under a banyan tree at Farídábád; and I felt a wish to recommence where, through illness, I had been compelled to desist. Many people came round; some heard while others disputed; but all that could read seemed anxious for books. A Hindu was greatly exasperated because I would not admit the claims of Krishna; but continued to assert that I would hear nothing in his favour. He at last walked off in great anger, and I was glad to see him depart, that I might address those who were willing to hear quietly. I had afterwards a warm dispute with a Musalmán. "What," said he, "do you assert that our Qurán is false?" "I do assert it," said I, "and I shall never change my tone, living and dying I shall assert the falsehood of the Qurán. If I see

you about to cross the river in a rotten boat, it is my duty to tell you that the boat is unsound, and that you will probably lose your life in the attempt to cross." His passion now moderated, and he requested a book. Another contended that there is great merit in the prayers of Musalmáns. "A man who prays," said he, "will do no evil." "Oh!" said I, "that will not do; I have a servant who both prays and fasts, yet he is a cheat, and even a great thief. My cook is not only a Musalmán, but also a Ferájí; he spreads his mat and prays in my cook-room, and there too he steals my property." The people laughed, and this advocate of the praying Musalmáns was silent. Long experience, both in this country and among the Malays, has taught me that a Musalmán who prays, is generally a worse man than one who does not pray. Among a set of boatmen, if there is one who prays, he will generally be found the most obstinate and disobedient man in the whole crew. So a Musalmán who wears a beard is generally a worse man than his beardless neighbour. The beard does not make him worse; but his pride induces him to wear a beard, and his haughty spirit will be seen in his conduct.

On sabbath-day, the 25th, I had a good congregation at the native chapel; they heard with more attention than usual, and I felt more than usual liberty in addressing them. I thought I had a little strength again, and quite hoped that I could exert myself so much; but I soon had an intimation that my strength was but small; and I was so exhausted by preaching that I could not stop to converse with any one. One of my hearers walked part of the way home with me; but he was so loquacious that I could say but little. The burden of his song was: "If we become Christians we shall get nothing to eat." This is the objection of many; and, in the present state of native society, it is too well founded. In this city there is no prospect for a poor man, on his becoming a Christian, but starvation. Oh that the chain of caste were broken to atoms,—like the golden calf, ground to powder!

A F R I C A.

FERNANDO PO.

The following account of the serious illness of Mr. and Mrs. Sturgeon will excite deep sympathy, and at the same time show how important it is that at such a station as that which they occupy there should be a greater number of missionaries together. It is given in a series of letters written in the month of December.

We have again felt the rod of a kind Father. For some weeks I had been the subject of much pain and restlessness, and repeatedly said to Mrs. S. that I should soon be revisited with fever. This, however, did not deter me from feebly fulfilling my varied duties, until the 3rd ult., when I was constrained abruptly to close the marriage service, to which I was then attending, leave the room, and retire to bed. My looks and faltering voice stamped sincerity upon the apology which I presented to the parties concerned for my thus acting. Medical aid being promptly obtained, by Saturday I had sufficiently recovered my strength to conduct the evening prayer-meeting; and on the following Lord's-day I entered with spirit into my great Master's work. My dear wife often united with me in imploring, with submission to the divine will, that if either of us should fall sick, the other might remain in health, to render assistance, as there is no one here who has any competent knowledge of attending upon white people under such needy circumstances. But, as the subsequent narration will show, this was not the Lord's will. "His ways are not as our ways, nor his thoughts as our thoughts." On Monday, the 14th ult., I was taken ill of remittent fever. I attempted to teach the children as usual, but was unable to do it. My dear wife, although herself unwell, relieved me of the girls, by taking them into another room. In the afternoon I took my seat in a chair, and rested my head, simply attempting to keep order, by giving directions to the monitors. As soon as school was over, I threw myself upon the bed, and there I lay unable to rise. About six o'clock Mr. Hensman was sent for, who gave me some medicine; at the same time informing me that he was then going with Mr. Scott to North West Bay, to negotiate with the absent Kroomen, and to endeavour, if possible, to get them to return to their work. This did not give me much uneasiness, as Mr. Hensman said he should return the next day, and that he had given directions to a person who possessed a partial knowledge of medicine, to attend to me the next morning according to the symptoms of my disease. The pain in my head was great during the night, but we had no vinegar to apply to it, to give even a temporary relief; nor could any be procured in the town. The next day I was cheered, as I supposed, with the song of the Kroomen, naturally concluding that Mr. Hensman was with them. But this anticipated cup of pleasure was soon dashed from my lips, for they were not Kroomen whose notes had revived me, but Bimbia people, come to Clarence to barter their goods, and visit their friends. I continued in suspense and great pain throughout the day, having only received a little medicine in the morning, agreeably to the advice of the doctor, previously given. My mind

was naturally anxious under such circumstances, as I knew that Mr. Hensman, in addition to his professional aid, was the only one who could supply me with vinegar, which I hoped would partially ease the pain of my head, which was almost insupportable. My beloved wife, in consequence of assembling the girls belonging to the school, to teach them sewing, could not tender to me that constant sympathy which my delicate state required, although she laboured far beyond her strength to relieve my aching head, and heal my wounded spirit. The gloom of night covered me, but no doctor! A few limes were cut, and applied to my head, but they were of no avail. The night was a memorable one indeed. Oh that it may be sanctified to my good!

About ten o'clock, A. M., next day (Wednesday), the joyful news came, that Mr. Hensman was returned. He was quickly applied to, and speedily arrived. He gave me some suitable medicine; sent us some vinegar, and I had a slight relief from pain, until ten o'clock, P. M., when it returned with such violence as almost to bereave me of my reason. From that hour until Monday, the 28th ult., I was not fully conscious of what I said or did, except at short intervals, and could not converse with my friends on any subject. A free use was made of the vinegar with which we had been so mercifully provided, but I continued in great agony during that night and on the succeeding day, having none but my dearest wife to wait upon me, who, besides her school labours, had to superintend the domestic concerns, which is not a trivial thing here. Feeling assured that I should sink under exhausted nature unless aid was speedily obtained, it was resolved that upon the following day a sofa should be obtained, and that I should be removed into my study, and have a constant attendant, and Mrs. Sturgeon was to detain one of her girls to assist her. This plan I contrived with a distracted head and a distressed soul. But there was none to help. Hoping that such a change would be beneficial, I watched for the morning with intense concern.

But alas! the opening day, like Ezekiel's roll, unfolded only "lamentations, and mourning, and woe." On Friday morning a young man was engaged as my constant attendant, a sofa was obtained, and all was in readiness for my removal into my study, which, with necessary assistance, was soon done. Soon after my removal into my study, I heard my beloved wife weeping aloud. Being almost insensible with pain, and greatly exhausted, I took no notice of it. But hearing her heart-rending cries continue, I rallied a little, and in broken accents said, "Do not weep, my love. Do not weep." I said this supposing that she was weeping on my account. I received no answer. At this mo-

ment a dear, active brother stepped in, and offered his services. I regarded him as a messenger sent to me from God. The mention of this fact fills my mind with as tender emotions as ever fired the human breast. O my soul, praise, for ever praise the Lord! "I will sing of mercy and judgment; unto thee, O Lord, will I sing." My first inquiry was for Mrs. Sturgeon. The affecting reply was, that she was laid prostrate upon the bed with fever, and that the doctor was sent for. Remotely conceive, if you can, ye that dwell in your "ceiled houses," surrounded with your beloved kindred, whose instinctive tenderness hastens to suppress your rising smart, what must have been the state of my mind upon receiving this information. The bitterness I had before experienced, keen as it was, was only "the beginning of sorrows." I took the hand of my friend who had offered his assistance, and with many tears asked him if he could be with me night and day for a week, and superintend our affairs. To this request he kindly agreed. But he knew nothing about the house, and there was nobody to direct him. Our cook only knew his own work, Mrs. Sturgeon directing him in the smallest things. Our other servant is a liberated female slave, and though very useful when with her mistress, of no service without her, knowing only about half a dozen words in English. My pains were aggravated every few minutes respecting things about which I could give no account; enduring great suffering—my hearing almost gone, my eyes exceedingly dim, and quite helpless in myself. The medicine came, but nobody could read the labels! My distracted head was roused to enable me to read them; but I failed, and fell upon my pillow exhausted. But necessity soon inflicted similar torments upon me. I then gave my judgment; but it afterwards proved to be an absurd one, as I took the wrong medicine. I was afterwards interrogated respecting the medicine belonging to Mrs. Sturgeon; but I had taken it, and did not know it. At this solemn time my beloved wife, although not suffering so acutely as myself, yet in other respects was much worse; for she could not make her attendants understand, either by words or signs, while mine could comprehend both, only they knew not how to manage affairs without instructions from me, which in my situation was a painful ordeal for me to endure. This trying state of things continued for several days, but having but a partial consciousness of what was going on, I can give no account of what took place. I could not tell that I should again see her, who was my only earthly comfort; for in this country if persons die in the morning they are buried in the evening, and my dear wife had not recovered her previous illness, which had greatly reduced her tender frame. But I was too near the verge of the tomb myself to

be capable of dwelling much upon this subject. What would a fellow-labourer have been worth then?

On Saturday evening I was more composed; but on Lord's-day, about three o'clock, A.M., the pains returned in my head with such force, that Mr. Hensman was sent for, who recommended a blister; but when it came I felt much better, and therefore did not apply it. From that time I began to amend, until the following Wednesday, when the doctor pronounced me free from fever. On Thursday I was permitted to take a little fowl broth, which much strengthened me. In the evening of the day, while lying upon my couch, my head was sufficiently clear to allow me to take a calm survey of past events. O that memorable night! How humbled was my spirit! How firm my hope, while on the wings of faith and love I walked the ethereal regions! Ere I left England I counted the cost. I parted with the world for Christ, and now I possessed all in him. I was quite resigned to the will of my heavenly Father, either to live or die, as might be most pleasing in his sight. Eternal praise be ascribed to the God of all grace for imparting supporting grace in the trying hour.

On Lord's-day the 27th ult., I had so much improved as to be able to walk across the room with the assistance of two persons; but I breathed with great difficulty, and frequently had to pause when walking, for some minutes, to recover myself. I made a poor figure outwardly, but inwardly all was calm. My bodily strength had greatly failed, but the Lord was "the strength of my heart," and I knew that he would be "my portion for ever."

When I was taken ill we only had about six ounces of flour, nor could we purchase any more, there being none in the stores. As I could take nothing but toast-water, the little flour we had was made into a cake for that purpose; but I could not cool my burning throat as often as I could wish with this wholesome beverage, as the cake, unlike the widow's "barrel of meal," began daily to "waste," and we had no hope of a fresh supply. But on Friday the 18th ult., a dish of flour, containing about six pounds, was sent us by Capt. White. Early in the next week, a vessel, commanded by Capt. Grove, entered Clarence Cove. On the following Friday, my dear wife, feeling our destitute condition, urgently requested me to send for the captain, with the view of purchasing vinegar, ale, and a little wine. I felt how unfit I was for an interview, the nature of that contemplated; but as I understood he (the captain) was going to leave us in a few days, I thought I had better do it, as I should have no opportunity of purchasing things, so necessary at that time, when he was gone. He was sent for, and was soon at my elbow. After a pleasant introduction, I asked him if he could dispose of a few things to us. The captain

very politely expressed his inability to do so. He appeared very intelligent, talked most affectionately to me, and having promised to see me again, left me, but not without some hope of being benefited by his aid. The next morning the captain re-appeared, with his man and a cask containing three bottles of wine, half-a dozen of mild ale, and a pot of jam. He said he was sorry he had nothing to sell, but should be glad to present the things above-mentioned to us. This generous-hearted captain then left, and I have not heard of him since, he having gone to Cameroons to purchase palm oil. In the evening the Lord moved the heart of another gentleman to send us a small joint of meat, with a kind note. The next day both myself and Mrs. S. were ordered to take a little animal food, and Mrs. S. was allowed some ale. Now, sir, receiving such signal blessings as those which I have now enumerated, surely it becomes me to say of the Lord, that "he hath known my soul in adversity." Nor can I forbear breaking forth in the grateful strains of the Psalmist, "What shall I render to the Lord for all his benefits toward me?" And I am sure that it will afford you great pleasure to hear that the members of the church and congregation treated both myself and beloved wife with the greatest esteem and tenderness. If they did not minister so much to our comfort as was desirable, it was simply because they could not do it; but they made it evident that they were glad to do what they could to comfort us in our affliction. For about a week I had two of my male friends with me night and day. In former sicknesses I had to send for persons to assist us, and in many cases found great difficulty in obtaining them, as they were engaged in various lawful pursuits, but in my recent illness, being inadequate to this task, they made arrangements among themselves, and never left us destitute. Our cook having been taken ill three days after Mrs. Sturgeon was attacked, we only had our female servant, independent of our friends. From our peculiar situation I have learnt the strong affection of this despised people to those who do them good; and if your missionaries should be entirely thrown upon their mercy, as we have been, it appears that they may expect from them universal sympathy and aid.

Through the good mercy of our God I am fast approaching a state of convalescence, and I hope in a short time to enter upon that work which is so dear to my heart. I am sorry to inform you that it is impossible to continue the day-school. We commenced the school on the 27th of June, with twenty-two scholars: by the 1st of August the number had increased to seventy-one. Mrs. S. then took the smaller children (about thirty in number) into an adjoining room, and partially taught them on the infant system, with which

they were much delighted. I instructed the elder boys and girls on the British system, as far as my inferior accommodation would permit me to do. We found these labours very harassing; but I felt that I was sufficiently rewarded for my efforts and anxiety from the knowledge I acquired of the African disposition and character, through the medium of the children; and through them I also had communications with many persons whom I otherwise should scarcely have known; and I felt pleased that the children began to advance a little in useful knowledge. But with my dear wife it was far otherwise; such laborious efforts were too much for her feeble frame, combined with her domestic affairs and her other important duties. Borne down by too much labour, Mrs. S. was attacked with fever, which compelled me to close the school for five weeks, my beloved partner not being able to bear the noise of the children, and it was indispensably necessary that I should attend upon her. The school was re-opened in the latter end of September, with twenty-four scholars, but the number soon increased to upwards of thirty. I took no infants, as I knew I could not attend to them. But I told their parents that as soon as I had properly trained the elder children I should be glad to receive them. This was my fixed purpose, but the Lord had ordered it otherwise. Finding the children in a very rude state, and receiving no assistance from Mrs. S., her strength being greatly reduced by her second attack of fever (her first illness being at the commencement of the rainy season), I felt it to be a burden too heavy for me to bear up to the day of my affliction; and when I add to these difficulties those arising from the claims of visitors, inquirers, marriages, and deaths, you will not be surprised that the pains in my head were frequent and severe. Often I have visited and received inquirers until the hour of breakfast, which, when finished, I have found several persons waiting in the piazza to talk with me; the same at twelve o'clock until the school again commenced; the same in the afternoon until the time of our evening service. Thus I have been shut up nearly the whole of the day with scarcely time to take my meals; at the same time enduring the painful feelings of not having effectually taught the children. But I could not feel justified in giving up the school until I had employed every effort to establish so important an institution. But having to close it again through our recent affliction, and my beloved wife reduced to the lowest state of weakness, with myself, I feel confident that were I to re-open it, in a short time either Mrs. S. or myself would again be brought to a bed of sickness. But, sir, we have the satisfaction of reflecting that many of the children who could not read words of monosyllables when they entered the school, could, at the close of it, read parts of the New Testament tolerably well. Many

short and precious texts of scripture were deposited in their memories, which, we hope, ere long will find their way into their hearts, and, by the Spirit of God, germinate and blossom to the everlasting honour of God, and the salvation of their immortal souls. They have also been taught to sing in parts; and the very infants, while sitting on the thresholds of their doors and in pacing the streets, may be heard singing, "Oh that will be joyful." So that, while my path appears clear, that I must now resign my dear little charge, I cannot but indulge the hope that our labours have not been in vain in the Lord.

I hope (D. V.) to resume my public labours on Lord's-day next, the 18th inst. I feel very weak, but being in some degree purified, by the good hand of the Lord upon me in affliction, my spirit pants again to proclaim Christ crucified to perishing immortals. I bless the Lord your committee has sent me here to labour in the heavenly work of missions, although an isolated labourer in a strange land, with no definite advice from those by whom I am appointed how to act; but hitherto the Lord has prospered me. I could not wish any other missionary to endure those sufferings which I and my beloved wife have experienced through being thus situated; but I have found it truly profitable, as it has enlarged my views, and, I hope, much increased the spirituality of my soul. When I began my labours on

this beautiful and luxurious island, I attended to the Lord's-day and week-evening meetings with the same punctuality as at the present time; but in visiting the sick, conversing with inquirers, and in instructing the people generally, I had no particular method. Having an awful responsibility resting upon me, and no coadjutor to consult with, I began seriously to consider how I could best husband my time and improve the state of things. Solitude and the thick darkness of night witnessed the fervour of my aspirations to him who "neither slumbers nor sleeps," but is ever able, ever willing to sustain his feeblest servants when employed as instruments in implanting his divine impress on the wretched and the lost.

In order that the sick may be regularly visited, four of our brethren are appointed to this duty at a church-meeting called for that purpose. The persons appointed to this office visit the sick every day, each brother taking the office for one week; and as the brethren are always ready for their benevolent work, no difficulty occurs in the arrangement. A remark of a dear brother, when this plan was formed, has been very useful to me: speaking upon the subject of visiting, he said, "When people die, and I have not been to them, I feel it." But there is too much work for your feeble agent, although he derives such important assistance from every brother and sister of the church, for all work here.

The following passages, contained in letters from Mr. Sturgeon to Mr. Brawn, and brought by the same vessel, are of a more cheering character.

I should have been glad to have written to you long since, but my numerous claims have prevented me. But being unable to attend to my public duties through my recent illness, I gladly embrace this opportunity of informing you respecting the work of the Lord here, and the awful state of the people in the neighbouring towns. The short time I have spent on this island has been the happiest period of my life. My sufferings may appear to have been great, but they are nothing when contrasted with the smiles of Him, who in so much love has condescended to bless my feeble efforts to spread his truth among this dark, yet peculiarly interesting people. Nearly the whole of the inhabitants of Clarence attend upon the means of grace. In consequence of the increase of our congregations, we are preparing to build a commodious chapel. We began this work with much trembling, but the Lord making our way to prosper, we became much encouraged; and we have now collected £70 in money and planks. At times I have had a little anxiety lest I should grieve your Committee by taking upon me so great a work at such an early period of my labours. But maturely considering the subject, my mind is composed, as we could ac-

commodate only about two thirds of those who come to hear the word of God. All the friends wished to erect a house for God, and were willing to give their money to promote this object. The officers of the Niger Expedition have cheerfully contributed upwards of twenty pounds. We shall not take any step by way of building until we have received instructions from your Committee, by which time I hope additional labourers will be here, to cheer our hearts by their presence and sympathy, and be sufficiently numerous to point the perishing thousands around to "the Lamb of God, which taketh away the sins of the world."

A few months ago the wife of king Yamba died, when twenty-two females were arranged in a line, and beheaded, that they might wait upon the queen after her death. The young man who gave me this information, being engaged in Captain Becroft's vessel, has frequent opportunities of witnessing the superstition and cruelties of neighbouring tribes. My informant very recently saw them bring a man, bound, to the borders of the sea, and deliberately throw him in! The poor man being visited by God with sickness, they could not bear to see him, so they cast him

away, as a worthless thing. Four men also, who were charged with witchcraft, were brought from the plantation upon which they had been employed, and cruelly beaten upon their backs with cutlasses, preparatory to their being beheaded. The day on which these horrid deeds are perpetrated is called grinabo. These awful scenes, being frequently repeated, naturally tend to harden the heart. The truth of this position is established by each family having in their possession a human skull! They call it "Obassa" (God). To this god they give drink and yam. The plea of the head men for this dreadful sacrifice of human life is, that "they have too many slaves now, as they cannot sell them." Therefore, for the most trivial offence, they often plunge them into eternity, in the manner above described.

The captain of a French schooner waited upon king Yamba a few months ago, and requested him to sell him a cargo of slaves. King Yamba replied to him, that "he had signed a treaty sent him by the queen of England, *not to sell any more slaves*, and he could not break his pledge; but he (king Yamba) would give him oil for his goods, but *no slaves*." Thus the English government prevented the traffic in human blood in this instance, and we hope for ever, between this despotic king and slave dealers. As the English government have adopted a wise policy, and conferred a great blessing upon that wretched people, let English Christians send them the greater boon of the gospel. I am surrounded by those who commit deeds so depraved in their nature, and awful in their effects, that I can emphatically say, "Mine eye affecteth my heart." And will not you, sir, and all your beloved brethren in the British Isles, sympathize with me, and more ardently pray for those pitiable creatures who are drowned in superstition, and whose minds are barred by the most selfish principles and cruel practices, against all that is lovely and good? But I am sure you will not stop here; you will work as well as pray. "The harvest truly is great," but where are the labourers to be found who will be willing to labour, suffer, and die, in this cause of truth and love?

The votaries of Mammon find free access to Old Calabar, Bimbia, Bonny, and numerous other towns upon the western coast of Africa, and they can penetrate far into the interior too; and have not others, actuated by the same principles, endured the hardships peculiar to the frozen regions, and those of the

torrid zone? And what contempt of dangers and sufferings have been evinced by those who have attempted to explore the Niger and the Nile! And few of them, if any, had any higher objects in view than opening new light upon science, acquiring wealth, or the obtaining of renown. Shall these, dear sir, who labour for a corruptible crown, "be wiser in their generation than the children of light?" Will not those who have received the gospel in humble dependence upon the divine blessing, carry it to the lost sons and daughters of Africa, who are "sitting in darkness, and in the region and shadow of death?" remembering that those who win souls unto Christ will occupy the most elevated seats in heaven, and have their joys swelled through an eternal day. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The misery of Africa is great, and her claims strong upon the British public. Let, then, efforts be put forth commensurate with her present awful condition, and with the unalterable commands of Him who is King in Zion, and soon her gloom, superstition, and barbarities shall disappear, and the Lord alone shall be exalted.

I ought to state to you that since I have been engaged in writing these letters, a young officer employed in a man-of-war has*informed me that king Yamba said to the commander, a few weeks since, that he wanted a missionary to live amongst them, and instruct the people, and one man to teach them how to make sugar. This desire for the gospel I hope will be met by your Committee as soon as their resources will allow them to adopt so important a measure.

It is with unspeakable satisfaction that I inform you, that one of the persons whom I last baptized is a Booby woman. Her piety is great, considering the few advantages she has enjoyed. Whenever her countrymen come to see her, her greatest delight is to tell them of Jesus Christ. When I have examined her, as to the state of her soul, she has, in substance, given me the following statements: "First time me hear the gospel, but no feel it; my mind full of foolish ting. Now me feel de word, my heart judge me too much; it make cry. I no sleep. Old fashion no good; I want to serve Jesus Christ. I great sinner; I do too much bad; but Jesus die for poor sinner, and when I pray to him I feel him love in my heart; I want to keep him commandment."

WEST INDIES.

BAHAMAS.

A letter from Mr. Rycroft, dated Nassau, Feb. 24, 1843, gives the following account of his arrival and first impressions.

I hasten to inform you that, through the goodness of our God, we have reached the place of our destination in safety, having been six weeks and four days in performing the voyage.

On the morning of Feb. 10th, at eight o'clock, we cast anchor before Nassau, and in a short time were pleased to find ourselves in the company of dear Mr. Capern, with our worthy sister, Mrs. Pearson. Their presence much refreshed us, as we were glad to meet again with Christian friends who could exchange thoughts with us on the truths of the gospel, and with whom we could bow the knee at the mercy-seat.

As we descended from the vessel into the boat which was to convey us to the shore, our pleasure was raised to the highest degree by beholding the people hastening from the market-place (leaving their calling) to the place of landing, where we found them formed in ranks on either side of us, ready to show their gladness at our arrival. The hearty shaking of hands with the vast multitude of joyous faces emphatically bespoke the pleasure these sons and daughters of Ham experienced at my arrival, toward which they have been anxiously looking. Their salutation was in substance, "We long pray for you, massa; we glad you come safe: praise God you come safe, massa." The people appeared as though they could not be joyful enough at seeing us. Their testimonies of affection quite melted me, and constituted an ample reward for the toil and danger through which we had passed.

From the place at which we disembarked to the mission-house, this devoted people followed us, some walking before, others at our side, and others behind us. When we reached the mission-house they formed themselves in ranks on either side of us, through which we passed with affectionate greetings of welcome. Evidently there is a people here whose hearts God hath touched. Throughout the day great numbers of the people came, as they termed it, to welcome us "home." I told them that as they had been praying for our safe arrival, and as God had graciously heard them, now they should pray God to make me abundantly useful to them and to others.

On the evening of the day we reached this place, the bell of the chapel was rung, and in ten minutes' time we were rejoiced to meet in God's house with from five to six hundred

precious souls. Close and serious attention evidently pervaded each mind. I never beheld a more pleasing or orderly congregation in England.

I have now been two Lord's days on the island, and have occupied the pulpits of both the chapels, having at each service large congregations; indeed, at times we have been crowded excessively. The whole town seems to be moved, both black and white.

For obvious reasons I have held close conversation with the class-leaders, and with the members also of the church of Christ here, and am exceedingly glad to be able to testify that I have not in all my travels amongst the churches in England met with persons who understood the way of salvation more fully, or live the gospel more usefully. I see here more that is gospel-like in the character of the people than, alas! I have seen in many churches in your land. We have abundant cause to bless God, who has manifested his power in the subjection of this people to the faith, hope, obedience, and love of the gospel.

Permit me, in confirmation of these statements, to present you with the statements of one of our young members, a boy of fifteen years of age. I give you his words verbatim. "Oh what a blessed thing it is that Christ has died for we poor evil things! sinners we are. Now when I consider this, it is merciful and goodness that Christ has done, for we have lost our way, our happiness, our comfort, and our hope. But Jesus Christ come and declare to us that we are in the wrong road, and he put us in the right way. He is our way. 'I am the way, the truth, and the life.' 'No man cometh unto the Father but by me.' He came and opened the way for us where happiness and blessedness flow. He comforts us by his Holy Spirit by guiding us through all difficulties and all trials; and gave us his gospel. In this gospel we have hope for the eternal things. Now after Christ has done all this great goodness for us, what shall we give to him? He want nothing else from us but that we give him our heart. Now when we believe in Christ, and give our hearts to him, we have done all that he requires of us. For every thing will be well with us, and we will delight in every cause of Christ." These are the expressions of an African five years since brought to this colony.

I have cause to praise God, who continues

health and strength to me and mine. We suffer nothing by the change of climate, though for the time of year the air has been hot. I preach three times on the Lord's-day without fatigue. May the Lord long continue my health and strength for good to this people, as there is great claim upon the time and labour of the mission here.

Brother Capern had the pleasure of adding sixty to the church the Lord's-day before our arrival; persons whom he had previously baptized.

We found the workmen busy cementing the chapel, which will be finished in a day or two. They had also thrown a wall up round the meeting. A chapel is just finished at Carmichael, and two are being built, one at Adelaide and the other at Fox hill.

I found the Sunday-schools well attended, and in the day-school upwards of a hundred

scholars. The children in both schools evidently possess considerable biblical knowledge, readily answering questions put to them. They are far removed from confounding Jesus Christ with John the Baptist, or looking to any thing as their saviour save Christ the Lord.

Brother Capern has two youths under his instruction with a view to usefulness upon the out-islands. There are two persons constantly labouring in the cause here; one I have seen, the other is now on the out-islands.

We should be much aided could you send books for the schools.

On the whole, the aspect of the cause here is good; and through the blessing of God upon our united efforts, I hope that at no distant period the Society may have abundant cause to rejoice in the triumph of the gospel over the whole of these islands.

In a subsequent communication, dated March 9th, Mr. Rycroft says,

I am happy to inform you that I have cause to believe that I am not labouring in vain in this and other places. There is a sensible improvement in our congregations during the last few weeks; our meeting-houses are literally crowded; the people have to stand outside the doors. At our prayer-meetings we number from four to five hundred souls. May the good Lord make use of us who are here for the extension of his cause abundantly.

Mr. Capern has gone to the islands this week, where he can remain, he says, in com-

fort, as I am here. I accompanied him down the arm of the Atlantic which stretches before Nassau for some few miles. Had you seen the frail, little, and uncomfortable sloop in which he set off on his errand of mercy, you could scarcely conclude upon his safety. But the love of Christ constraineth us. During Mr. Capern's absence I shall attend to the demands of New Providence. Next week I expect to open a new chapel at Adelaide, fourteen miles distant from Nassau, westward of the island.

TRINIDAD.

At this new station, an account of which was given in our number for March, Mr. Cowen has commenced operations. In his first letter to the Committee since his appointment reached him, he writes thus:—

I lose no time in acknowledging the receipt of your letter of the 13th ultimo, conveying to me the decision to which you had been pleased to come in appointing me your missionary at Port of Spain. I earnestly trust the arrangement entered into has, and may continue to have, the special blessing of the God of missions, without whose approbation nothing that we may do can prove successful. When I reflect upon the magnitude of the work before me, I feel almost constrained to exclaim that I am altogether unequal to the right performance of it. While I remain unmoved in my original purpose of devoting all my remaining energies to Him who has called me to be his soldier, yea, and of consecrating every member of my offspring, as far as I can, to his service,—yet I have experienced

a greater sense of my own entire weakness and unfitness for the duties to which you have been pleased to call me, since the receipt of your communication, than I ever before remember. But I would not forget the ample supplies treasured up for the weak, in the great Captain of our salvation, who has led captivity captive. When I reflect upon the all-sufficiency of rich grace and love when influencing the heart, for the most arduous and trying undertakings, I cannot but take courage and go forward. The basest vessels are fit for the Master's service when they contain his heavenly treasure. When it is not by superior might or power of our own that moral conquests are to be gained, but by the enlightening Spirit of the Lord, whose office it is to impart all necessary qualifica-

tions to the most unpromising instruments, I would reply to my anxious spirit, with David, "Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God, for in the Lord Jehovah is everlasting strength." And with the indefatigable Paul, "He will supply all thy wants out of his riches in Christ Jesus." Allow me to entreat your special remembrance of our cause in Trinidad at the throne of grace. Here the most dense moral darkness, utter indifference to spiritual things, and degrading superstitions under the character of religion, prevail and combine to prevent the entrance into the heart of gospel truths. A moral death, an awful stillness, a fearful state of stagnation continues in this land to the present moment. Although efforts have been put forth by Christian friends for the last few years, yet comparatively little has been done of a sound, permanent nature. Satan reigns triumphantly in the hearts of this people, who seem to resist every principle of truth, while they yield willing obedience to the most disgusting, unmeaning, and God-dishonouring absurdities that could well be devised by a depraved and vitiated mind. I trust I am prepared to endure hardness, and to encounter difficulties in declaring among them the glorious gospel of Christ. But my labours may be like bread cast upon the waters, producing no fruit for many days. Let me entreat of you at the commencement, not to overrate my abilities for this work, neither to expect much from my feeble efforts; in the strength of the Lord, I beg to assure you of my faithful, untiring, humble labours in sowing the seed of the kingdom, which I trust may be watered from on high. My great object, after all I may owe to you, is to please him who has put me in trust with his gospel, and I trust it shall ever be my aim to speak and act, not to please men but God, who trieth the hearts and the reins.

I have carefully perused the instructions forwarded me, and think the contents not only deserve compliance, but my approval. To the spirit that runs through them I cheerfully assent, and by the regulations contained I shall be guided.

Turning now to the information you have solicited in reference to the openings there are here for spreading the gospel, I beg to inform you that at present there are several localities having nothing afforded them at all resembling the pure, life-giving gospel of Christ. Although we have three agents from the Wesleyan Society, and two connected with the Scotch Secession Church, yet the most awful destitution and spiritual ignorance prevail. I herewith forward you a map of the island on a small scale, with the localities to which I refer marked for your information. As to facilities for spreading the gospel in this island of which you inquire, I know of nothing to afford you the least encouragement in commencing operations here but the existing necessity. While on this subject, I would just observe, that on the neighbouring continent, in the province of Venezuela, an entrance might be made, under the protection of its liberal government, for planting the cross, and proclaiming the gospel to the degraded votaries of popery. Can there be any thing done at Port of Spain by way of erecting a place of worship? All depends on you in this respect; here nothing, or next to nothing, can be done. The people here are so superstitious as to conceive worship cannot be properly carried on except in a place devoted entirely to that purpose. The use of a pulpit has been afforded me for a few occasions lately, but I should much like to see something done by ourselves, if possible, in providing a place. I mean for the present to devote much of my time in visiting the residences of the French inhabitants, and in reading to them, when they will permit, the word of life in their own tongue as well as I can, which may be blessed. As I cannot yet venture to speak it, I must defer preaching to them until I become more familiar with the language. Can any thing be done in course of time in the way of schools? This is a matter of vast importance in this community, and one that I beg to draw your particular attention to. Will it be in your power to afford, from time to time, a supply of books for children, with tracts and scriptures for sale and distribution.

SIDNEY, NEW SOUTH WALES.

A gratifying communication has been received from the Rev. John Saunders. It is dated October 14, 1842. Mr. Saunders says,

I have the happiness to enclose a draft for fifty pounds, as a Jubilee offering to your society. It is to be appropriated to the African mission. Considering the little information we had on the subject, our new

settlement in this land, and the distressed state of the colony, I think it a gratifying tribute. We were not acquainted with the exertions of the British and West Indian churches until after the Jubilee day. By this

act the chain of love is made to encircle the globe ; Australia, the last link, is enwreathed with Africa, either India, America, and all-beloved home. You will not expect any annual contribution, because we are united with our independent brethren in supporting the London Missionary Society ; and we also aid the German Mission to the aborigines. This we do for love's sake toward the elder congregational body in the colony, and because the labours of the London Missionary Society are directed toward Polynesia. The German Mission is properly Australian.

I will now detail our proceedings on the memorable 2nd of October, 1842. An early prayer-meeting at half-past six, which was well attended. Services at eleven and seven o'clock. The morning sermon was preached by myself ; the evening sermon by the Rev. Dr. Ross. The collections amounted to £26 4s. 7d. The Sunday-school contributed £2 10s. 3d. ; and subsequent donations have enabled us to make the amount now

sent. During the day open house was kept by Mr. Pite, formerly member at John Street, Bedford Row ; and much Christian feeling was thereby elicited. The members and deacons unite with me in expression of good will and Christian regard ; and we pray that a large amount of divine influence and blessing may attend you. Be assured you have praying brethren on this side the ocean, and that we are happy to mingle our prayers with yours before the Lord of the harvest, not only in our regular services, but at the missionary prayer-meeting on the first Monday in the month.

It is probable that, as we are 150 degrees of longitude east of you, our prayer-meeting commenced the day ; and we trust that the full tide of devotion followed the sun with accumulated power till the "happy homes of England" were awakened by his dawning beams. May Sidney continue to be the eastern tower from whence the glad voice of the watchman shall send on the call to prayer around the world !

HOME PROCEEDINGS.

The annual meetings of the Society were appropriately commenced on the morning of Thursday, April 20th, by a meeting for prayer at Devonshire Square Chapel. On this occasion the various parts of the service were taken by Messrs. Jones of Frome, Pilkington of Raleigh, D. R. Stephen of Newport, Middleditch, of Ipswich, Crofts of Ramsey, Fuller of Bow, Clarke from Africa, Williams from Agra, and Angus, Hinton, Pritchard, and Pewtress of London.

In the evening of the same day, after prayer by Dr. Cox, Mr. Elven of Bury addressed a numerous congregation, in Surrey Chapel, from Mark xvi. 15, "Go ye into all the world, and preach the gospel to every creature ;" which he illustrated as exhibiting, a glorious theme—a delightful work—and an extensive commission. The service was concluded with prayer by Mr. Spasshat of Bideford.

Our account of the subsequent meetings it is necessary to defer to another month.

REV. R. WILLIAMS.

Mr. Williams of Agra, whose impaired state of health has required a voyage to England, arrived in London, in safety, on the 17th ultimo.

REV. J. M. PHILLIPPO.

We are sorry to state that the health of Mr. Phillippo, though considerably improved since his return to this country, is not such as to allow him to take part in public services. Several arrangements had been made, in the hope that by the

month of May he might have been permitted to fulfil them. The opinion of two eminent physicians is, however, decidedly against his taking part in public engagements for some time to come.

While disabled from active service, our esteemed brother has been usefully employed in the compilation of a work which he intends soon to commit to the press, and for which he will be glad to receive the names of subscribers. It is to be entitled "Jamaica, its Past and Present State," and will comprise a sketch of its civil and political history, and illustrations of the intellectual, social, moral, and religious condition of its inhabitants, particularly showing the benefits resulting from the abolition of slavery, and the effects of missionary operations. One volume octavo.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of March, 1843.

Annual Subscriptions.	£	s.	d.	LONDON AND MIDDLESEX	£	s.	d.	New Park Street—	£	s.	d.
Dyer, Mrs., Sydenham...	1	1	0	AUXILIARIES.				Collection	2	1	4
Groser, Rev. W.	1	1	0	Bow—				Contributions	16	11	1
Gurney, W. B., Esq.....	50	0	0	Huntley, Miss, ...A.S.	1	1	0	Ditto, by Mrs. Arnold.....F. E.	5	7	4
Ditto, additional	10	0	0	Brixton Hill, Salem Chapel—				Angus, Rev. J... A. S.	1	1	0
Gurney, Joseph, Esq. ...	10	10	0	Collection	4	1	0	Peckham—			
Gurney, Thomas, Esq....	2	2	0	Subscriptions	7	3	3	Sunday School	2	8	0
Gurney, Mrs. Thomas...	1	1	0	Brompton—				Shacklewell—			
Gurney, Henry, Esq. ...	5	5	0	Collection	7	11	8	Collections.....	17	1	3
Gurney, Miss.....	1	1	0	Subscriptions	4	15	6	Contributions	24	14	4
Hialop, Mrs., Stepney ...	1	1	0	Sunday School	0	3	5	Ditto, for Africa ...	8	0	3
Hume, Mrs. ..	1	1	0	Camberwell—				Spencer Place	16	10	0
Payne, Mrs., Walworth	2	2	0	Contributions	94	1	5	Staines, Collection	4	9	9
Phillips, Mr. Joseph ...	1	0	0	Juvenile Association	5	5	1	Tottenham—			
Salter, Mrs.....	1	1	0	Sunday School Girls...	0	16	0	Contributions	27	10	1
Thomas, Mr. Joseph	1	0	0	Jackson, Miss, for				Ditto, Juvenile Association.....	7	12	1
Tosswill, C. S., Esq....	5	0	0	Entally	0	17	0				
Vines, C., Esq., Islington	2	0	0	Chelsea—				BEDFORDSHIRE.			
				Collection and Boxes	6	10	1	Amphill and Maulden—			
				Sunday School	5	0	0	Contributions, moiety	8	13	6
				Devonshire Square—				Proceeds of Lecture,			
				Collection	15	4	9	by Rev. J. Bird.....	0	12	0
				Juvenile Association	22	11	5	Blunham—			
				Contributions	36	18	10	Contributions	3	7	0
				Eagle Street	19	0	0	Sunday School Box ...	1	0	0
				Hackney—				Cranfield, Collection ...	6	10	0
				Collection	18	8	3	Houghton Regis—			
				Contributions	34	19	3	Collection	8	4	8
				Ditto	3	0	0	Contributions	2	15	4
				Ditto, for Africa ...	1	0	0	Keysoe—			
				Ditto, for Entally...	8	9	8	Contributions	2	9	2
				Cox, Dr.....A. S.	1	1	0	Sunday School Box ...	0	15	0
				Hammersmith—				Leighton—			
				Collections.....	9	15	3	Rev. E. Adey's—			
				Sunday School	1	16	10	Collections.....	6	13	0
				Contributions	36	10	6	Contributions	30	2	4
				Harrow—				Do., for Africa ...	1	12	6
				Collected by Mrs. Kil-				Do., for African			
				by.....	1	10	0	Schools	8	10	0
				Hatcham—				Do., for African			
				Jones, Captain ...A. S.	1	1	0	Press	3	4	6
				Islington—				Heath Chapel	1	13	4
				Contributions, by Mrs.				Riseley, Collection	1	15	0
				Barker.....	8	4	9	Sharnbrook, Collection..	3	3	7
				Keppel Street, balance..	2	7	4	Thurleigh, ditto	3	4	2
				Lambeth—				Toddington—			
				Juvenile Association,				Collection	2	2	8
				Collection	9	0	0	Contributions	6	12	0
				Maze Pond—				Wootton, Collection ...	1	10	0
				Sunday School, for							
				School in India	10	0	0				

[illegible]

£ s. d.			£ s. d.			£ s. d.		
Watford—			Woolwich—			NORTHUMBERLAND.		
Collection	15	1 10	Queen Street Chapel—			Newcastle—		
Contributions.....	44	18 2	Collections	51	12 10	Tutill Stairs—		
HUNTINGDONSHIRE.			Enon Chapel—			Contributions.....	12	8 1
Bluntisham—			Collection	2	6 0	Do., for <i>Transla-</i>		
Collection	5	17 2	Lessness Heath—			tions.....	3	0 0
Contributions	27	3 10	Collection	1	2 4	Ditto, Juvenile		
Huntingdon—						Society	2	8 9
Collections (moety)...	6	7 0	Acknowledged before			NOTTINGHAMSHIRE.		
Ladies' Association (do.)	4	13 2	and expenses.....	61	4 6	Sutton in Ashfield—		
Contributions	5	4 0				Sunday School	1	1 10
Dying bequest	2	0 9				Sutton on Trent—		
Ramsey—			LANCASHIRE.			Collections	4	18 0
Collections	5	3 11	Ashton under Lyne—			Contributions	9	10 0
Contributions	18	1 1	Collection	8	7 11	Do., Sunday School	0	12 0
St. Ives—			Contributions	4	1 9	OXFORDSHIRE.		
Collections	16	16 1	Bacup, additional.....	3	0 5	Bampton and Coate—		
Ditto, Rev. E. Davis's	4	3 0	Bolton, balance.....	2	17 7	Sunday Schools.....	4	3 11
Ditto, at Houghton....	3	0 8	Burnley—			Oxford—		
Contributions	61	19 2	Collection	5	3 1	Contributions, for		
St. Neots—			Chowbent—			Schools.....	7	17 6
Collections (moety)...	9	14 7	Collection	1	4 6	SHROPSHIRE.		
Contributions	12	0 5	Liverpool—			Bridgnorth—		
Somersham—			Lyon, Miss Margaret,			Contributions.....	0	2 6
Contributions	3	12 0	for <i>Native Girl</i> , 'Eli-			Do., for <i>Translations</i>	5	0 0
KENT.			zabeth Lyon,' Patna.	4	2 6	Oswestry—		
Ashford—			Manchester—			Contributions	6	8 4
Contributions	5	6 0	Subscriptions.....	51	8 0	Ditto, Juvenile So-		
Do., Sunday School ...	2	10 0	Rochdale—			ciety.....	0	9 1
Brabourne—			Scholefield, Mr. W. ...	0	10 0	Wellington—		
Contributions	2	10 0	Sabden—			Sunday School	0	13 9
Canterbury—			Foster, George, Esq.,			SOMERSETSHIRE.		
Contributions	42	14 3	A. S., 1843—4	50	0 0	Bath—		
Ditto, for <i>Calcutta</i>			LEICESTERSHIRE.			Collections.....	46	14 0
<i>Schools</i>	5	12 6	Loughborough—			Mileham, Mrs., for		
Ditto, Juvenile Mis-			Sparrow Hill Sunday			<i>Africa</i>	1	1 0
sionary Society ...	3	5 8	School	0	12 6	Bristol—		
Chatham—			LINCOLNSHIRE.			Davis, Mrs. G. H., Col-		
Zion Chapel—			Boston—			lected by, for <i>Patna</i>	2	7 6
Contributions	6	11 0	Contributions	4	8 7	Watchet—		
Crayford—			MONMOUTHSHIRE.			Saved through abstain-		
Collected by Mr. C. G.			Chepstow—			ing from Tobacco...	1	0 0
Collins.....	1	2 6	Monthly Collections...	3	0 0	STAFFORDSHIRE.		
Ladies' Association ...	4	0 0	Nebo 'Penycæ—			Burslem—		
Dover—			Contributions	4	10 6	Collection	2	7 9
Pent Side—			NORFOLK.			Sunday School	0	13 3
Sunday School	1	0 0	Neatishead—			Box	0	4 1
Folkstone—			Sunday School	0	10 6	Hanley—		
Contributions	5	14 4	Swaffham—			Contributions	4	0 0
Hadlow—			Sunday School ..	1	7 0	Do., Sunday School	1	0 0
Crowhurst, Mrs. Mary,			NORTHAMPTONSHIRE.			Newcastle under Lyne—		
Cards by.....	2	16 8	Kettering.....	16	5 10	Carrier, Mrs., Col-		
Maidstone—			West Haddon—			lected by.....	4	18 0
Ladies' Association ...	28	14 7	Sunday School	1	0 5			
Margate—								
Contributions	17	6 2						
Ramsgate—								
Collections.....	44	11 1						
Contributions.....	55	10 8						
Tenterden—								
Sunday School	0	10 6						
Woolwich, Contributions	13	13 6						

With regret we find it necessary to defer the remainder of the Contributions and the "Acknowledgments" till next month.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

JUSTICE TO IRELAND.

SUCH, in a political point of view, has long been the loud and oft-repeated demand of many. We say nothing of the grounds upon which this cry has been raised. We neither question their propriety, nor affirm their validity. But, admitting all of which any complain, we aver, with the fullest confidence, that we have reasons much more cogent for reiterating this cry, in the present appeal respecting the spiritual condition of Ireland.

Much has been said of Ireland's being an enslaved country; of the nation's groans; of a cramping, withering, heartless system of tyranny; of political misrule, spoliation, exclusions, and penalties. And the heart of England has been moved by these representations. "Justice to Ireland" has echoed from shore to shore. It has been wafted with success to the very foot of the throne.

But is there not another sense in which a tyranny more awful far still stretches its iron sceptre over this lovely land? What is the bondage of the body compared with that of the soul! What are the fetters which confine the limbs, to those which reach, penetrate, and gall the immortal part! What is the slavery which leaves the heart at liberty, to that which stamps the whole man as the prey of the old serpent! What is the chain which is snapped in death, to that which is confirmed in eternal strength at that tremendous crisis! What are the pains which affect the body only, which expend themselves upon it, and have no more that they can do, in comparison with the transfixing of the ever sleepless conscience by the sting of sin, enforced and driven home by all the power and immutability of heaven's violated law! How feeble is the oppressor from whose rage the day of dissolution effects a complete and final deliverance, when compared with the infernal despotism which pursues beyond the gloomy precincts of the tomb, and consigns to endless weeping, wailing, and gnashing of teeth!

This is no unfair parallel. Here is no exaggeration. All, it will be admitted, is the simple sobriety of truth. And shall the brethren in England, so zealous in the former case, be tame and indifferent in this? Shall those compassions which vent themselves so freely in reference to political suffering, refuse an efficient succour to those spell-bound souls that are hastening down to ruin under a strong delusion; who presume not to think for themselves; whose very hearts are the seat of a thralldom the most degrading, inveterate, and malignant; who crawl, in blind and abject submission to their spiritual superiors, from the cradle to the grave; who, imagining that the Saviour has committed to those men, though evidently only of like passions with themselves, the keys of heaven, surrender at once into their hands, with the most reckless indifference, the concerns of their never-dying souls; who believe that to doubt what they are taught is a damnable sin; upon whom all motives to inquiry are powerless, pledged as they are to contentment in the Dead-sea stillness of ignorance?

But is England under any obligations, in this respect, to Ireland? We answer immediately and decidedly in the affirmative. She practically acknowledges herself under similar obligations to Africa, the East and West Indies, &c. In devoting her best energies to the work of evangelizing these countries, she has adopted for herself the seraphic language of the apostle, "Necessity is laid on me; yea, woe is me, if I preach not the gospel." "I am debtor both to the Greeks and to the barbarians, both the wise and to the unwise."

And there is a peculiar appropriateness in this language as respects Ireland. This island has an especial claim on England's benevolent exertions. We allude not to any wrongs she has sustained, nor to any benefits she has conferred. We demand not restitution for the one, nor a generous return for the other. We would merely enforce the fact that Ireland is part and parcel of the United Kingdom. It

is not merely friendly to the interests of the British empire, as the other nations may be to which the gospel is sent; it is an important section of that empire, situated in almost immediate contact with its very heart. Now, what should we think of that parent's feelings, who provided liberally for the wants of strangers, while his own children were left, not only in straitened circumstances, but in actual starvation; and who, as they died one by one before him, pursued with resolute insensibility his original plan? Let British Christians, while they liberally, and so far commendably, support foreign missions, beware of imitating such conduct in presenting a deaf ear to the cries of those who are perishing for lack of knowledge in Ireland. Sterne wept—he shed tears like a child—when viewing scenes of misery in a foreign land. He was unmanned at the sight of a dead ass; his purse was generously opened on many occasions, even when, if I recollect aright, she to whom he owed his existence was hastening unheeded to a premature grave, through the want of the simple necessities of life. Surely British Christians will not allow any one the just opportunity of classing their sensibility with that of Sterne!

England has been greatly honoured of God. He has placed her at the head of the kingdoms of the earth. And why? Because English influence, more than that of any other nation, has been exerted in the Lord's work. No other nation has diffused the gospel so extensively as England, and no other nation has been so visibly blessed, protected, and exalted.

But to this assertion there is, in one particular case, a remarkable exception. We refer to Ireland. Here, evidently, England has not experienced the approving smile of God. Her relations with the sister island have been anything but happy. And why? Not because those appointed to the management of Irish affairs were naturally more stupid than other men. This, none acquainted with their history will affirm. But he by whom kings reign, and from whom are all good counsels, frowned upon Britain's connexion with Ireland, because he was not acknowledged in the possession of Ireland. No grand attempt has yet been made to evangelize this country. It was not occupied for the purpose of doing it good in the highest and noblest sense. It was entered, seized, and retained, rather on the principle that might is right, than with the demonstrated desire of scattering blessings over the length and breadth of the land. As a natural consequence, how very untractable has Ireland been in the hands of England! What an enormous expenditure has been necessary to keep the inhabitants in a state of subordination and tranquillity; and that entirely in those localities where the gospel is feebly or scarcely known! How much precious blood has been shed in order to this end! Those who are conversant with Irish affairs will not require to be told this. They themselves know that Ireland has been a serious incubus on the energies of England, rather than, as it should have been, a grand source of increased prosperity. And in all this, the Lord of heaven and earth is plainly declaring, that the land has not been entered in his name; that it has not been occupied for his glory; that the right plan has not been taken; that, in not spreading everywhere the savour of his name, he has been unhonoured, and that therefore such persons he would not honour.

In reference to Ireland, England has committed a great sin. A nation's groans (perhaps, in the way of apology, unheard, but, at least, in any case) unpitied, is no slight matter in the view of God. England had the means of diffusing the true light from one extremity of the land to the other; but this was not done, and generation after generation, because there was no vision, have perished. Shall this blood not be required? England had enough of the bread of life to meet the wants of what was called the *sister* island. But those wants were not met. A famine, not of bread, nor of water, but of the word of God, extending over the whole country, even while British Christians were charged from heaven, as good stewards, to furnish a sufficient supply, was allowed to continue in unrepressed fury, consigning daily its thousands to misery. Did they close their eyes against this spectacle? Or did they see it unmoved? Shall not God search this out? Superstition, too, placed its iron heel upon the neck of this unhappy people. It wrung from them, in all that was essential to their everlasting happiness, the exercise of their rational powers. It forbade them to use their own judgments upon the chart which divine wisdom had traced before them for their guidance to glory.

It duped them into the belief that they could perform by proxy their inalienable and individual obligations to God. It taught them to trust in man for the pardon of sins and admission to heaven. It imposed a yoke of ceremonies and penitential exercises of the most oppressive nature. It took away the key of knowledge, but promised to open the gates of bliss on the ground of good works; while, for money, it sanctioned sin of every kind by a public license. It baptized them in the spirit of idolatry. It made them worship the creature more than the Creator. Yea, it enjoined upon them the bowing to a bit of pastry, the workmanship of their own hands, as being itself God over all. To this system of withering despotism the Lord called the attention of his servants in England. He pledged them to its utter destruction. How did they answer the call? The actual state of things is decisive evidence. They have not discharged their trust, for the enemy's power is yet as great as ever. Ireland is still the main fortress of the man of sin. It is still the hot-bed of popery. Here the mystery of iniquity has taken a firmer stand than in the darkest parts of Italy. Is England without guilt in this matter? Is not the Captain of our salvation angry? To what are we to attribute the swarms of missionary priests wherewith Britain is now infested in all directions? Is there no retribution evident in this?

To British Christians, then, we again make our appeal. We point them to the wants and woes of Ireland. We remind them of the peculiar claims it has upon their liberality. We summon them in the name of Zion's King to do justice to Ireland, which they have too long neglected. The previous efforts in this way are gratefully acknowledged; and, though few and feeble, they have not been ineffectual. The first attempts in any enterprise are always the most trying and the least successful. This, too, must be considered in the case of Ireland. On the whole, the cause has been greatly owned of God. Sixteen years have not preceded the conversion of a single soul, as in the case of a very distinguished and, since, very successful mission. Every year has been honoured with a certain amount of success. A steady progress has been made, amid difficulties of which few have any idea, difficulties not exceeded perhaps in any nation under heaven. It is still, indeed, the day of small things; but should not be despised.

One grand obstacle in the way of decided success, is the inadequacy of the means employed. The labourers are too few for their efforts to tell on a grand scale upon the field in which they are employed. Will the liberality of English brethren not enable the Committee to detach a sufficient reinforcement to the assistance of the friends already engaged. Will they but enable them to secure for all Ireland an agency equal in strength with that which in Jamaica has been so successful. This could be done without trenching in any degree upon the operations in other quarters. Contributions, too, at present, are greatly facilitated by post-office orders. The means, then, dear brethren, are simple. They are within your reach. Will you do what you can? Study the example of him who, though he was rich, yet for our sakes became poor. Imitate his benevolence. Consider the obligations under which his love has laid you. An appeal for the gospel places you face to face with him. It is he, in fact, who now addresses you. It is he whom you now refuse, or to whom you yield. It is the plea of his precious blood which you now despise or admit. Your silver and gold are his. Your wealth you have in trust from him; and you are now besought, in his name, to contribute to his cause. It is also immortal souls, souls who are every day perishing for lack of knowledge, in whose behalf it is now desired to excite your sympathy. It is against the grand enemy of God and man, the chief antagonist of Christ, that you are now summoned. With all deceivableness of unrighteousness, this power still maintains its iron grasp on Ireland. Come up, then, to the help of the Lord against the mighty. Beware that the angel of the Lord pronounce not upon you the doom of Meroz. You have every rational encouragement to effort. The Saviour's command should of itself be sufficient. But the general appearance of things never was so encouraging as it is now. The fetters of the priesthood are bursting. The people, in some of the lesser matters, are beginning to feel after liberty. Ecclesiastical tyranny is tottering to its fall. There is a shaking among the dry bones. The goods of the strong man are no longer in peace, for the One that is stronger than he has entered his house. This is, doubtless, the Lord's doing. It is his unequivocal call to a simultaneous and decisive movement. Awake,

then, fellow Christians, to a sense of your high responsibility. Quit yourselves like men. Among you there is a greater than Wellington exclaiming, "UP, GUARDS! AND AT THEM! NOT NIGHT, BUT BLUCHER IS COME." Assistance from on high is vouchsafed. Their ranks are in confusion. Enable us to seize the critical moment, and move down upon them in firm, compact column. Bright scenes are in prospect. The promise of ultimate success respects Ireland, as well as other lands. Glorious things will yet be spoken of our Zion in this quarter. Ireland shall yet take a distinguished place among the nations. She shall become in reality what she was once called, the island of saints. Great, glorious, and free, it shall be said of her, this man and that man were born there. To her justice shall be done. Deliverance shall be vouchsafed from some quarter.

“ Erin, mavourneen ! the bosoms that mourn
Again shall with rapture behold thee ;
The Lord, who averted his face, shall return,
And the blaze of his presence enfold thee !”

CONTRIBUTIONS

Up to the end of March (not including annual subscriptions in London).

. All moneys sent by Post Office Order to Mr. Green should be made payable at the Post Office, Camberwell Green.

By Secretary—

	£	s.	d.		£	s.	d.
North Devon churches	10	0	0	Bowdley.....	1	14	9
Bacup	5	10	6	Stalham, Friends, by Mrs. Cooke.....	5	16	0
Devonport	5	10	0	King, Mr. and Miss, by Rev. W. Yates	3	0	0
Shacklewell	3	5	6	Freeman, Mrs., Eye	0	4	0
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				Crasweller, Mr. (ann. sub.)	1	1	0

. Particulars of the foregoing sums, wherever necessary, may be found in the Report, which it is hoped will be published by the end of May.

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; C. BURLA, Esq., Treasurer, 19, Bridge-street, Blackfriars; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury, Messrs. GLYN, HALLIFAX, MILLS, and Co., Bankers, 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 77, Lower Gardner-street, Dublin; and by any Baptist Minister, in any of our principal towns.

THE

BAPTIST MAGAZINE.

JUNE, 1843.

THE ATTACHMENT OF THE BAPTISTS TO CIVIL AND RELIGIOUS LIBERTY.

BY THE REV. T. POTTENGER.

Two hundred years ago, Bailie, the presbyterian, said, "the Baptists were *very fond of religious liberty*, and very unwilling to be brought under the bondage of the judgment of any other." This is no mean eulogy, drawn from the rigid presbyter by many well established facts. He meant it as a reproach; we view it in the light of praise. In all ages the baptists have made a noble stand in favour of civil and religious liberty; around whose altars they have rallied with indomitable energy, and for the preservation of which many have sacrificed property and life itself. On this subject Robinson of Cambridge made the following remarks: "When in any age baptists appear in despotical governments, they are seen struggling for liberty; and the end of the struggle is burning, banishment, or freedom. They cannot live in tyrannical states; and free countries are the only places to seek for them, for their whole public religion is impracticable without freedom. They differ, as other denominations do, about the best means of obtaining and pre-

serving liberty. The old German baptists fought for liberty; so did many in Oliver's time: and the only principle in which they all agree is, that the civil magistrate hath no right to give or enforce law in matters of religion and conscience. Whether this be an anabaptistical error, or a first principle in good government, must be left with the Miltons, and the Lockes, and Montesquieus to determine."* Bunyan endured twelve years' imprisonment in Bedford jail; Keach stood in the pillory both at Aylesbury and Winslow; De Laune and Bamfield died in Newgate, rather than bow before the idol of religious uniformity, or submit to ecclesiastical domination. All the facts of history prove that in the early part of the seventeenth century no men understood the rights of conscience so well and so generally as the baptists; for in the year 1615, in a book entitled, "Persecution for Religion Judged and Condemned," they pleaded for liberty of conscience as the right of all men, denied that Christ had appointed

* History of Baptism, page 470.

the sword as a remedy for false teachers, and contended that the duty of man to examine for himself the principles of religion was anterior to all magisterial authority, or even to human governments.

“The enlarged and accurate views which this pamphlet broached, evince an astonishing progress in the knowledge of religious freedom, and fully entitle its authors to be regarded as the first expounders and most enlightened advocates of this best inheritance of man. Other writers, of more distinguished name, succeeded, and robbed them of their honour; but their title is so good, and the amount of service they performed on behalf of the common interests of humanity is so incalculable, that an impartial posterity must assign to them due meed of praise. It belonged to the members of a calumniated and despised sect, few in number and poor in circumstances, to bring forth to the public view, in their simplicity and omnipotence, those immortal principles which are now universally recognized as of divine authority and universal obligation.”*

Mr. Hanbury, in his “Historical Memorials relating to Independents,” disputes the claim of the baptists to be regarded as the first expounders of the principles of civil and religious liberty. The following are his words: “It is admitted by us that Jacob did not, on his side, dissent upon or argue for religious liberty *in the entire breadth of it*: the plea which he set up courageously is, however, the ground on which all that has ever followed is rested; and the limitation against the papal supremacy over free countries and kingdoms, is but a consistent restraining of that sinful dominancy which would debar all else from the exercise of their privileges under the gospel dispensation. *Palmarum qui meruit ferat.*”†

To this argument against the baptists

we reply, as early as *the year 1615 they did argue for religious liberty in the entire breadth of it*, and courageously asserted the right of men to worship God in accordance with their religious convictions, without exposing themselves to civil penalties, or to the tender mercies of spiritual courts. Mr. Hanbury acknowledges that Jacob held the principles of religious liberty “under a certain limitation, or consistent restraint” (*is any constraint consistent with those principles?*) but the baptists did no such thing. They were exceedingly jealous of the papal supremacy, and determined enemies of antichrist, whether found in the Romish or in the English church; yet they advocated liberty of conscience without any limitation, as the inalienable right of men and the privilege of Englishmen, irrespective of their religious opinions or modes of worship. Let him bear the palm who deserves it.

Charles Butler, a Roman catholic writer, had the candour to acknowledge that “the baptists *first* propagated the principles of religious liberty:” and other authors have confessed that since the rise of antichrist, the first human government which gave equal and entire liberty to all therein, was established by a baptist minister, the persecuted but immortal Roger Williams. The ancient worthies of our denomination were among the first to understand and revere the claims of conscience, and, through honour and dishonour, amid evil report and good report, their descendants have maintained the great principles of freedom with a firmness and heroism which many have equalled but none have surpassed. There is abundant evidence to prove that during the civil wars and under the protectorate of Cromwell, the opinions of the baptists respecting civil and religious liberty were substantially the same as our churches hold in the present day. In a confession of faith published by seven of the London churches,

* Price, vol. i. pp. 520, 523.

† Historical Memorials, vol. i. p. 225.

so long ago as the year 1646, the following passage is found, which does equal credit to the writer and to the churches which sent it forth to the world: "There is but one Lawgiver, which is Jesus Christ, who hath given laws and rules sufficient in his word for his worship: and for any man to make more were to charge Christ with want of wisdom, or faithfulness, or both, in not making laws enough, or not good enough, for his house: surely it is our wisdom, duty, and privilege to observe Christ's laws only. So it is the magistrate's duty to tender the liberty of men's consciences, and to protect all under them from all wrong, injury, oppression, and molestation; so it is our duty not to be wanting in any thing which is for their honour and comfort, and whatever is for the well being of the commonwealth wherein we live. And as we cannot do any thing contrary to our understandings and consciences, so neither can we forbear doing that which our understandings and consciences bind us to do. And if the magistrate should require us to do otherwise we are to yield our persons in a passive way to their power as the saints of old have done. And thrice happy shall he be that shall lose his life for witnessing of the truth of the Lord Jesus Christ."*

Great numbers of men who had embraced these noble sentiments took an active part in the patriotic cause in which Hampden and thousands besides him lost their lives, and while they fought for their *civil rights* they valued still more dearly their *religious liberties*. It is almost certain that John Bunyan was engaged at the battle of Naseby, which proved a death blow to the cause of "King Charles of blessed memory!" Captain Deane, writing to the bishop of Lincoln, said, "I confess to your lordship, I never heard of any anabaptists in the king's army during the contest between his

majesty and the parliament; and perhaps, because there were some in the parliament's and none in the king's army, some persons have from thence taken occasion to affirm that the opinion of anabaptism in the church is opposed to monarchy in the state."

Baptists in the army of Charles I. truly! How could the friends of liberty fight under the banners of tyranny? How could the enemies of persecution confederate with men who had shed the blood of the saints like water? So strongly were they attached to liberty, that when Cromwell made himself protector, and intimated his intention of removing all the baptists from his army, one of the officers, a baptist, said to him, "I pray do not deceive yourself, nor let the priests deceive you, for the baptists are men that will not be shuffled out of their birthright as freeborn people of England." Their well known opponent, Dr. Featley, accused them of holding the following opinions: "that liberty of conscience should be granted to all men in all countries; that persecution in case of conscience is guilty of all the blood of the saints crying for vengeance under the altar; hence they beseeched parliament to review and to repeal the laws against separatists, to permit *a freedom of the press to any man who writes nothing scandalous or dangerous to the state*, to prove themselves loving fathers of all good men, and to invite equal assistance and affection from all." Baptists of the present day have no reason to be ashamed of such noble-minded ancestors, whose writings and apologies in favour of toleration and freedom have scarcely been surpassed by any in the English language, excepting those of Milton and Locke. In their letter to Charles II., dated A. D. 1655, and presented to him at Bruges, they call upon him to pledge his "word that he will never erect, nor allow to be erected, any such tyrannical, popish, and anti-

* Crosby, vol. i. Appendix, p. 24. Art. 48.

christian hierarchy (episcopalian, presbyterian, or by what name soever called) as shall assume power over, or impose a yoke upon, the consciences of others ; but that every one of his subjects should be at liberty to worship God in such a way as shall appear to them agreeable to the mind and will of Christ.”*

The restoration, which brought back to our land the iron age of episcopacy and the divine right of kings, severely tried the principles of nonconformity ; and, like other friends of liberty, the baptists had to choose between the loss of their dearest rights and the vengeance of a licentious monarch, backed by an intolerant church. With them there was no indecision, no temporizing policy, no idea of compromise, no consulting with flesh and blood : unmoved by threats, unseduced by promises, they stood firm as a rock, though fines, prisons, and death stared them in the face : they resolved to be free at any price, they refused to be slaves under any circumstances, and by thus acting they have left an example for mankind to admire and imitate. Religious liberty was dearer to them than riches, honours, or life itself : hence they determined to preserve its sacred altars or to perish in their defence. The year after the *unhappy* restoration, nonconformists of every denomination were grievously persecuted by the civil and spiritual authorities. Fearless of consequences, the baptists had the courage to publish a protest against “ those unchristian principles of persecution for conscience, which trouble the world, the guilt whereof is able to sink the most flourishing kingdom into an ocean of misery and calamity.” After this avowal of their design they bring forward arguments to “ prove how contrary to the gospel of our Lord Jesus and to good reason it is for any magistrate, by outward force, to impose any thing in the worship of God,

on the consciences of those whom they govern ; but that liberty ought to be given to all such as disturb not the civil peace, though of different persuasions in matters of religion. And all that we desire, *which is dearer to us than our lives*, is that our spirits and consciences may be left free to serve the eternal God ; which ought to be granted us, seeing we shall every one of us give an account of himself to God.”*

This appeal to the monarch was made in vain. These noble sentiments had no good effect upon the royal debauchee. His ministers in the state and his parasites in the church were carrying things with a high hand, and making desperate efforts to quench the last spark of civil and religious liberty. In every quarter the baptists were dragged before magistrates, by means of spies and informers paid by the bishops and superior clergy, who cherished unmixed hatred towards these stern and noble-minded advocates of Christian liberty. None of these things, however, moved them from the defence of those principles which they had derived from the word of God, and which they viewed as the birthright of every man, whatever might be his rank, education, or profession. In vain did the ruling powers pass the Five Mile Act, the Conventicle Act, and the Test Act ; in vain did they fill the dungeons of their protestant inquisition with men who refused conformity to the established church ; and in vain did they breathe out threatenings and slaughters against the ministers and churches of the baptist denomination : for nothing could move them from their holy and unalterable purpose “ to obey God rather man.”

The same spirit animated them during the succeeding reign of James II., who first endeavoured to crush the dissenters, and after failing in this project, offered them his royal indulgence. Some of the baptists were deceived by this crafty

* Clarendon, vol. iii. p. 359 ; Philip's Life of Bunyan, p. 370 ; Crosby, vol. i. Appendix, p. 85.

* Crosby, vol. ii. pp. 108, 109.

measure, and seized the opportunity of assembling in public for the worship of God; but the *great majority* refused to avail themselves of it, resolving to wait till passing events should place their liberties on a legal and sure foundation. On the 5th of November, 1688, the sun of freedom arose on Great Britain,—the prince of Orange landed at Torbay as the liberator of England from arbitrary government and from popish domination. James fled from a throne of which he was unworthy, and from a people by whom he was despised; while the great bulk of the nation rose up with one accord, and, clapping their hands at the last of the Stuarts, hissed him out of the kingdom. On this occasion the baptists vied with other friends of constitutional freedom in expressions of joy, and felt a rapture proportioned to the greatness and duration of their former sufferings. Hear their grateful acknowledgment of the divine interposition: “We do with great thankfulness to God acknowledge his special goodness to these nations in raising up our present King William, to be a blessed instrument in his hand to deliver us from popery and arbitrary power, and shall always be ready to join our hearts and hands for the preservation of the protestant religion and the liberties of the nation.”* The year following the revolution, representatives from upwards of one hundred baptist churches assembled in London, and after eight or nine days spent in prayer and deliberation they sent forth to the world a confession of their faith. In the 21st chapter, which treats “of Christian liberty and liberty of conscience,” they avow their belief that “God alone is Lord of the conscience, and hath left it free from the commandments and doctrines of men, which are in any thing contrary to his word or not contained in it. So that to believe such doctrines, or obey such commands, out

of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and absolute and blind obedience, it is to destroy liberty of conscience, and reason also.” Three years later than the publication of this document, Mr. Piggott, a baptist minister in London, preached and published a sermon occasioned by the death of King William, and the following extract from it may be looked upon as a just exposition of the political opinions of his brethren. “Magistracy is an ordinance of God; and we are bound by divine revelation not only to fear God but to honour the king. But if a prince once break his coronation oath, and invade the liberties of his people, he is no longer a prince but a tyrant; for certainly the people have as just a right to the legal government of the prince, as the prince has to the legal obedience of the people.”**

The baptists of the present day have no reason to be ashamed of these sentiments, taught by one of their leading ministers during the last century, whether they view their accordance with the principles and facts in the New Testament which bear upon the duty of Christians to the civil magistrate, or whether they look at their agreement with the spirit and letter of the British constitution. At this time the state of things was alarming. Civil and religious liberty was in the greatest danger: toryism had gained the ascendancy: intolerance was rampant, and bigotry could no longer be kept within bounds. The trial of Dr. Sacheverel had caused extraordinary excitement from the centre to the remotest parts of the kingdom; and this valiant son of the church by law established, this apologist and advocate for the divine right of kings, this hero and martyr, was led in triumph through the west of England amid the loud and prolonged shouts of, “No Popery,” “Down with Dissenters,” “No Church, no King.” Violence and

* Ivimey, vol. i. p. 501.

** Ivimey, vol. iii. p. 28.

outrage were committed on the persons or property of dissenters by these *pious* and *peaceable* sons of our venerable establishment. Many who refused allegiance to the late king were raised to places of trust, emolument, and honour: the doctrine of hereditary right was avowed in addresses to the queen, and in books widely distributed among the people: while vigorous efforts were made to revive and restore popery by some of the clergy, who went so far as to propose a union between the French and English churches. Just about this time the Schism Bill passed both houses of parliament and received the royal assent, but the very day fixed upon for it to come into operation, the misguided queen was removed by death to a tribunal where tyranny will receive its recompense. Properly enough, the dissenters looked upon this as a signal interposition of providence, which called forth their devout and united thanksgivings to him who wrought their deliverance by turning the counsel of Ahithophel into foolishness. In an address issued the year after this event by the ministers of the Western Baptist Association, they reminded the churches of the design which their enemies had formed against their "civil and religious privileges," how the Lord appeared for them in time of distress and fear, and "by a marvellous providence has disappointed our enemies, outdone our faith, and prevented our fears:" hence they recommended "that a solemn day of prayer and thanksgiving be observed by all the churches in the association to bless our most gracious God for hearing and so seasonably answering the prayers of his people."* These proceedings were honourable both to their piety and to their patriotism. They were thorough friends to genuine protestantism and to true liberty. Peace to their memories!

About the middle of the last century

many dissenters of other denominations degraded themselves by receiving the the Lord's supper in the established church, as a qualification for municipal honours or for office under government. In the year 1742 there was a case of occasional conformity by a member of the baptist church meeting in Unicorn Yard, London. The offender was censured by the church, who sought advice from the board of ministers. In their condemnation of the practice, they made the following remarks about the principle which led our forefathers to separate from the national establishment of religion. "They could not, they durst not, submit to any religious constitution but what was strictly regulated by the word of God; nor receive as the rule of their faith, their worship, or their discipline, what appeared to them to derive its origin only from the inventions and decisions of fallible men. They could not hesitate one moment in their refusal of communion with a church, the very frame of which is contrary to the appointment of our Lord and his apostles: a church that owes its constitution, its officers, its discipline, and many of its modes of worship, merely to human policy and power: and a church that assumes the arbitrary right of imposing its prescriptions on the consciences of others."* These advocates of their civil rights were equally jealous about their religious liberties, knowing full well that if the former were lost the latter would not be safe; and if we are to preserve our *privileges as Christians*, we must defend our *rights as citizens*. Can this be done by standing aloof from political movements? Would not absolutism in the state be soon followed by intolerance and despotism in the church? Did religious freedom ever flourish in any nation, ancient or modern, where civil liberty had no existence? Our ancestors believed that the "enjoyment of civil liberty is essential

* Ivimey, vol. iii. p. 108.

* See more in Ivimey, vol. iii. p. 233.

to the development and exertion of the noblest energies of the human mind; that there exists an indissoluble connexion between the civil and religious freedom of a nation; that religious liberty, chilled in the deadly atmosphere of despotism, can open and spread only in the sunshine of political freedom; that religion grows and blooms among the highest and most palmy branches of the tree of liberty, and ripens in luxuriance among its topmost boughs.”*

In the year 1745 the baptists gave renewed proofs of their love to constitutional government and to religious liberty; for during that convulsive period of English history they came boldly forward to defend the liberties of the nation against domestic faction and foreign invasion. Though excluded from every situation under government by the infamous test act, and, like all other dissenting communities, were told to be thankful for *the blessings of toleration*; yet no sooner did the enemies to the Hanover succession threaten to sweep away the safeguards of our civil and religious liberties, and to restore the ascendancy of Romanism, than many of our own people rushed into the conflict and hazarded their lives in putting down the rebellion. After the victory of Culloden, Joseph Stennett preached and published a sermon entitled *Rabshakeh's Retreat*, in the course of which he exposed the plea for the divine right of kings in the following words: “Blessed be God we have received such notions of those liberties which were bought at so dear a rate by our forefathers, that we are *not easily entangled again with such a yoke of bondage as this*. The dictates of reason and revelation speak of no such indefeasible right in any man, and the histories of all nations show, that these principles have everywhere been obliged to give way to the common rights of mankind. Government is founded on con-

tract; and as those subjects who break through the fundamental laws of it suffer justly as traitors to their prince, so if kings break through the fundamental engagements they entered into by their coronation oaths, they righteously forfeit their dignity and their power; and their posterity, in such cases, will always surely be glad of some better title to succession than this pretended inalienable inheritance.”*

In bringing this paper to a close the writer cannot forbear quoting once more from the writings of Robert Robinson on the subject of religious liberty. “Individuals are born free, each with liberty to dispose of himself. Several individuals congregated, carry together separate power, and deposit it in any degree, more or less, as the *whole* think fit, in one aggregate sum, in one or more hands, for the public good. Officers chosen by *all* to hold and dispense this delegated power, are in trust only, and consequently responsible to their constituents, and all their power is constitutionally revertible to the source whence it came, on abuse of the trust, or at the demise of the trustee. And as all this power is spiritual, power extends over only spiritualities. Life, liberty, property, credit, and so on, are all insured in another office, entrusted in other hands, under the care of civil governors. Here, then, is religious liberty. Various churches enjoy it in various degrees; but in those churches where infants are excluded and where all are volunteers, where each society pleaseth itself and injures nobody, where imposition is unknown and where blind submission cannot be borne, where each society is a separate family, and all together a regular confederacy, unpaid for believing, and far from the fear of suffering,—there does religious liberty reign.”†

We have thus glanced at the opinions

* Hall's Works, vol. vi. pp. 264, 265.

* Ivimey, vol. iii. p. 246.

† Life of Claude, prefixed to his Essay, vol. i. p. 36

and conduct of the baptists during the last two hundred years, respecting civil and religious liberty ; and the same opinions are in substance held by most of our people in the present day. Whatever others may think or say about their distinctive peculiarities, form of church government, discipline, or practice, it is beyond controversy that they have earned the reputation of steady and zealous advocates of freedom. Evidences which cannot be resisted, facts which cannot be denied, testimonies which cannot be impeached, will point them out to remote posterity as the champions and defenders of equal rights and universal liberty. During the long, and dark, and dismal period of the Stuart dynasty ; amid the convulsions, the struggles, and the issues of the civil war ; whether living under a popish or protestant government ; whether episcopalians or presbyterians were striving to set up the idol of religious uniformity ; in the presence of kings, in both houses of parliament, before magistrates, and in prisons ; in the midst of honour and dishonour, of evil report and good report ; from the pulpit, from the platform, from the press, and from the stake,—they have fought against tyranny and defended the altar of freedom. In the Hanover

succession they most heartily rejoiced : like multitudes of dissenters belonging to other denominations they opposed Lord Sidmouth's bill against village preaching ; and they never gave over agitation till the Test and Corporation acts were repealed. To the *principle* of church establishments they are determined and unyielding foes ; against church rates and church extension they have protested, petitioned, and complained ; in every modern contest, whether against parliamentary corruption and spiritual usurpation, or in favour of just and liberal measures to promote the diffusion of knowledge, the improvement of society, and good will among men, they have made a noble and resolute stand. They have had their martyrs, confessors, and champions. Their martyrology contains names that will be held in grateful remembrance when the memory of tyrants and persecutors has perished from the earth. Their first appearance in this country, their sufferings, and their history are connected with the progress and triumphs of civil and religious liberty. In these facts the writer rejoices, and no man shall stop him of this boasting.

Bradford.

THE FAITHFUL PASTOR.

The faithful pastor !—oh, 'tis sweet
To think of him, in calm retreat
His heavenly work pursuing ;
Unheeded by the world ;—his name
Unregistered by partial fame ;
Yet owned of Jesus to reclaim
The wanderer's steps from ruin.

The man to wealth or honours born,
May laugh his lowliness to scorn,
His mean estate reproaching ;
But earth can give its lordliest heirs
No dignities like those he bears,
Who in his sovereign's favour shares,
The King of kings approaching.

I love to follow where he goes,
 To mingle sympathy with those
 By treacherous storms o'ertaken ;—
 To hear him earnestly commend
 The mourner to the mourner's friend,
 And pray the God of grace defend
 The widowed and forsaken ;—

To watch him where the dying saint,
 In accents indistinctly faint,
 His Master's love confesses ;—
 With what sublime discourse he cheers
 The struggling spirit, as it nears
 The threshold of the vale of tears,
 And through its portal presses.

And when, still faithful to his trust,
 He lays the cold, ungrieving dust
 In death's dark habitation ;
 How well the living child of clay
 He warns of that eventful day,
 When *he* in silence and decay
 Shall close *his* brief probation.

Thrills not his soul with joy supreme,
 When o'er his path the sabbath's beam
 Unfolds its peaceful splendour,
 And leads him to the house of prayer,
 To speak Jehovah's praises there,
 And, with the people of his care,
 United vows to render ?

Or while with reverence, yet delight,
 He points to that momentous night,
 When, ere in death derided,
 Around the sacramental board,
 God's grace upon his gifts implored,
 By Christ himself the wine was poured,
 By him the bread divided.

And whose is gladness, whose is bliss,
 So pure, so permanent as his,—
 A heavenly exultation ?
 When those for whom his heart had bled,—
 His prayers been breathed,—his tears been shed,
 To Jesus and his cross are led,
 Meek suppliants for salvation ?

But happier far, when in yon spheres,
 Bright with reflected beams, he hears
 The plaudit of his Master ;
 While, circling round the Saviour's throne,
 A kindred band their parent own,
 The joy, the dignity, the crown
 Of him,—the faithful pastor.

Battersea.

REVIEWS.

The Age of Great Cities ; or, Modern Society viewed in its relation to Intelligence, Morals, and Religion. By ROBERT VAUGHAN, D.D.
London : 8vo. Price 7s. 6d.

THE present condition of human society, the changes which have already passed on it, and those which may be expected, are subjects of great interest to the Christian as well as to the philosophic mind ; and the inquiry will occur, what judgment are we to form of the present compared with the past, and of that future to which the present leads ? Asia exhibits in the past but little variety in its social condition ; amidst all the fluctuations of power and change of dynasties to which it has been subject, society has remained age after age in nearly the same position. Africa, for a very long period, has presented little else than one unvarying scene of barbarism ; the light that shone for a time on her northern coasts having become extinct, and the slave trade, a new and horrible scourge, having driven her back into darker gloom and deeper degradation. America may be considered, in its present population, as an offshoot from Europe, having received, for the most part, the elements of its social condition from those parts of the old world respectively by which it has been colonized ; and, in the case of the United States, having thrown off the shackles of long established forms, and started in a new career of popular freedom. With this exception, the great movements of society have been for many centuries among the European states ; but the aspect of the times gives strong indications that the fermentation now so active in the more civilized parts of the globe, is destined to extend itself to every portion of the human race, and that by its action even Asia and Africa will be awakened into life and change. India is already in progress through British power and influence ; China seems likely to yield at length to those innovations which she has so pertinaciously and so successfully resisted ; civilization, aided by Christianity, is working its way upwards from the Cape of Good Hope ;

France has established herself on the north of the African continent ; and British enterprise is endeavouring to gain access to the interior from the west ; so that whatever may become of the European powers in the distant future, a spirit has gone forth, and is now in action, which cannot fail to work important alterations in the condition of the whole human family.

That a great change is passing over modern society, who can doubt who has been alive to the events of the last half century ? Some may view it as fraught with danger, and others may hail it as an auspicious omen, but none can deny it. And it is equally evident that the tendency of this change is towards an equality in the enjoyment of rights, and the exercise of power. At the same time the privileged classes are alarmed, and, viewing the movement with both hatred and dread, are determined not to lose their ascendancy without a fierce and prolonged struggle.

That such a contest should exist among us, and be year after year increasing in vehemence, is ample proof of the advance which society has made in a popular direction. The time was, when within his own domains every baron ruled with kingly sway, when every vassal held his land by the tenure of dutiful obedience, and in his turn exacted from his labouring serfs the most servile homage. Then the population was but thinly scattered over the land, with but small means of communication with each other. Then there were no newspapers, no magazines, no penny post, no railroads ; no Birmingham, or Manchesters, or Liverpools.

But even then there were, in the peculiar circumstances of Britain, the germs of a new order of things. Even when feudalism was at his height there were some addicted to manufactures, though on a limited scale ; and other minds were quickened into activity by the enterprise of commerce. The great bulk of the people, long after the Norman conquest, were, however, employed in agriculture, and the middle classes, such as they were, consisted principally of the yeomen of the soil. The warrior and

the priest shared between them all power, often united in support of each other, but sometimes in conflict for supremacy ; but the right of self government among the people was not be admitted or tolerated.

But favoured by a variety of circumstances, by the natural energy of the English character, by the capabilities of the soil, and by a climate favourable to labour,—the commercial spirit gained strength, manufactures increased, artisans were multiplied, and merchants became wealthy. Charters were granted, and municipal corporations established. Burgesses were now called to parliament, and associated in legislation with the knights of the shire. The inhabitants began to congregate in larger numbers ; not merely in the neighbourhood of baronial residences, but wherever trade flourished, and employment was to be obtained. Printing at length gave new power to the diffusion of information ; the reformation excited a spirit of inquiry and cherished the love of freedom ; and as commerce must have the means of transit, facilities of intercourse were opened. The consolidation of the empire, by placing all its parts under one crown, favoured internal peace ; while its insular position prevented those frequent invasions by foreign powers, which so commonly checked the prosperity and retarded the civilization of other countries. Public opinion became now more easily collected, and began to have some weight. And at length, in the march of events, the nineteenth century witnesses the commerce of Britain spreading itself over the globe ; her colonies establishing themselves in every quarter of the world ; and single manufactories employing as many hands as a town could formerly supply : while we see the son of a cotton spinner prime minister of England, and the proud aristocracy following his guidance ; and a cotton printer opposed to this phalanx, appears leading on the commercial interests of Britain, and boldly waging war, both in and out of parliament, with the hereditary lords of the soil.

What judgment, then, should we form of this state of things ? how far is it favourable to the general welfare ? and to what will it lead ? These are the subjects which Dr. Vaughan in the present work proposes to investigate.

Ever since the days of old Nestor, it has been customary with persons "of a

certain age," to chaunt the praises of past generations, and to complain in doleful accents of the degeneracy of modern times. And there are certain habits and prejudices, as well as a certain age, that strongly dispose the mind to such views of the present and the past. The antiquarian sighs over the moss-covered ruins of embattled towers, the rusty armour, and the heraldic bearings, which remind him of the gay tournament, and the deeds of chivalry, and the baronial splendour, which have all passed away like a vision ; and his indignation rises against the utilitarianism of modern society. The tractarian longs for the monasteries and cells of by-gone ages, and yearns over the long processions, the goodly pageantry, the wholesome mortifications, and the ghostly authority of ancient times ; and endeavours to console himself for these departed glories, of which a ruthless and hated protestantism has despoiled the church, by making the "time-honoured fathers" his bible, by placing huge candles on the altar, by multiplying crosses in every public and private place, by eschewing the profaneness of dating by the secular calendar, and by quickening his devotions by the refreshing sight of pious red lines and letters in his prayer-books. To a power-loving and haughty aristocracy, who trace their descent, in lines more or less direct, from the feudal baron (that wholesale robber and murderer of the middle ages), how mortifying and contemptible is the present when contrasted with the past ! how vehement are their exclamations against the wealth of upstart merchants and manufacturers, the multiplication of artisans, and that growing spirit of insubordination which leads the working classes to inquire into their rights, and ask for a voice in the government ! as if, forsooth, they had any thing more to do, than humbly to submit to their superiors, and uncomplainingly to minister to their pleasure and become the tools of their power. Thus the past has been magnified in its advantages, while the present has been depreciated. In many a panegyric, pronounced in parliament and published by the press, the superiority of agricultural prosperity, and a rural population, has been set forth ; and the awful dangers to society from commercial opulence, and the congregating of large masses of the population in our towns and cities, have been proclaimed. It is no wonder,

then, that the confident tone in which such fallacies have been repented, aided by the unintentional exaggerations of some honest minds, and the partial and distorted facts of some less scrupulous, should have imposed on many, and created considerable alarm.

The work of Dr. Vaughan, which is now under notice, is therefore seasonable; and it is in some respects original. We know of no publication on exactly the same subject or plan. The thoughts and reasons are, in general, such as must have occurred, in a form more or less connected and extended, to the minds of most reflecting persons; but Dr. Vaughan has collected a large quantity of these scattered rays of thought, and brought them with much advantage to a focal point. He has selected a subject in itself highly interesting, and, bringing his extensive reading and habits of reflection to bear upon it, he has placed it before his readers in a clear and generally in a convincing manner. In some few places, we have thought the sententious and philosophical manner of illustrating a principle or establishing a fact rather tedious. And the argument is, now and then, too much in the see-saw, pendulum form to suit our taste, vibrating to and fro without gaining much ground; the disadvantages of a certain state of things are great, and yet there are advantages,—but even these are attended with evils, yet again these evils are mitigated, &c. But, perhaps, the Dr. may have judged such a mode the best for fairly placing his thoughts on a disputed point before his readers. The work, however, will be read, we have no doubt, with much interest and great pleasure; and we sincerely wish that it may get into the hands of many of those who think the country is much better than the town, an agricultural community vastly superior to a manufacturing district, and who see in the present movements of society nothing but dismal auguries of the future.

The work embraces an extensive view of the proposed subject, as will be seen by the annexed headings of its several chapters.

I. On the occasion and object of the present work.

II. On the social characteristics of great cities in ancient and modern times.

III. On the tendencies of modern society towards the formation of great cities.

IV. Of great cities in their relation to science, art, and literature.

V. On the age of great cities in relation to popular intelligence.

VI. Of great cities in their relation to morals.

VII. Of great cities in their relation to religion.

The fifth chapter contains much that is particularly interesting at the present period. It discourses largely on education; and in a review of the Prussian system, in commendation of which so much has been said, it is shown that the evils of this compulsory national education, some of the worst parts of which our government seems disposed to imitate, are such as every lover of his bible and his country ought to deprecate.

"But our objection to these institutions as they now exist, is not confined to the impediments, the loss, and the moral mischief, which they occasion. We look on them with special apprehension on account of the passiveness which they require on the part of the people, and on account of their plausible adaptation to enforce and perpetuate the submission which they enjoin." "With a view to secure this submission, the Prussian system covers the land with government functionaries—functionaries in every place and for every thing. Strange to say, the first example of this many-handed policy was supplied by the democrats of Paris. All the provinces, departments, and communes of France were thus marked out and occupied at the time of the revolution. Government agents had their place every where, and from that time, whatever might be the department occupied by these personages, whether having respect to religion, law, education, or tax-gathering, they have all served the office of a paid police, being ever ready to uphold the power from which they have happened to receive their appointment, or to which they may be looking for the continuance of office. Patronage has become, in this manner, an alarming element of government power. We thus see, that the supervision once exercised, first by the king and then by the nobility variously located through the territory subject to their sway, is now exercised by the sovereign alone, through the medium of a host of sycophant stipendiaries who do his bidding. According to this new theory, no confidence is to be reposed in local wisdom or patriotism. Nothing material is to be entrusted to the governed, but every thing is to be moved and directed by the centralised power of the governing."—Pp. 200—203.

"Schools and schoolmasters are created at the royal pleasure. They form a mighty engine, placed wholly at the service of the king, and

are no more designed to create independence, or social manhood, than the composition of the Prussian army."—Page 202.

To these remarks the following extract from Laing's *Notes of a Traveller* are added :

"The upper and the educated classes in Prussia live upon the industry of the people entirely, by the appointments under the government, either as military officers, civil functionaries, clerical or educational officials; and if they derive their living direct from the people, and not from the hand of the government, still they derive the privilege to exercise this means of living, be it in the law, in medicine, in trade, or any branch of industry, from the constituted authorities. These classes are loud enough in their adulation of the government of the late king, and of the social economy of Prussia,—of its military system, its educational system, its functionary system, and of all that emanates from the higher powers. No wonder. They are strangers to individual free agency in society, and they hold their appointments and means of living, and look for their bread, or that of their children, from the hand of government. Their voice alone is heard in the literary world, on Prussian education, religion, social economy and affairs; and their shout is one shout of praise. But the future historian of this age, judging from paper sources, from facts and principles, will regard the Prussian social economy, established by the late monarch, as an attempt, now that the power of the sword and of brute force in civilized communities is gone, to raise up an equally despotic, irresponsible power of government, by enslaving the habits, mind, and moral agency of the people, through an educational, military, and religious training, and a system of perpetual surveillance of functionaries over every man from his cradle to his grave."—*Pp.* 205, 206.

That the intellectual condition of the rural districts is much inferior to that of the manufacturing population, no one can entertain a doubt who has had opportunity of comparing them. The daily intercourse, the continued exchange of thought, the frequent discussion on topics of politics and trade, of religion and morals, which are general among the manufacturing operatives, give to them an acuteness, an activity of thought, and an extent of information, which will in vain be sought for among our peasantry. We feel confident that instances of extreme ignorance would much more rarely

be found in the precincts of the factory than in the neighbourhood of the village squire. Perhaps the following fact may be taken as exhibiting something of the characteristic difference of the two classes which we are now comparing.

Some thirteen or fourteen years ago a strong excitement prevailed among the agricultural labourers in several parts of the country; the consequence was violent attacks on the property of their employers. Hay and corn, the food of man and beast, were, in large quantities and in the most reckless manner, destroyed; and the nightly fires blazing over the country produced a general panic. About the same time there was, in a manufacturing town of the West Riding of Yorkshire, a strike for wages, which threw thousands out of employment, and which continued for several months. A dogged determination not to yield was manifested by both masters and men. Day after day crowds of half famished workmen were seen lounging about the streets; their cheeks were pallid, but their port was firm. But during the whole time not a mill was destroyed, not a single act of violence, to the best of our recollection, was offered to the person or the property of a master. Once or twice a week, the operatives assembled on a green a short distance from the town, appointed a chairman, invited the millowners to a discussion, passed resolutions, made speeches about political economy, and natural rights, and tyrannic power, and then peaceably returned home with empty stomachs, but not with heads so empty as to imagine that they could benefit themselves by destroying the property of their employers. And what, we might ask, what would have been the results, if a rustic mob had possessed the power of the operatives, at the late turn-out in the neighbourhood of Manchester?

Much has been said during the last few years, both in and out of parliament, of the wretchedness of the population, and of the luxuriance of vice, in the factory districts: we have had opportunities of comparing them with village communities, and can fully subscribe to the following remarks of Dr. Vaughan.

"Every humane man would be happy to think, with some modern travellers, that savages are generally very simple-hearted, inoffensive, and kindly-disposed persons; and to think,

moreover, with certain of our own by-gone poets, that there is something in the quietude and beauty of the rural landscape which imperceptibly refines the intellect and moral sentiments, so that the people who dwell in such scenes necessarily become assimilated to those ideas of the piping swain and lovely shepherdess which were made to be so familiar to our imagination by book and pencil in our boyhood. But the men who have visited savages, and the men who know what the character of a peasant population really is, need not be reminded of the gross deception which has been practised on the weak and unsuspecting by such descriptions."—Pp. 239, 240.

Our decided opinion is, from careful observation, that there is, in proportion to the respective numbers, less of almost every kind of vice in the manufacturing districts of the West Riding, than among any peasantry we have yet known. And in respect of two vices in particular, depredation on property and illegitimate births, the former portions of the community may, we believe, be compared to advantage with the latter.

At the annual meeting of the subscribers to the night asylum in Manchester, the Rev. Mr. Parkinson, a clergyman of high respectability, resident in that town, having elicited by a question put for that purpose the information that the far greater part of those who were admitted were persons from a distance, adds :

"I was desirous, moreover, that the proposition should be specifically stated, because I believe that a feeling is become very prevalent elsewhere, that there is something in the character of manufactures which is unnatural and opposed to the will of God. Now I maintain that the state to which we are tending in manufactures is as much the will of God as agricultural pursuits. I have no national predilections for my present mode of thinking. My birth and early education put me in a very different position from the one in which I now am; but being now an inhabitant of Manchester,—having had ample opportunity of observing and judging,—and being in a position where I can have no motive for a partial judgment,—I maintain that if we can strike an average of all classes of our population and the population of other districts, we shall find that the morality of this district will not be below that of the

most primitive agricultural population."—Page 236.

We have room but for one more extract, and that is from the section which relates to "commerce and patriotism." Dr. Vaughan, having shown that commercial pursuits are favourable to genuine patriotism, continues thus :

"Experience, we think, is every where in favour of these views. In all times of trial, the commercial states, both of the ancient and modern world, have shown themselves capable of brave and patriotic effort, and on a scale which no people have surpassed. It was the glory of Tyre to have presented a stronger resistance than all southern Asia beside, to the power of the Babylonian empire in very ancient times, and to the arms of the Macedonian conqueror in a later age. Carthage proved a stronger barrier to the progress of Roman ambition than half the cities of the civilized world. Athens was commercial, but was it less patriotic than Sparta, which was not so? Where do we find so brilliant a patriotism during the middle age, as in the history of the commercial republics of Italy, and in the federations of commercial towns in Germany and Flanders? and where over the wide surface of history do we meet with more generous or noble displays of this feeling than in the United Provinces,—a band of small commercial states, which having wrung their own freedom from the grasp of the most potent monarchy in Europe, every where crossed the path of the despotic like an impassable rampart, and became, during more than two centuries, the great defenders of the civil and religious liberties of protestant Christendom? Much of the spirit, in this respect, exhibited formerly in the United Provinces, may still be seen in the states of the American union; and it scarcely need be observed, that the power which should make war on the great western republic, upon the assumption that her commercial spirit can have left her little of the spirit of patriotism, would not be long in discovering its mistake."—Pp. 264, 265.

In conclusion, we are bound to say that we have derived much pleasure from this work of Dr. Vaughan, which combines so much sound sense, true philanthropy, and Christian philosophy. We sincerely thank him for it, and trust that it will occupy a place in the libraries of very many of our friends.

BRIEF NOTICES.

The Sacred Writings of the Apostles and Evangelists of Jesus Christ, commonly styled the New Testament; Translated from the Original Greek, by Doctors George Campbell, James Macknight, and Philip Doddridge. With Prefaces, various Emendations, and an Appendix, by Alexander Campbell, of Bethany, U. S. An entirely new Edition, Revised and Corrected. By WILLIAM JONES, A.M. London: Routledge and Spence, and G. and J. Dyer. 24mo. pp. 622.

Twenty-five years ago, a London bookseller published a thick pocket volume containing the text of Dr. George Campbell's translation of the four gospels, Dr. Macknight's translation of the apostolic epistles, and the Acts and Revelation from the Family Expositor of Doddridge. The book was known by the name of *Lepard's Testament*, and though it had no external attractions, it found a ready sale. A few years ago, Mr. Alexander Campbell of Bethany, Virginia, republished this volume, with prefaces and an instructive appendix, but with many alterations of the translation for which he made himself responsible. This work we reviewed in 1830, pointing out some things in our judgment objectionable, but giving to it strong general commendation. It has since been treated by some of our critical contemporaries with a severity the justice of which we have never been able to perceive, and for which we can only account by supposing that they are better acquainted with his other works than we are, and that errors contained in them have occasioned a distrust for this performance. Mr. Jones, the editor of the present volume, has published formerly, it appears, a pamphlet entitled "*Scriptures vs. Campbellism*," and he says that he has "devoted the whole of the alterations and emendations of the American editor." Why, in this case, the title page should retain the words "various emendations, and an appendix, by Alexander Campbell," we cannot imagine. Mr. Jones speaks also of the freedom he has taken "in restoring the text of the New Testament to the state in which it was left by Messrs. Campbell, Macknight, and Doddridge." Yet we find in the gospels variations from the renderings of Dr. George Campbell, and in the epistles variations from the renderings of Macknight. The translation is neither as it was before Alexander Campbell touched it, nor as it came from his pen. This we regret; while we acknowledge that it is nevertheless a good translation. The book is pretty and portable; and we wish it an extensive circulation.

Cyclopedia of Biblical Literature. By JOHN KERR, Editor of "The Pictorial Bible," &c. &c. Assisted by various able Scholars and Divines. Edinburgh: Geo. Part 1 and II. Price 2s. 6d. each.

The utility of works of this description is generally acknowledged, and some of them have

acquired deservedly a high reputation. The advances made of late years in biblical science, and the progress of the public mind in reference to it, invite, however, a new and comprehensive performance, and from an inspection of these portions we anticipate that this will be a more complete and interesting hand-book for the student of scripture than any of its predecessors. They fully equal the highest anticipations we had formed of what they would be, and this is saying a great deal, as we know of no man from whom we should expect so much in this particular department as Mr. Ketto. His previous publications have evinced so extensive an acquaintance with the subjects of which a work of this kind should treat, with so much purity of taste and solidity of judgment, that we welcome it most cordially, and venture even now to recommend it strongly to the attention of our friends. It is to be comprised in one octavo volume, and to include several newly constructed maps, with a large number of wood engravings, representing landscapes, buildings, monuments, plants, animals, illustrations of manners and customs, "and whatever can be more clearly displayed by pictorial than by written description, or by which the written text may be in any degree elucidated."

The Question, "Is it the Duty of the Government to provide the Means of Education for the People?" Examined. By GABRIEL PAYNE, LL.D. London: 12mo. pp. 32. Price 6d.

In this treat Dr. Payne examines, with his usual calmness and good sense, the principles on which he conceives the *Factory Bill* to be founded: namely, that it is the duty of the government to provide the means of education for the operative classes,—that this education must be based on religion,—that it must be carried on by the agency or under the control of the established clergy,—and that the religious principles taught must be those of the church established by law. Against these views he argues successfully, showing that a government undertaking to give such an education goes beyond its province, and must necessarily commit injustice. It is against religious education by the government that he presses his argument; but the principles he lays down, if carried to their legitimate extent, would show also that secular education is no part of the business of national rulers. Dr. Payne justly remarks, that had the government of this country possessed the wisdom to let many things with which they have interfered alone, our commerce, our religion, and our national character would have been the gainers by it. We will add, that if the government would now retrace its steps, and remove those restrictive laws which impoverish the labouring classes, they would do more to promote general education, in that way, than they can possibly do by direct enactments.

Furnish the parents with employment and pay them for their labour, and they will soon obtain better education for their children than can be communicated by any national or parochial establishments.

Sermons preached in the Ordinary Course of his Ministry, and chiefly at Manchester, by the late ROBERT STEPHENS McALL, LL.D. London: 8vo. p. 472. Price 12s. cloth.

Referring our readers to the Baptist Magazine for May, 1840, for an estimate of Dr. McAll's mental powers, and of the characteristics of his pulpit discourses, we need only say that the pages of this volume bear the impress of the same energetic mind that produced the former elaborate volumes. Though these are sermons "preached in the ordinary course of his ministry," they are by no means ordinary sermons. Dr. McAll, it appears, rarely wrote at length what he intended for his usual congregation; but amongst his papers some complete sermons, which he had delivered at home, were found. A selection from these constitutes the present publication, which is adorned by a portrait highly approved by those who are best able to judge of its resemblance to the admired preacher.

Poetical Remains of Lucretia Davidson, collected and arranged by her Mother: with a Biography by Miss SEDGWICK. London: Tilt and Bogue. Foolscap 8vo. pp. 310.

Admirers of the Life and Remains of Margaret Davidson, which we recommended to the attention of our readers in December last, will find here a volume similar to that, both in its external and internal characteristics. The two sisters resembled each other in precocity of genius, in ardour, and in elegance of taste; and both fell victims, at an early age, to that insidious malady which chooses for its prey the fairest and the best of our species. Lucretia was thirteen years of age when Margaret was born; she is exhibited in the frontispiece with Margaret on her lap, and the infant Margaret was the theme of many of her verses. We will not draw a comparison between the two: they were both born poets; but in her seventeenth year, sitting in her bed, supported by pillows, Lucretia wrote her Last Farewell to her Harp, saying,—as must be said, sooner or later, to every earthly pleasure,—

"And must we part? yes, part for ever;
I'll waken thee again—no never;
Silence shall chain thee cold and drear,
And thou shalt calmly slumber here."

RECENT PUBLICATIONS

Approved.

A Tract for These Times. A Plea for the Sufficiency of the Scriptures, and the Right of Private Judgment, viewed with Reference to National Education, and the Present Crisis of Religious Freedom. By J. C. GALLAWAY, A.M. *West Bromwich: Murray; London: Ward & Co.*

The History of the iniquitous "Schism Bill" of 1714, with its persecuting Enactments; interspersed

with Historical Illustrations and Notes. By J. A. JONES, Minister of Jireh Meeting, Brick Lane, Old Street. Third Thousand. *London: 12mo. pp. 12. Price 1d.*

The Whole Case of the Unbeneficed Clergy; or a Full, Candid, and Impartial Inquiry into the Position of those Clergy commonly called the Curates of the Established Church. By a Presbyter of the Church. Humbly dedicated to the Archbishops and Bishops of the Church. *London: 8vo. pp. 32. Price 1s. 6d.*

A Letter to the American Peace Society, from a Member of the Committee of Peace in Paris. *Paris: 8vo. pp. 31.*

Anti-Duel; or, a Plan for the Abrogation of Duelling which has been tried and found successful. By JOHN DUNLOP, Esq. *London: Houlston & Stoneman. 8vo. pp. 88.*

The Holy Bible, containing the Old and New Testaments, translated out of the Original Tongues: Accompanied throughout with a brief Hermeneutical and Exegetical Commentary and Revised Version. By the Rev. T. J. HUSSEY, D.D., Rector of Hayes, Kent. Part III. *London: Colburn. Imp. 8vo.*

Memoir of the Rev. Henry Möwes, late Pastor of Altenhausen and Ivenrode, Prussia. Principally translated from the German. With an Introduction by the Rev. JOHN DAVIES, B.D., Rector of Gateshead, Durham; Author of "An Estimate of the Human Mind," &c. *London: (Tract Society) 18mo. pp. 168.*

M'Gavin on "The End of Controversy:" being Strictures on Dr. Milner's Work in Support of Popish Errors, entitled, "The End of Religious Controversy." By WILLIAM M'GAVIN, Esq. *London: (Tract Society) 32mo. pp. 416.*

Sketch of Popery. *London: (Tract Society) 32mo. pp. 300.*

Mamma's First Lesson Book. By a Mother. *London: (Tract Society) 18mo. pp. 132. Price 1s.*

Electricity, its Phenomena, Laws, and Results. *London: (Tract Society) 16mo. square, pp. 184.*

The Ear. *London: (Tract Society) 16mo. square. Price 4d.*

The Tongue. *London: (Tract Society) 16mo. square. Price 4d.*

The Sense of Smell. *London: (Tract Society) 16mo. square. Price 4d.*

Useful Hints to Teachers. Published under the Direction of the Committee of the Home and Colonial Infant School Society. *London: Nisbet, 16mo. pp. 70.*

Ninety Psalms and Hymns for Public Worship. Arranged Alphabetically. *London: Jones. 32mo.*

The Acquisition of Knowledge: a Lecture, by the Rev. W. LEASK. *London: 12mo. pp. 23. Price 2d.*

The Fearful Christian Encouraged. *London: 32mo. pp. 41. Price 2d.*

The Eclectic Review. May, 1843. *London: Ward & Co.*

INTELLIGENCE.

EUROPEAN CONTINENT.

DENMARK.

The following extract from a letter written by Peter C. Münster, bishop or pastor of the baptist church in Copenhagen, has been communicated by the secretary of the Baptist Continental Aid Society; who observes,

"There could not be a finer subject of contemplation, alike for the Christian and the painter, than Peter C. Münster, at the moment when he had arisen from the signature of the letter to the Councillor of State."

"While I still was in prison, a royal ordinance was, on the 27th of December last, unexpectedly promulgated, which grants to the baptists a sort of liberty to reside every where in Denmark, and to have private prayer meetings and communion according to their rites, and also allows them to establish a congregation at Fredericia, a small town in Jutland; but all this under the strictest superintendence from the clergy of the state church and the police. None, however, except the inhabitants of the above-mentioned town, must be baptized and received into the baptist congregation; and the children of baptists must be brought to the sprinkling of the state church,—if not voluntarily, then forcibly. All these grand privileges! are granted to us on condition that we now remain quiet and make no proselytes,—for in that case we are threatened with the loss of this liberty, as it is called, and then the persecution is to break out afresh. There was also promulgated a royal decree of the 30th of the same month, by which the fines still unpaid and all penalties were remitted, and we liberated from prison. The day before this last decree was promulgated, one of the members of the Chancery (a member of the king's legislative board in Denmark) paid me a visit in the prison, being commissioned by the king to admonish me now to refrain from all missionary activity, considering the great favour shown to the baptists, and also to advise me to present a most submissively humble petition, desiring to be liberated from the prison, which petition he affirmed would be granted. I offered to send a written reply to this exhortation, and take the liberty of here inserting this answer, that you may see how I have taken, and how I intend to avail myself of, this gracious favour, as it is called.

"SIR,—Having well weighed and considered my own present relation and that of

my denomination to the state, and having more particularly sought advice from my infallible councillor, the Lord of heaven and earth, I take the liberty of communicating most respectfully to your worship my scruples as to the presentation of a petition to his majesty the king, according to your well-meant and kind advice; and I do this so much the more, as my conversation with you has created the most unreserved confidence in your good will, although I at the same time have not lost sight of the fact that good will and duty are not always inseparable. Life has for me no value without that activity to which I have been called by God and the congregation, being regularly ordained thereto. This activity has, by his majesty's most gracious decree in the baptist affairs, in such a degree been circumscribed and subjected to the hierarchy in the state church, that it will be easier for me to submit to the hardship of imprisonment for life,—being then ignorant of the possible dissolution, through parties, bigotry, and fanaticism, of that congregation for which I have maintained such a hard contest, with view to its spiritual as well as its civil improvement,—than subject myself to a consistent enforcement of the above-mentioned royal decree. I comprehend full well, more particularly since my conversation with you, the great difficulty of granting at the present moment a complete religious liberty to the baptists in Denmark; but as it has been carved for me I can make no use of it whatever, and I prefer to be immured alive for my faith and persuasion,—for thus I save my soul alive, and satisfy my conscience,—rather than walk about, like an automaton, without will, wound up and set a-going by the clergy of the state church; thus rendering myself a laughing-stock to my own countrymen and other nations, who with interest and sympathy have watched the conduct of the Danish baptists; and, what is infinitely worse, reduce myself to despair concerning the salvation of my soul, since I actually should deny that Master who redeemed me with his blood, and commanded me not to spare my blood in fighting for him, and to remain faithful unto the end, that I might inherit the imperishable crown of life! I beg your worship to permit me to repeat to you what I felt myself obliged to declare to his majesty; a bodily incarceration for life is not so hard for me as the spiritual imprisonment which is to be called liberty. I can, accordingly, how willingly soever I would adopt your well-meant counsel, not petition for the latter, since I

prefer the former. As for the rest, I refer my cause, and the cause of that denomination which is dear to me, to the King of kings and the Judge of judges, and pray him to instruct the heart of our beloved earthly king, and the hearts of his council, to do in this important affair his will and pleasure. With great respect,

(signed) PETER C. MÖNSTER.

"The next day after I had despatched this letter I was, however, liberated, without any condition whatsoever, and I now continue to labour in the same manner as before. Still the police are present every Sunday at the entrance to our place of meeting, and drive away all those who are not baptists; nay, even my own daughter, who is a believer (she is a girl sixteen years of age, now tried and found worthy of baptism), was not allowed to enter, although she with tears entreated to be admitted. We have, accordingly, now divided the congregation into several smaller bodies, meeting separately, which it is not so easy for the police to control, and this must continue till the police get tired of this mode of persecution. The children are forcibly taken from the parents by the police, and brought to the sprinkling of the state church, since no baptist, voluntarily, suffers this to be done. Since my liberation from prison, I have gone on a missionary journey in the country, and at the same time visited the other small congregations, and conversed with their superintendents respecting our relation and our situation towards the state and its clergy; and I have great reason to rejoice that we are all of one mind, and labour in the same manner, and for the same end—the liberty of propagating gospel truth for ourselves and future generations. I expect in the course of this month to receive between twenty and thirty catechumens into our congregation; but as the congregation sees that I shall be immediately after imprisoned again, and that this imprisonment will be more severe than the preceding, and that the results of the lawsuit, according to the laws and the threats which have been made, will be a protracted punishment in the house of correction, it (the congregation) has unanimously determined not to allow myself to baptize, but to choose an unmarried brother for that purpose, whose activity would not be so much missed, and whose liability to punishment would not be quite the same as mine, as I have already been punished several times, and the punishment is always redoubled when repeated; however it is still uncertain what there will be done, for I should wish to baptize myself, and, by God's assistance, I do not fear the consequences. The Lord's will be done: his promise, "I will never leave thee nor forsake thee," I apply to myself, and I see every day instances of his power being perfected in my infirmity. The situation and

the important activity in which the Lord has placed me, and which I am conscious of not having assumed myself, far exceeds my humble powers, and if the Lord's faithfulness had not in a wonderful manner upheld me, I must—considering the slender means, both spiritual and bodily, that are at my command—long ago have succumbed in the internal and external conflicts I have had to sustain, of which the former, however, are the most severe."

Surely the friends of religious liberty and high Christian principle, will not leave the Continental Aid Society with such limited means as the institution has hitherto possessed.

Donations and annual subscriptions may be forwarded to Mr. George Morton, Leeds, the treasurer; or to Mr. Richardson, solicitor, Leeds, the honorary secretary.

HAMBURGH.

The following summary of recent proceedings at Hamburgh, has been communicated by Mr. Rothery.

"I have just received a letter from our brother Oncken, pastor of the baptist church at Hamburgh, from which it appears that the spirit of persecution has again been revived in that city.

"It would seem that information had been laid against our brother that he continued to administer the sacraments; he was therefore cited before the senate and sentenced to pay 300 marks, or go to prison for four weeks. There are many reasons why Mr. Oncken could not do the former, and consequently by this time he no doubt is a prisoner at Hamburgh for the gospel's sake. I regret that our friend has for some time been in a bad state of health, and for some weeks has been obliged to retire a little way into the country, and to suspend all mental occupation. This, with manual labour in the garden, has been beneficial to him, but I fear his incarceration will throw him back. But that Redeemer, in whose cause our brother labours with so much zeal and intrepidity, does not leave him to fight alone, but as the affliction abounds, so his consolation by Christ also abounds. In reference to this affair Mr. Oncken observes, 'I rejoice to add the Lord is very gracious to me, keeping my heart in perfect peace, being stayed on him. We know and believe, that these joined together are worth worlds, that all things work together for good, and that the devil and all who are with him cannot hurt a hair of our head, and that he and his, by a wonderful overruling providence, must help on the great designs of Jehovah in the salvation of his people. Should this persecution end with this single

measure, I shall consider it as very mild, and rather as a proof that a better feeling begins to gain the ascendancy.

“ ‘ Our services as yet have gone on as usual, and in the sentence against me no mention is made of preaching, but only the sacraments. We wait our Lord’s pleasure, and are confident, unworthy and sinful as we are, he loves us too well to allow any thing to come upon us which by his grace we cannot bear. How little the material flames, which threatened to consume our city last year, have effected in destroying the spirit of hatred to Jesus and his disciples, may be learned from the above statement, and other events which have recently occurred. On the 8th inst. one brother was banished from Hamburgh for twelve months for distributing religious tracts, another has been threatened with imprisonment and banishment for the same offence, and a third has been sentenced to pay a fine of five dollars. In the meantime we are abundantly rewarded for any little trial we are subject to in the success with which the Holy Spirit accompanies his own truth. Not fewer than thirteen converts have been immersed within the last fortnight, so that we had a larger addition to the church last Lord’s day, than on any previous occasion. And what does it matter, if our path be not so smooth as flesh and blood would wish, if we are but instrumental in the ingathering of God’s elect to the fold of his dear Son? A few more faithful struggles and we shall enter the rest prepared for the people of God.

There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.’

“ Besides the state of prosperity enjoyed by the baptist church at Hamburgh, the labours of our brother and his coadjutors continues to be blessed amidst much opposition elsewhere. In Hanover and the grand duchy of Oldenburgh, the baptists are exposed to persecution, which begins to assume a very threatening aspect. At Othfreesen and other places near the Hartz mountains, they are incessantly imprisoned, and the chief magistrate of that district has proclaimed that these measures shall be multiplied like a shower of rain if they do not desist from what he calls their enthusiasm.

“ Every kind of religious assembly, the distribution of religious tracts, and the journeys of our dear missionary brethren, are strictly forbidden by the consistory at Jeven.

“ Their Spirituals, as they are termed, have called in the powers that be, to see to it that their conclusions are put in force against our brethren. But they maintain their ground, and continue God’s witnesses to a dying world, and the great antichristian abominations, who seek to silence their testimony and crush the rising cause. But they still increase.

and their influence is beginning to be very generally felt. I am sure the churches of Christ in these lands will sympathize with, and not cease to remember them at the throne of grace.

“ Since the above was written I have received a short note from our brother Oncken, dated 15th inst., stating that he was then just going off to prison.”

ANNUAL MEETINGS.

BAPTIST UNION.

On Wednesday, April 19, 1843, at eleven o’clock, A. M., the ministers and delegates of the Baptist Union assembled in Devonshire Square Chapel. After prayer by the Rev. J. Venimore of Ingham, and an appropriate opening address by the chairman, the Rev. B. Godwin, D.D., it was moved by the Rev. W. Groser, seconded by Mr. Gould of Lough-ton, and resolved unanimously :—

“ That all brethren, being either ministers or members of approved baptist churches, desiring to attend the session, be admitted on recording their names and the churches to which they belong.”

The Rev. J. H. Hinton (one of the secretaries) then read the report of the committee, and the treasurer presented an audited statement of accounts. It appeared that the income of the year had been sufficient to reduce the balance against the Union from £22 to £13.

It was then moved by the Rev. Joseph Tyso of Wallingford, seconded by Mr. Richardson of Leeds, and resolved unanimously :—

“ That the report be received ; and that it be published under the direction of the committee.”

It having been recommended in the report that “ the chairman should nominate a committee of seven, whose business it shall be to bring up a list of brethren to be nominated as treasurer, secretaries, and committee, for the year ensuing, and that upon this nomination the election take place as usual ”—it was moved by the Rev. R. K. Brewer of Coleford, seconded by the Rev. D. R. Stephen of Newport, and resolved unanimously :—

“ That the recommendation of the report concerning the manner of electing the committee and officers for the ensuing year be adopted.”

The chairman then named the following committee :—the Revs. R. K. Brewer, D. R. Stephen, W. Groser, H. Black, J. Venimore; Messrs. Richardson and Robinson.

The Factories’ Bill (Educational Clauses) was then taken into consideration; when it was moved by the Rev. J. H. Hinton, seconded by the Rev. D. R. Stephen, and carried unanimously :—

“ 1. That without referring, in the first instance, to the object of the educational clauses of this bill, the Union denounce the proposal to lay, in whole or in part, the cost and maintenance of schools on the

poor rates, by the sole authority of the committee of petty council, without allowing the rate payers a voice in any manner in either the assessment or expenditure, as an attempt on the one hand to wrest the power of raising money from those who constitutionally hold it, and, on the other, to withdraw those who expend it from just and summary control.

"2. That, inasmuch as the object of these clauses is religious, the assessment to be made under them is essentially an ecclesiastical exaction, and that, as such, it is an aggravation of a grievance already long and justly complained of, and a most offensive and hazardous change in the character of the poor rate.

"3. That inasmuch as the main object and tendency of these clauses is to disseminate the principles and to augment the influence of the established church, the assessment to be made under them is additionally offensive as a scheme of ecclesiastical exaction for a sectarian purpose, and a purpose the accomplishment of which will tend at once to diffuse pernicious errors, to debase the national spirit, and to extend and consolidate an ecclesiastical despotism.

"4. That, inasmuch as the bill restricts the education of the operative classes to selected schools, it unwarrantably interferes both with the sacred rights and the tender affections of parents, and with the private interests of the conductors of schools, and that it will thus create a large amount of dissatisfaction and demoralization.

"5. That inasmuch as the bill proposes to render compulsory attendance on Christian instruction, it is utterly inconsistent with the rights of conscience, as justly claimed by persons of every class. It is peculiarly oppressive to the mass of all persons who reject the Christian religion, and it opens the door to further and unlimited interference with our religious liberties.

"6. That, inasmuch as the bill suspends the privilege of granting certificates for labour by the selected schools whether they may have been aided by a public grant or not on their state of efficiency as reported by a government inspector, it adopts a system which is capable of being wrought in a hostile spirit towards particular schools; and which may be employed to effect what the Union would consider a most undesirable and calamitous result—the subjection of popular education to the exclusive control of the church established by law.

"7. That, inasmuch as the bill proposes, in the schools which shall be created or adopted under it, to require the attendance of the children on Sundays, without any exception for religious teaching, during three hours, and, with an inductive assumption, of the services of the established church, it will destroy at once the existing Sunday schools, in which it may be affirmed that an affectionate and amiable religious culture is given by unpaid teachers to not less than two millions of children in the three kingdoms, and to more than two hundred thousand in the Baptist denomination alone.

"8. That, on the whole, the educational scheme developed in this bill is characterized by a written guarantee of private interests and domestic affections, by a humiliating subservience of the state to the church, by a spirit of intolerance and despotism, and by a disregard of those principles of civil and religious freedom, so often and solemnly recognized by the British legislature, and that should the bill pass into a law it must be regarded as the repeal of the charter of English liberty both civil and religious, and of the constitutional principles which placed the house of Brunswick on the throne of these realms."

Adjourned.

Friday, April 21, 11 A.M.

The Rev. T. D. Reynolds of Earl's Colne prayed.

* This series of resolutions is here inserted entire, although the last three of them were not passed until Friday.

Mr. Richardson moved, and the Rev. F. Trestail seconded, a further resolution on the Factories' Bill, on which, after a long discussion, it was resolved, on the motion of Mr. Portman, seconded by the Rev. A. G. Fuller,

"That the proposed resolution be referred to a committee of seven to review, and to bring up at an early sitting next week. The committee to consist of Rev. Drs. Cox and Steane, Rev. Messrs. Shovel, Trestail, Burns, and Hinton, and Mr. Portman."

It was then moved by the Rev. Dr. Cox, seconded by the Rev. S. J. Davis, and carried unanimously:—

"1. That, in the opinion of this Union, the modifications of the Factories' Bill indicated in the resolutions brought forward by Lord John Russell have untouched its essential mischief, and that, consequently the introduction of these resolutions does not warrant a moment's retraction of the opposition to the bill.

"2. That this resolution be advertised in the *Portrait, Nonconformist, Morning Advertiser, Times, and Morning Chronicle.*"

Adjourned.

Monday, April 24, 11 A.M.

A public meeting for prayer was held, according to announcement, at this hour. At half-past twelve the Union resumed business.

It was moved by the Rev. Dr. Steane, seconded by the Rev. Dr. Murch, and resolved unanimously:—

"That the Union warmly congratulate the determination on the approaching realization of a desire long cherished, in the erection of convenient premises for denominational purposes, and especially of a room adapted for a denominational library. They now therefore, more earnestly than ever extend all persons interested in this important object to make arrangements, whether by donation or bequest, for enriching it by contributions of books, maps, manuscripts, pictures, sculpture, autographs, and other matters tending to augment its value and general utility."

It was moved by the Rev. J. H. Hinton, seconded by the Rev. F. Trestail, and resolved unanimously:—

"That the Union, having on former occasions expressed its regret at the continued existence of slavery in the British possessions in the East, take the earliest opportunity of recording in terms of congratulation and gratitude those recent acts of the British government, by which a death blow has been struck at this system of oppression and wrong, and its speedy extinction secured.

The state of the denomination, as exhibited in the returns, being taken into consideration, it was moved by the Rev. Dr. Boicher, seconded by the Rev. Joseph Tyso, and resolved unanimously:—

"That the enlarged view of the Baptist denomination in Great Britain and Ireland which the Union are enabled to take on the present occasion, awakens in them lively emotions of Christian sympathy, combined with both gratitude and humiliation.

"On the one hand, they cannot but feel grateful in reflecting that the churches of their brethren number 1673 and that the members of the churches exceed 184,000, that within the last three years 166 new churches have been formed, that their share (nearly) during the last year may be computed at 12,000, that

lay scholars may be estimated at 210,000, village stations at 4,150; and that the rate increase in the body appears to be upwards of 10 per cent. per annum.

On the other hand, they find cause for deep humiliation in the facts, that during the same period of years, no less than sixty churches have ceased to exist, that about one fourth of the whole number have had no clear increase during the last year, and more than one eighth of them have suffered decrease.

The Union most gratefully acknowledges the goodness of God in the increase bestowed, they present a faithful inquiry into the causes of decay; and would recommend a spirit of desire and fervent supplication, in order to obtain the mercy of him that loveth her, all the churches of Zion may equally rejoice."

A committee appointed to prepare a list of names to be proposed as officers and stewards for the year ensuing brought up a report, to which several names were suggested; and the whole list was unanimously adopted.*

A committee on Mr. Richardson's resolution brought it up in a revised form, and it was unanimously adopted as follows:

That the Union feel it their duty to declare that they do not consider the education of the community the proper business of the state, they hold it contrary, that, because it is beyond the just powers of civil government, and because it cannot be consistent with the right of private judgment to enquire into religious opinions, popular education should not be interfered with by the state in any direction or control; all such interference being inconsistent with the right of private judgment, and the permission of it affording an indirect support to the antichristian principle of ecclesiastical establishments."

It was then resolved unanimously:—

That a petition founded on the resolutions which were adopted respecting the Factories' Bill be presented to the house of Commons."

A copy of said petition was read and approved.

Adjourned.

Wednesday, April 26, 10 A.M.

The Rev. T. Pottenger of Bradford (Yorkshire) engaged in prayer.

It was moved by Mr. Pewtress, seconded by Rev. J. Millard, and resolved unanimously:—

That the petition against the Factories' Bill be presented by the right honourable the Lord Mayor."

It was moved by the Rev. S. J. Davis, seconded by the Rev. T. Morris of Portsea, and resolved unanimously:—

That the resolutions on the subject of the Factories' Bill be communicated to the Right Hon. Sir John Lubbock, Bart."

In view of the state of our baptist brethren on the continent of Europe being (in the unavoidable absence of Mr. Richardson) taken into consideration, it was moved by the Rev. C. H. Johnson, seconded by the Rev. T. Jackson, and resolved unanimously:—

That the names will be given in the report.

"That the Union continue to regard, with deep sympathy and lively hope, the work of the Lord among their brethren on the continent of Europe, and the sufferings to which they are exposed: and that a letter, expressive of the fraternal love of the Union towards them, be forwarded through the corresponding members of the committee."

It was moved by the Rev. Dr. Hoby, seconded by the Rev. J. B. Pike of Newbury, and resolved unanimously:—

"That on occasion of the decease of his Royal Highness the Duke of Sussex, the Union record their high admiration and grateful remembrance of this illustrious prince, as the uncompromising friend of the principles of civil and religious liberty. Both in his place in parliament, and in public association with the people of England, has he advocated and sustained them; and throughout a long course of public life he has exercised an influence in their favour, adapted to endear him to the hearts of the present and of succeeding generations, and to render his royal highness's death, at so critical a period, pre-eminently a public loss."

Adjourned.

Friday, April 28, 10 A.M.

The Rev. T. Welsh of Uxbridge, engaged in prayer.

It was moved by the Rev. W. H. Black, seconded by Mr. Kelsall of Rochdale, and resolved unanimously:—

"That, in the judgment of the Union, the recent spread of Puseyism is, with small exception, a mere transition from one form of religious delusion to another; that its rapidity, unprecedented in relation to any element of truth, may be accounted for by the congeniality of the system, on the one hand, with the interests of the clergy, and, on the other, with the spiritual apathy of the laity; and that against this, as against all other forms of false religion and error, the most effectual stand will be made by endeavours to generate and nourish a sincere and enlightened personal piety."

It was moved by the Rev. S. Green, seconded by Mr. C. Burla, and resolved unanimously:

"That, in the opinion of the Union, the avowed and strenuous effort now making on the part of the established church, to possess herself of the entire control of education, as the "supreme instructor of the nation," is an additional and demonstrative evidence of what they have always held, namely, that there is no security for the religious or civil liberties of Englishmen, short of dissolving the connexion between the church and the state."

It was moved by Mr. Pewtress, seconded by the Rev. S. Brawn, and resolved:—

"That the members of this Union feel deeply convinced that the manifestly deteriorated condition of our rapidly increasing population, as evinced by the multiplication of charities, workhouses, and prisons, is principally to be ascribed to the effect of laws which restrain the operations of commerce, the profitable pursuit of agriculture, and the adequate remuneration of industry; and they call on their brethren and friends to seek, by every constitutional means, the repeal of such laws."

It was moved by Mr. Robinson of Leicester, seconded by Rev. W. Elliott of Somers Town, and resolved unanimously:

"That the Union deeply regret to learn, that, notwithstanding the abandonment of the pilgrim tax at

the temple of Juggernaut, in India, the British government are still implicated in the impleties of that temple by the assumption of the lands pertaining to it, and a grant of money return ; and that the Union conceive the cessation of this grant, and the restoration of the lands appropriated to the support of the temple, is the only way to clear the British government in this matter."

Adjourned.

New Park Street, 5 P.M.

In the absence of the Rev. Dr. Godwin, the treasurer was called to the chair.

It was moved by the Rev. Dr. Steane, seconded by Mr. Haddon, and resolved :—

"That this Union, recognizing the essential oneness of all true Christians, have ever cherished towards them, notwithstanding diversities of judgment, a spirit of holy love, which they hold to be, in apostolic language, "the bond of perfectness ;" and that they feel it a duty at this crisis, to declare their conviction that the power of the gospel is enhanced, and the evidence of its divine character more convincingly displayed, in proportion as the professed disciples of Christ love each other."

The thanks of the Union were voted to the pastors and deacons of the churches at Devonshire Square and New Park Street respectively, for the use of their chapels on this occasion.

The thanks of the Union were voted to the Rev. Dr. Godwin, for the courtesy and assiduity with which he had applied himself to the duties of his office.

Adjourned.

Public Meeting.

A public meeting of the Union was held in New Park Street Chapel on Friday evening, April 28th. Dr. Godwin presided ; and, after prayer by the Rev. T. Morris of Portsea, information respecting the state of the Union, and the proceedings of the private meetings, was communicated, and addresses were delivered by the brethren Hinton, Marsh of Missenden, Morris of Burton on Trent, and Dr. Steane.

BIBLE TRANSLATION SOCIETY.

The third annual meeting of this society was held in New Park Street Chapel on the evening of Wednesday, April 26, 1843.

After singing, prayer was offered by the Rev. W. Groser. The chair was then taken by Charles Robinson, Esq., of Leicester, who addressed the assembly, and called on the secretary, the Rev. Dr. Steane, to read the report.

Report.

The return of the annual meeting of the society demands at the hands of its committee a statement of their proceedings during the year. They have felt the important nature of the trust confided to them, and have endeavoured to discharge it in the manner which

seemed best calculated to promote the design of the institution. They have reason to think that it is regarded by the denomination with growing interest, and will continue to be upheld by our churches, as at once the evidence of their inviolable attachment to sound canons of biblical translation, and the instrument by which they will aim to give to the heathen the uncorrupted word of God.

The oriental part of the world is the chief but not the only sphere with which the committee have been engaged in prosecution of their duties; and they venture to express a hope—not, they trust, ill founded—that the day is not very remote when they may be privileged to report that, in addition to existing fields of labour in Asia and South America, they are lending a willing hand in the Christian culture of the tribes of Western Africa.

It is mentioned by the committee as a circumstance calling for grateful acknowledgment to the Father of mercies, that the missionary brethren in Calcutta, more especially occupied in translating and printing the sacred scriptures, have been permitted uninterruptedly to pursue their important engagements. And they have pursued them with the diligence of men who are anxious to work while it is day. The following statement will show that their unremitting toil, not less than their conscientious integrity, renders them worthy of our best support.

Works Completed.

In Bengali :

Matthew.....	15000
Mark.....	15000
Acts.....	3000
Luke and Acts.....	3000
Gospels and Acts.....	2500
New Testament (revised edition)...	5000
Historical Books of the Old Testament, with references.....	1000
Bible, Vol. I., Gen. to Esther, ditto.	500
Genesis and part of Exodus (rep)..	5000
Proverbs (reprint).....	5000
Isalah and Daniel	5000
	60,000

In Hindustáni :

Luke and Acts	2000
Gospels and Acts.....	1000
	3000

In Hinduí Deb. Nágrí Character :

Matthew (reprint)	3000
Mark (first edition).....	3000
Luke (ditto).....	3000
John (ditto).....	3000
Acts (ditto).....	3000
Gospels and Acts (ditto)	1000
	16,000

In Hinduí Kaithí Character :

Matthew (first edition)	5000
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In Persian :

New Testament	1000
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In Sanskrit :

Genesis and Part of Exodus.....	2500
Proverbs.....	2000
	4500
	80,500

umber, added to those of former years, an aggregate of 282,900 volumes of red scriptures, or portions of them, on behalf of the Baptist Mission, the an and Foreign Bible Society, and the 'ranslation Society.

ie book of Proverbs, in Sanskrit, which ibed as a beautiful little volume, and tly calculated to attract the notice of scholars, an impression of 5000 copies inted, and taken as a school book, a e for which it is admirably adapted, by cutta School Book Society, in whose publications it now appears.

Works in Progress.

printing of the bible in Bengali has led to the fortieth Psalm; of the New ent in Hindustani, with marginal re- s, to the middle of the Acts; and of w Testament in Hindi to the end of ie book. Reprints or first editions of other works have also been resolved and will be commenced and carried i the press as means may be available, er circumstances admit. Including he works in hand may be thus stated : rmenian :

Testament, with marginal references, 1000
gali :

.....	12000
.....	15000
.....	5000
and Acts	3000
s	5000
bs	5000
s and Proverbs	1000
al Books, with references	1000
etical Books, ditto	1000
Vol. II. Job to Malachi, ditto	500
stament, in one vol., ditto...	1000
complete, in large 8vo, ditto.	2500
ditto in 4to, ditto	500
Testament, with references...	1500
.....	54,000

dustani :

Testament, with marg. ref.	2500
ew	4000
.....	4000
.....	4000
.....	4000
ls and Acts	1500
.....	4000
.....	24,000

dui :

Testament 1000 |

skrit :

ew	2500
.....	2500
.....	2500
.....	2500
.....	2500
s and Acts	1500
.....	2500
and Daniel	2500
.....	19,000

99,000

To these may be added an edition of the New Testament in Hindustani, Persian character, with extra copies of the Gospels and Acts for separate distribution ; for which a fount of types, on a reduced scale, has been especially prepared.

In addition to these extensive editions, principally of the New Testament, the brethren state their great anxiety to prepare the entire Bible for publication in the Sanskrit language. They deem this to be a work of unspeakable importance, and they feel themselves especially called upon to undertake it, as Dr. Yates is probably of all persons the best qualified to prepare the translation. It is at the same time a work of such magnitude that they hesitate to enter upon it without the special encouragement of their friends at home. " Unless we undertake it (they say) while our dear brother Yates is spared to us, there is not the slightest prospect of a complete Sanskrit Bible being provided for very many years to come. If assured of support, with the assurance also that other labours shall not be hindered, we feel almost confident brother Yates will consent to undertake this great work.* The probable expense at which its accomplishment is estimated is £1500. Your committee fully sympathizing with the missionary brethren in the great desirableness of immediately engaging the eminent abilities of Dr. Yates upon this important work, have voted £500 towards it, in the confident expectation both that the friends of the Society will enable them to do this without diminishing their more general grants, and that the remaining two-thirds of the requisite sum will be supplied from other sources.

The Society will learn with satisfaction, that notwithstanding the operation of various causes, tending to limit their resources,—amongst which may be especially mentioned the general depression of trade, and the extraordinary effort made by our own denomination this year, in connexion with its missionary Jubilee,—the committee have been enabled to contribute, as in each of the preceding years since the Society's formation, the sum of £1500, besides the £500 just mentioned in aid of the oriental versions.

They have also during the year given encouragement to a new effort of biblical translation in another quarter of the globe. The Rev. Ebenezer Henderson, baptist missionary at Belize, had been for some time making preparations for a version into the Karif tongue, and he has now translated and printed a part of the Gospel of Matthew, the Lord's Prayer, and the Ten Commandments. Towards this incipient and important effort the committee have made a grant of £150.

The contributions, from causes already adverted to, have fallen somewhat short of the

* Letter to Rev. Dr. Steane, from Rev. J. Thomas.

sum realized in the preceding year. They amount to £1314, including a sum of £100 generously remitted by the baptist churches in Jamaica. The deficiency of the entire receipts, as compared with the preceding year, has been more than made up by the payment of £750, being three-fourths of the legacy of the late Mrs. Williams of Clapton.

The committee have also to report a further donation of five thousand dollars (£1048 19s.) from the board of managers of the American and Foreign Bible Society, which, agreeably with the instructions sent with the munificent remittance, was immediately transmitted to the brethren in Calcutta in aid of the Bengali and Sanskrit scriptures.

By the much respected treasurer of that institution, William Colgate, Esq., of New York, the Society has been presented with a donation of another kind, to which the committee attach great interest and which they report with grateful pleasure. The present they refer to is, that of a copy of an English bible of the authorised version, with emendations, in which, amongst many other changes, the terms describing the ordinance of baptism are translated by the words "immerse" and "immersion." It may be proper to state that this version has not been made at the instance of the American and Foreign Bible Society, nor is it published under their sanction or at their expense. It is the joint production of several biblical scholars in the United States, and is published by the proprietor, Mr. David Bernard of Philadelphia.

The committee have only further to mention, that they have engaged the Rev. George Francis as travelling agent to the Society, and they respectfully commend him in this capacity to a cordial reception amongst the churches.

And now in laying down their office they desire to acknowledge the uniformly kind manner in which the applications of the secretary for pecuniary assistance to the Society have been received. Efforts have been made both by individuals and by churches, to sustain its resources amidst many embarrassments and difficulties, and they persuade themselves, that so long as the existence of opposing sentiments on the first duty of a translator shall render it necessary, the baptists of this country, as well as their brethren in Asia and America, will steadfastly maintain the ground they have taken, and cheerfully support, although at the cost of personal sacrifice, those versions of the sacred scriptures which not only in other respects, but in the instance also of the ordinance of baptism, faithfully exhibit the meaning of the original. These they conceive are not times in which they may safely relax in their zeal to maintain any portion of scriptural truth, still less may they treat as of little consequence that Christian rite from which they take their distinctive

name. In contradistinction from all other views which are now propagated with so much calamitous industry, respecting its mode, its subjects, and its alleged spiritual efficacy, it becomes them to set forth more plainly than ever its true nature and design, and especially to watch with a godly jealousy, that in the transmission of the word of God and in the ten-thousandfold multiplication of copies of it in the languages of millions of their fellow men, through their agency "the words which the Holy Ghost teacheth" be represented in their exact import, and their meaning made intelligible to all. In discharging what they thus conceive to be their special duty, they entertain an earnest desire to work in harmony with all lovers of the bible, and, while in fact cooperating with them in its universal distribution among the nations, to do so in the spirit of that charity, which "suffereth long and is kind, which rejoiceth not in iniquity, but rejoiceth in the truth."

It was then moved by the Rev. B. Godwin, D.D., of Oxford, and seconded by the Rev. R. K. Brewer of Colerford:—

"That the report now read be adopted, printed, and circulated under the direction of the committee."

It was moved by the Rev. J. Williams of Agra, and seconded by the Rev. C. M. Birrell of Liverpool:—

"That this meeting has heard with lively satisfaction of the intention of the baptist missionaries in Calcutta to undertake the preparation of the entire word of God in the Sanskrit language, under the supervision of Dr. Yalom, if they are encouraged by the supply of the necessary funds, and in maintaining the grant of £500 pounds, appropriated to this great work by the committee, being one-third of the estimated expense, express their earnest hope that so important an object as that of completing the translation of the bible into the sacred and learned language of India, will receive the assistance of other friends to the circulation of the holy scriptures among the heathen."

It was moved by the Rev. C. M. Birrell of Liverpool, and seconded by the Rev. J. Spanghett of Bideford:—

"That the following be the officers and committee for the year ensuing:—

Treasurer.

J. H. ALLEN, Esq., Old Trinity House, Tower Street.

Secretary.

Rev. E. STRANGE, D.D., Camberwell.

Committee.

Rev. J. AROU, M.A.

Rev. W. B. BOWEN.

Rev. J. J. DAVIES.

Rev. F. A. COX, D.D., LL.D.

Rev. J. H. HINTON, M.A.

Rev. W. H. MURCH, D.D.

Rev. I. M. SOULE.

Rev. C. E. BIRT, M.A., Bristol.

Rev. W. BUCK, Norwich.

Rev. W. GRAY, Northampton.

Rev. B. GODWIN, D.D., Oxford.

Rev. J. HOVE, D.D., Birmingham.

Rev. J. PIER, Derby.

Rev. R. ROY, Cambridge.

Rev. J. SOUTON, M.A., Ipswich.

Rev. J. Russell, Melkham.
C. BURLA, Esq.
R. JACKSON, Esq.
O. T. KEMP, Esq.
JAMES LOW, Esq., F.R.S.
O. LOWE, Esq.
J. PENNY, Esq.
T. PETERMAN, Esq.
B. WATSON, Esq.

It was moved by the Rev. Dr. Steane, Secretary, and seconded by J. H. Allen, Esq., Treasurer:—

"That the thanks of this meeting be presented to C. B. Robinson, Esq., for his kindness in presiding on the present occasion."

SURREY MISSION SOCIETY.

The forty-sixth anniversary of this institution was held on the 12th of April, at the Rev. G. Clayton's Chapel, Walworth. The Rev. James Hill of Clapham preached in the morning from Gal. i. 24. The annual meeting was held in the evening; Thomas Kingsbury, Esq. of Putney in the chair. A highly encouraging report of the society's operations was read by the Rev. J. E. Richards, and interesting addresses delivered by the Rev. Messrs. Adey, Clayton, Campbell, Morris, Rogers, Richards, Ashton, and E. Dawson, Esq. The devotional services were conducted by the Rev. Messrs. Soule, Campbell, Kent, and Mirams.

During the year this society has been deprived of one of its valued missionaries, the late Rev. J. V. Widgery, who laboured assiduously and successfully under its auspices for a period of twenty years. The society has also had to mourn the loss of a devoted and long tried friend in the death of the Rev. T. Jackson of Stockwell, who for many years was one of its secretaries, and to the close of life was engaged in the promotion of its interests. There is, however, amidst these painful bereavements, cause to rejoice that the reports from the several stations were never more gratifying, and it is earnestly hoped that God will raise up other friends to supply the vacancies death has made, and that the future prosperity of this Home Mission will greatly exceed its past success.

ORDINATIONS.

BUCKINGHAM.

The first anniversary of the baptist chapel at Buckingham was held on the 14th of April last. At the same time Mr. W. H. Carryer was publicly recognized as the pastor of the church. Mr. Hinton delivered an address on the nature of a Christian church; the discourse to the minister was given by Dr. Murch; and Mr. Marsh of Great Missenden preached in the evening to the people. The remaining

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services were conducted by Mr. Foster of Stoney Stratford, Mr. Bray of Chipperfield, Mr. Cozens of Bow Brickhill, Mr. Symonds of Mursley, Mr. Haddon, Mr. Wheeler, and Mr. Ierson. Many tokens of the divine blessing have appeared during the past year, and the friends are now engaged in an extraordinary effort, which they hope will be successful, in entirely removing the debt upon their place of worship.

SWANWICK AND RIDDINGS.

On Tuesday, April 18, Mr. Isaac Davies, late of Horton College, was ordained to the pastorate of the baptist church at Swanwick and Riddings. The introductory discourse was delivered by the Rev. T. Pottinger of Bradford, who set forth in an impressive and eloquent manner the spiritual independency of the Christian church. The usual questions were asked, and the ordination prayer was offered, by the Rev. W. F. Poile of Derby; and the Rev. J. Acworth, A.M., President of Horton College, gave the charge to the pastor from 1 Tim. iv. 16. In the evening of the same day the Rev. J. Green of Leicester preached to the people from 1 Pet. ii. 11, 12. The devotional parts of the services were conducted by the Revs. T. Lomas of Horton College, W. Christie of Fritchley, T. Colledge of Riddings, Mr. Nott of Sutton, T. Burrows of Alfreton, and the pastor.

On Wednesday evening, April 19, there was a public meeting for prayer and addresses, conducted by the Revs. J. Acworth, T. Pottinger, Mr. Morris of Burton, T. Lomas, and J. Davies. At the close Mr. George Haslem, deacon, on behalf of the church, presented their pastor with a copy of Matthew Henry's Commentary, in six volumes, as a token of their Christian regards. The whole of the services were numerously attended and deeply interesting. The prospects of extensive usefulness were never more promising in this place than at present.

STOGUMBER, SOMERSETSHIRE.

Mr. J. G. Fuller, formerly of Westbury-on-Trym, near Bristol, has accepted the pastorate of the baptist church at Stogumber, near Taunton.

APPLEDORE.

The Rev. J. L. Hall has resigned the pastorate of the third baptist church at Trowbridge, Wiltshire, and accepted the unanimous invitation of the church assembling at Ebenezer chapel, Appledore, Devonshire, having entered upon his labours the 7th of May with promising success.

RECENT DEATHS.

MR. DUNSTER.

Died at Lyme Regis, in the county of Dorset, on the 22nd of November, 1842, in his sixty-third year, Mr. David Dunster, Sen. It was his honour and happiness to have been for twenty-nine years a consistent member of the baptist church in the above town, and for twelve years a faithful deacon. By all who knew him he was much respected, and in his death the bereaved family have lost an affectionate parent, the church a much valued deacon, and the pastor a sincere and long tried friend.

MRS. ELIZABETH LEWIS.

The subject of this brief notice was daughter of the late Mr. Edward Griffiths of Welshpool, Montgomeryshire, a man eminently devoted to the Christian cause, and who honourably sustained the office of deacon in the independent church at that place for upwards of thirty years. The daughter, trained in the habit of attending the same religious rites with her parents, when about the age of seventeen, happened, on one occasion, to pay a visit to the baptist chapel, and, through the power of divine grace, was "convinced of all." Confessing her sins to God, and crying for mercy, she obtained rest and peace through faith in the blood of Christ. The thought of an open profession and communion with a Christian church brought the subject of baptism to view. It was natural to expect that early attachments, especially a deference to parental authority, should be found to operate; but the dictates of the New Testament prevailed. She was baptized in the Severn at Newtown, by the late Rev. John Jones. Removing soon after to the metropolis, she was dismissed to the church at Eagle Street, then under the care of the late Rev. J. Ivimey, and was shortly afterwards married to her now bereaved husband, Mr. Charles Lewis, then a member of the same church, but at this time a deacon of the church meeting in George Street, Manchester. Having, together with her husband, been in communion with this church from the period of its first formation, about thirteen years ago, it was in her heart by all means to have contributed to its welfare, and the wish was impeded only by her frequent illness; the intensity of the desire was evinced to her latest hour.

Mrs. Lewis, from the commencement of her last illness, had a strong presentiment that the issue would be fatal, and for some time an equally strong desire to live,—chiefly on account of her young family. The last three weeks, however, beheld her perfectly resigned to the will of heaven. She departed, without struggle or a groan,

P. J. PRICE.

Died on the 9th of March, 1843, aged twelve years, Philip James Price, son of the pastor of the baptist church, Montacute. He was early the subject of severe affliction, and when about five years old experienced an attack of paralysis, consequent upon measles; a shock which his nerves never entirely recovered. His first religious impressions were produced, when about eight years old, by a funeral sermon preached by the Rev. J. M. Chapman of Yeovil; and these impressions proved to be permanent and saving, but not fully developed until the commencement of the affliction, in the latter part of July last, which terminated his life after continuing for nearly eight months. During this time he endured the most excruciating pains with exemplary patience and fortitude, surprising to all who were acquainted with his constitutional timidity and nervous depression.

MR. J. N. YARNOLD.

John Norton Yarnold, son of the Rev. W. Yarnold of Romsey, died April 4, 1843, aged twenty-six years. He was a good son, uniformly affectionate, obedient, devoted. In his fraternal relationship his prudence was so mingled with cheerfulness and affection, that in the family circle all loved him and felt indebted to him for his example and his counsel. In his general deportment and in all his responsible career, integrity of character secured him growing respect and confidence, while his amiable manners rendered his society always pleasant and welcome to those that knew him. His meekness of spirit, his humiliation on account of sin, his withdrawal from the evil that is in the world, his love to the things of God, and his anxiety for the spiritual welfare of those around him, connected with the temper of his mind and his frequent conversations during the period of his last sickness and in the prospect of death, unite to attest the reality of his religion.

His last illness commenced in the beginning of February; but no alarming indications of the ascendancy of disease appeared till the afternoon of Tuesday, April 4, when, about three o'clock, he was seized with convulsive spasms in the bowels. In the evening of that day his spirit forsook its frail abode.

MISS YOUNG.

Died at North Shields, May 10, 1843, Miss Isabella Young, aged fifty-three. She had been a member of the baptist church there upwards of thirty-six years, and, until disabled by bodily disease, a very active, and useful, and exemplary member. Her death was preceded by an affliction of nearly ten

years' duration, which she bore with much fortitude and submission to the divine will. Her end was peace.

REV. O. TRUELLA.

Died very suddenly, May 12, 1843, at North Shields, Rev. O. Truella, missionary to seamen on the Tyne.

MR. J. GROSER.

Died, in the twenty-first year of his age, Josiah, eldest son of the Editor of this Magazine. In August 1841, he was baptized by the Rev. H. H. Dobney, and received into the church at Maidstone of which his father had been pastor; and his spirit and deportment have ever since been uniformly consistent with his profession. In the beginning of the year 1842 he ruptured a vessel in the lungs; but his desire for usefulness in the service of Christ, and especially in missionary labour, being intense, and his health being apparently restored, he was admitted in the autumn into Stepney College. It now appears, however, that irretrievable injury had been sustained; and he was compelled to relinquish his studies and return home on the first day of April. When he learned that his recovery was hopeless, he submitted himself meekly and tranquilly to the will of his heavenly Father; and on the 19th of May he expired.

In several of these cases very copious details have been furnished. It is pleasant, doubtless, to bereaved relatives to see ample memorials of the excellencies and impressive sayings of the deceased objects of their love; but we should deceive ourselves were we to suppose that they would be equally interesting to the public. Short notices of departed Christians are acceptable; but the insertion of one-tenth part of the details of this kind which are transmitted for publication is absolutely impossible.

MISCELLANEA.

FACTORIES' EDUCATION BILL.

At a special meeting of the Board of Ministers of the Particular Baptist Denomination, held at Fen Court, May 9, 1843; the Rev. F. A. Cox, D.D., LL.D., in the chair: the following resolutions were passed unanimously:—

I. That this board having attentively considered the bill before parliament for regulating the employment of children and young persons in factories, and for the better education

of children in factory districts, "as amended by the committee," declare their conviction that it indicates a total disregard of more than ten thousand petitions which had previously been presented to parliament, asking not for the modification, but for the rejection of the measure.

II. That in the judgment of this board, the educational clauses of the bill, if it should pass into a law, will produce continued irritation and strife in the districts to which it applies, will operate in an oppressive manner upon the labouring classes in those districts, and will be especially injurious in its bearings on the education of their children.

III. That the following are some of the reasons why this board persevere in their opposition to this measure:—

1. The bill, as amended, still confides the superintendence of the schools to be instituted under it principally to the bishops and parochial clergy of the established church; a body, of which a large portion has been habitually indifferent or hostile to the education of the labouring classes; of which another large portion is at the present time avowing principles closely approximating to those of the church of Rome; and which is already so powerful that the interests both of civil and of religious liberty forbid the augmentation of its influence.

2. The bill, as amended, still renders it impossible that a dissenter should be the master of one of the contemplated schools, by requiring that the master should himself teach the catechism and the liturgy, and that he should be approved by the bishop of the diocese; thus inflicting a grievous injury on the dissenting body at large, and especially on those who have been recently trained for the scholastic profession, or who have been accustomed to obtain their livelihood in schools which the new institutions will supersede.

3. The bill, as amended, still compels the dissenters to contribute to the diffusion of religious sentiments which they regard as untrue and pernicious.

4. The bill, as amended, still threatens the prosperity if not the permanence of existing Sunday schools; since it proposes the establishment of other Sunday schools under circumstances which, notwithstanding the silence of the bill, will indirectly render attendance compulsory.

5. The bill introduces anew the system of licensing dissenting ministers for the communication of religious instruction, which was abolished in the reign of George the Third, by a statute entitled "An Act to repeal certain Acts and amend other Acts relating to religious Worship and Assemblies, and Persons teaching or preaching therein;" as this bill renders it necessary that they should be "licensed" in order to avail themselves of the permission it offers, to teach children whose parents attend their ministry, whereas

from the time of the passing of the act of 52 George III. c. 155, any one has been legally entitled to exercise all the functions of the dissenting ministry without any certificate, unless required by a justice of the peace, in writing, to take certain oaths specified in that statute.

6. The entire spirit of the bill is unfavourable to civil liberty, and to that independence of the English character which we and our ancestors have been accustomed to prize; instituting a species of literary police, under the names of Inspectors and Sub-inspectors, deriving their appointments from the patronage of the government, retaining their offices during the pleasure of the government, exercising a powerful influence over the employers of the working classes, directed to promote one uniform system of education in the schools under their control, requiring in the people a passive reception of their plans, and training the rising generation to acquiescence in whatever may be the favourite opinions of the government of the day.

IV. That a petition be presented to the house of Commons, praying, for these and other reasons, that the bill for regulating the Employment of Children and Young Persons in Factories, and for the better Education of Children in Factory Districts, may not pass into a law.

It was further resolved that the petition, signed by the chairman and the secretary, be entrusted for presentation to Lord John Russell; and that a copy of the resolutions be forwarded to Sir James Graham.

TEWKESBURY.

An interesting meeting took place at the Baptist Chapel, Tewkesbury, on Tuesday evening, March 28, 1843, on the occasion of the esteemed and venerable minister, the Rev. D. Trotman, relinquishing his office as pastor of the church, which he had filled for more than forty years.

A numerous and respectable company of friends having taken tea together, one of the deacons, in the name of the church and congregation, presented Mr. Trotman with a valuable piece of plate, suitably inscribed, and a purse containing fifty-five sovereigns. An address was then read, which referred to his long and faithful services, his devotedness, liberality, spotless reputation, and untiring usefulness in the various local societies; to which Mr. Trotman replied in an able and affectionate speech, giving a sketch of his lengthened ministry, referring to the various changes which had taken place during his pastorate, and closing with some pointed appeals, urging cooperation with his successor.

The Rev. J. Berg, the present pastor, then addressed the meeting, referring to the cause

there was for devout gratitude to God, that his venerable father in the ministry had been enabled for so many years to labour faithfully and successfully—the pleasure afforded to a faithful minister, in retiring from office, to know that he had not lived and had not laboured in vain—and that he still possessed an interest in the affections and prayers of those amongst whom he had laboured; and concluded by urging upon all present decision of character. A few weeks previously, the members of the Bible Class had presented to Mr. Trotman a handsome silver cup.

EXETER.

The female members of the baptist church, South Street, Exeter, have recently presented the following books, as a token of regard, to their pastor, the Rev. W. Welch; viz.:—Saurin's Sermons, in three thick volumes, Burder's edition; Dr. Bates's Harmony of the Divine Attributes as Displayed in Redemption; Dr. Witherspoon's Essay on Regeneration; Rev. T. Scott's Theological Essays; and Elisha Coles on God's Sovereignty.

BRAMLEY.

A tea meeting was held in the baptist schoolroom, Bramley, on Tuesday evening the 9th instant, for the purpose of presenting to the Rev. D. Rees a parting token of respect. The articles presented were, a skeleton clock, a pair of German silver candlesticks, and a patent coffee pot. On the pedestal of the clock the following inscription is engraved:—"Presented by members of the baptist church and congregation, and other friends at Bramley, to the Rev. D. Rees, on his resignation of the pastorate among them, as a token of their sincere esteem and Christian affection." Addresses were delivered on the occasion by brethren T. Pulsford, J. Foster, J. Cutting, J. Barker, and other friends.

HASTY CHURCH GATHERING.

It has long appeared to us that much of the censure cast by Christians of other denominations upon the baptist missionaries in Jamaica has been excited, not by any peculiarities belonging to them, but by the habits of thought and action which they possess in common with other baptists. The principles of independency are carried out among us more visibly than among most of our brethren; and the closeness of our appeal to the New Testament by which we are distinguished in reference to baptism affects our practice in other matters of church polity. Baptists in

general believe that the first duty of a man who receives the gospel is to be baptized; that as soon as he becomes a disciple he should endeavour to lead others to the Saviour; and that every one who understands the religion of Christ has a right to teach it. Their most eminent ministers neither claim for themselves, nor pretend to confer upon others, anything analogous to "the sacrament of orders." Circumstances have given notoriety to the operation of these principles in Jamaica, and much which exists as truly among baptists at home has excited attention there, and been regarded as bold and reckless innovation, by men whose prepossessions are in favour of what they deem an orderly method of church government and valid ordination.

The following letter, taken from the *Jamaica Morning Journal*, was written by a respectable Scotch missionary, we believe of the secession church; but every intelligent baptist who reads it will perceive that what are faults in the eyes of the writer, are only points of adherence to what we regard as the New Testament system.

"To Messrs. Wm. W. Anderson, Wm. Whitehorn, and John Miller.

"MY DEAR FRIENDS,—I address the present letter to you as secretaries for the African Civilization Society. Your circular explaining and urging the claims of the above-mentioned society I have received and perused; and while I consider that these claims are of the highest order, as they refer either to the Christian, or to the man considered simply as a philanthropist; and while I feel my own heart disposed to bow to their high authority, yet I regret that there is one point which lays me under the necessity of dissenting from your arrangements, and of refusing pecuniary aid to assist in your important work.

"In one paragraph of your circular, you say that the society intends to afford pecuniary encouragement, among other institutions, to the baptist settlement at Fernando Po. With reference to this settlement, I consider it my duty to lay before you two extracts from a letter written by the Rev. John Clarke, the founder of the baptist mission in Africa, to the Rev. John McGilchrist, president of the Rose Street Missionary Society, Edinburgh, under whose superintendence my labours are carried on at Goshen.

"Mr. Clarke writes,—'After eleven months' labour in Fernando Po, I thought, so far as I could see, &c., that six persons were converted to God. Two months afterwards, I believed that seven more gave evidence of their repentance and faith by the fruits they brought forth. These were baptized, and with three others recently baptized by Mr. Sturgeon, form the first Christian church in the Right of Beira. When you take into consideration

that these persons understood English well before we saw them, you will not be surprised that they were able to hear and understand the truth as it is in Jesus.'

"I made no leaders as a distinct order in the church in Western Africa, yet I instructed all to lead as many as they could to the Saviour. And letters just received from one of the converts show most delightfully that those who love Jesus themselves wish others to love him too. This converted Fantee has gone into the Fernandian wilds, and has crossed the sea to the continent to speak of Jesus and the way to heaven.'

"It is evident from the above, that Mr. Clarke has commenced in Africa the same system of hasty church gathering, which has been so remarkable a feature in the baptist mission in Jamaica, and which has proved a serious hindrance to the spread of pure gospel truth, and made their churches a nursery for the growth of native superstition. That thirteen individuals in thirteen months, and sixteen individuals, say in sixteen months, should be brought out of the depths of heathenism, should have acquired so competent a knowledge of Christianity, and should be so thoroughly tested as to their principles, that they could be made members of the church of Christ, is a rate of driving the missionary chariot, which far exceeds my notions of prudence and propriety. If the first sixteen months of the missionary campaign terminate with sixteen converts, what may we expect at the termination of the sixteenth year, but the conquest of the continent to Christianity? But what kind of Christianity? Let Jamaica tell.

"It is also evident that an uneducated agency, similar to the leadership in Jamaica, is set a-going in Africa. This appears from the fact that Mr. Clarke has instructed all to lead as many as they could to the feet of Jesus. How his instructions are understood appears from the numerous wanderings of this converted Fantee. He has gone into the Fernandian wilds, he has crossed the sea to the continent, to speak of Jesus and the way to heaven. Here we have an individual who thirteen months ago was a heathen, unacquainted with even the name of Christianity, now not only a convert to its faith, but a baptized convert, yea, and a missionary too, showing up the errors of that system in which he was so lately a believer, and teaching the principles of that other system, of which thirteen months ago he knew nothing.

"I rejoice in the labours of the London Baptist Society, in so far as I conceive that these are contributing to the advancement of pure religious truth. In such work they have my prayers and my best wishes; but I am convinced that serious evils have arisen to the gospel of Christ in Jamaica, from that system of hasty church gathering which has distin-

guished the operation of their missionaries in this island, as well as from the employment of an uninstructed, or an imperfectly instructed, agency in their churches, called leaders. And under such convictions, I feel myself solemnly bound to protest against the introduction of a similar system into the mission field in Africa, and to withdraw myself and my congregation from supporting with pecuniary aid, or by any other means, any society which will directly or indirectly countenance such agency.

"With esteem and affection, I remain, my dear friends,

"Yours very sincerely,

"WM. JAMESON.

"Goshen, 7th Dec. 1842.

"Moneague, P. O. St. Ann."

Here, then, Mr. Jameson holds up to view two prominent features of the system pursued by baptist missionaries in Jamaica. Take the first, and notice his words:—"That thirteen individuals in thirteen months, and sixteen individuals, say in sixteen months, should be brought out of the depths of heathenism, should have acquired so competent a knowledge of Christianity, and should be so thoroughly tested as to their principles, that they could be made members of the church of Christ, is"—what? A delightful exhibition of the grace of God displayed towards the sons of Ethiopia? Far from it. A fact reminding us of scenes which took place formerly at Philippi and at Thessalonica? By no means! An encouragement to perseverance and prayer? Ah no! It is—"a rate of driving the missionary chariot which far exceeds my notions of prudence and propriety." But this is not all. "Mr. Clarke has instructed all to lead as many as they could to the feet of Jesus!" Mr. Jameson has to animadvert, in consequence, on "the numerous wanderings of a converted Fantee." And in what do the irregularities of this poor African consist? "He has gone into the Fernandian wilds, he has crossed the sea to the continent, to speak of Jesus and the way to heaven." Happy wanderer! But the evil of this course is to Mr. Jameson self-evident; hence he adds,—"Here we have an individual who thirteen months ago was a heathen, unacquainted with even the name of Christianity, now not only a convert to its faith, but a *baptized convert*, yea, and a missionary too, showing up the errors of that system in which he was so lately a believer, and teaching the principles of that system of which thirteen months ago he knew nothing."

Now we are not arguing with Mr. Jameson or any who think with him, and therefore we do not ask how long it was after Saul of Tarsus believed before he became a baptized convert, or how long after this it was before he

commenced "his numerous wanderings," or how long he usually took to thoroughly test the principles of those whom he introduced to the church of Christ; we merely say that the courses on account of which Mr. Jameson declines to connect himself with a society that encourages the baptist missions at Fernando Po, are not peculiarities of Mr. Clarke's, or of the missionaries in Jamaica, they are in accordance with the sentiments and practices of the baptist denomination. Should the desires of our hearts be granted, there will soon be similar "hasty church gathering," wherever missionaries are telling that "the Spirit and the Bride say, Come."

NOTICES.

June 6 and 7.

BERKS AND WEST MIDDLESEX ASSOCIATION.

Wallingford. Preachers, Messrs. Harcourt and Statham. Addresses on Wednesday evening by Messrs. George, Lillycrop, and Hawson.

EAST KENT ASSOCIATION.

Dover. Preachers, Messrs. Copley and Daniell.

GLOUCESTERSHIRE ASSOCIATION.

Gloucester. Preacher, Mr. Yates.

OXFORDSHIRE ASSOCIATION.

Oxford. Preachers, Messrs. Blakeman and Stalker.

SOUTH WESTERN ASSOCIATION.

Penzance. Preachers, Messrs. Griffith and Wilson.

WEST KENT AND SUSSEX ASSOCIATION.

Town Malling. Preachers, Messrs. Dobney and Hamblin.

June 7 and 8.

BRISTOL ASSOCIATION.

Corsham. Preachers, Messrs. Wassell, Crisp, and Newman.

SOUTHERN ASSOCIATION.

Southampton. Preachers, Messrs. Woodrow and Room.

WESTERN ASSOCIATION.

Honiton. Preachers, Messrs. Baynes, Spasshatt, and Sincox, or in case of failure, Messrs. Clarke, Price, and Jackson.

June 28.

BRISTOL BAPTIST COLLEGE.

Bristol. Annual meeting, to commence at eleven o'clock. Sermon by the Rev. T. Swan of Birmingham, at seven o'clock.

June 29.

BAPTIST WESTERN SOCIETY FOR THE RELIEF OF WIDOWS AND ORPHANS OF MINISTERS.

Bristol. Annual meeting at Broadmead vestry, at nine o'clock in the morning.

SOCIETY FOR THE RELIEF OF AGED OR INFIRM BAPTIST MINISTERS.

Bristol. Annual meeting at Counterslip chapel at twelve o'clock. In the evening the Rev. Dr. Godwin will preach on behalf of the society.

MARRIAGES.

At the baptist chapel, Tottlebank, by the Rev. Thomas Taylor, April 19, the Rev. R. B. LANCASTER, to ANNA JEMIMA, eldest daughter of John FELL, Esq., Spark Bridge, North Lancashire.

At the baptist chapel, Pontesbury, Salop, by the Rev. J. Willis, April 20, Mr. T. ONIONS of Farley, to Miss E. BEDWARD of Hinton.

At South Parade chapel, Leeds, by the Rev. J. E. Giles, May 4, Mr. EDWARD OSTLER, Leather-factor, to SARAH, eldest daughter of the late Mr. David MUSGRAVE, all of Leeds.

In the particular baptist chapel, Smarden, by Rev. W. Syckelmoore, May 21, Mr. JAMES UNICOME, Grocer, of Headcorn, to Miss MARTHA ROSE, daughter of Mr. Thomas Rose, of Headcorn, minister of the general baptist chapel, Smarden.

CORRESPONDENCE.

OCCASIONAL COMMUNICANTS.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—By means of your magazine I venture to direct the attention of ministers and members of our churches to a subject of importance to their order and welfare. In the precarious condition of all earthly affairs, the removal of members of our churches from one place of residence to another is a very common occurrence. In such cases I am afraid it frequently happens that, for various reasons, parties retain their connexion with the churches which they leave, and remain, perhaps for some time, in what is called occasional communion with others. This practice is common when early associations unite them with the church from which they remove, or when they have been connected, in London or in any of our large towns, with some numerous body of Christians united under the teaching of some well known and highly esteemed minister, whose name and character it is perhaps imagined confer a degree of reputation on all the members of his church. In the event of their removal, and coming into the neighbourhood of a minister and church less beloved by them, such persons, although permanent residents, are accustomed to prefer the position of communicants to that of members, thereby, as

they suppose, enjoying privileges without being subject to responsibility and kindly discipline. To this irregular proceeding I would call the attention of pastors and members of our churches generally, in order that if they esteem it wrong it may be rectified. Are we, I would ask, at all justified in acknowledging a class of persons, permanently residing amongst us, as occasional communicants, who are distinct from the members of our churches? To those truly pious persons who may be for a time sojourning in the neighbourhood of churches to which they do not belong, I am very far from wishing to deny the privilege of temporary association with their fellow Christians. But this is a very different thing from allowing persons to go on from month to month in the situation of occasional communicants, unconnected with the church with which they partially associate themselves, and virtually, by their absence, disconnected with that to which they profess to belong. I submit for the consideration of your readers, that this is an irregular and disorderly custom, calculated to prevent the harmony, order, and discipline of our churches, and thereby to obstruct the progress of religion amongst us. It would not be difficult to enumerate many evils which grow out of it. As far as it goes it subverts the association of Christians together as churches. If it were carried out to its full extent there would be amongst us no

churches at all. More particularly, in some cases it prevents the exercise of Christian admonition and discipline. It admits of great license in the conduct of members of our churches; allowing them without observation to wander from place to place in hearing the word of God, or even, in large towns, entirely to forsake public worship. I am acquainted with a case in which a young man of great promise was thus neglected and left without that salutary control, which is mercifully connected with a recognised profession of religion. He became negligent, careless, with no friendly voice to admonish him, and he is now, so far as I know, a confirmed profligate. The final perseverance of the saints is only to be realized by personal watchfulness, and by those auxiliaries which God has appointed to secure it. Amongst these auxiliaries is the institution of a Christian church. I beseech our ministers and members of churches not to lose sight of their absent members until they are placed in association with others who will faithfully teach, watch over, and admonish them. Especially would I urge this as it regards the young, who perhaps more than the aged are subject to changes of residence. This is an age in which I rejoice that the young are encouraged to avow their love to Christ; but when they have done this they are not to be forgotten or looked upon by us as safe for heaven. Their early conversion furnishes a joyful opportunity for their education to a purer faith, a more steadfast piety, and a more enlarged benevolence than distinguish the generation that now is; and the future position of the church, combined with the wants of the world, will require all these at their hands. As Christian ministers, by teaching and training in the truths of the bible those that hear us, we must seek to save their souls. The teachers of one age make the men of the age to come, rather than of the age in which they teach. It is a part of the ministerial office to train up saints as well as convert sinners. It is our duty never to lose sight of each soul committed to our charge until it is safely landed in heaven. And the same solemn obligation devolves on every private Christian, especially in that society to which he belongs. Each within that circle is his brother's keeper. The practice to which this letter refers interrupts these associations, and prevents this discipline. As a subordinate matter, it occasions an inaccurate estimate of the relative numbers of our churches.

On behalf, or rather in extenuation of the practice where it occurs, I know are pleaded personal alliances, private feelings, the associations of the past, and the anticipations of the future; but in balancing the good with the evil, I think every candid mind will pronounce it an injurious practice. The remedy for it is in the hands of the churches, and may be

attempted in both or either of two ways. They may resolve not to admit as occasional communicants beyond a certain period those who reside in the neighbourhood, though members of other churches; or they may resolve, as a more certain and perhaps lenient remedy, provided it be generally adopted, that at the end of a certain period parties who have removed from them shall, in virtue of their removal, cease to be members. As general rules, these would in some cases be liable to exception; but if adopted by a greater number of our churches, they would discourage and obviate a baneful practice. There are many churches in which they are more or less acted on; and to secure their increased prevalence is the object of this letter. The more we can unite the members of our churches into compact and harmonious bodies, the more effectually shall we be able to resist the advances of error and sin. It is by collecting into bright centres the rays of light which float around us, that we shall best illuminate the darkness that covers the land. Anxious that these "wandering stars," "carried about of winds," should for their own profit and the common good be placed in their proper orbits.

I am, dear Sir,
Yours truly,
E. S. PAYCE.

Abingdon, March 22, 1843.

THE IRISH SOUTHERN BAPTIST ASSOCIATION ON
THE BAPTIST MAGAZINE.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—At a recent quarterly meeting of the Irish Southern Baptist Association it was moved by brother Gould of Dublin, and seconded by brother Trestrail of Cork,

"That the ministers connected with this association desire to express their cordial approbation of the Baptist Magazine under the present improved superintendence, and to express their hope that a very enlarged circulation, especially in Ireland, will reward the persevering exertions of its editor."

This resolution, which passed unanimously, I was requested, as secretary to the association, to transmit to you, which I do with sincere pleasure. I am happy to add, that instead of six we now receive twelve copies monthly.

I am, yours truly,
C. HARGREAVE.

Waterford, April 25, 1843.

THE MISSIONARY HERALD.



CHAPEL AND MISSION HOUSE, NASSAU, BAHAMAS.

ANNUAL MEETING.

On Thursday, April 27th, the Annual Meeting of the Society was held in Exeter Hall. The Chair was taken at 10 o'clock by J. L. PHILLIPS, Esq., of Melksham; a hymn was sung, and a prayer was offered by the Rev. T. Shirley of Sevenoaks.

The CHAIRMAN then rose and said—The anniversary day of the Baptist Mission is a day of rejoicing. We meet friends whom we meet but seldom, but who are engaged in the same great and glorious cause. It is our happiness also on these anniversary seasons to meet not only beloved friends in this our native land, but those who have gone to foreign shores, and there, by their labours, advocated the great principles which we meet to extend. But, while it is a day of rejoicing, it should not be forgotten that it is a time for solemn recognition of the great principles of Christian missions, and that every individual in this large assembly should remember that there is something for him to do; that we all have some influence, and that it should be exerted in every possible way for furthering the great object which we all profess to have in view. The last year has been an eventful one. Great things have been done, and we look back with gratitude to God for having so far blessed the exertions of your Society. Amongst the many mercies which we have experienced I may mention one or two; more especially that of the Jamaica churches being enabled to do without any pecuniary assistance from your Society. They are not only free men as regards civil liberty, but also free as to the receipt of any external aid to carry on their religious privileges. But, further than this, they have come forward to assist you in this great work of the Lord. You have often seen missionaries who have been sent out to Jamaica, but we have to-day the pleasure of seeing a missionary sent from Jamaica, who is on his way to dark and benighted Africa. We welcome him here this day in the name of the Lord, and we wish God speed to him and to those of his honoured fellow-labourers who are about to proceed to that country. We shall remember them at a throne of grace, and pray that they may be preserved and prospered. The last year has been one of great exertion in our denomination. We have had what has been called our Jubilee year, and it will rejoice the hearts of all present to know that the appeals made have been very successful—that the objects intended to be effected will be carried out. We rejoice that you have responded to the appeals, and we pray that the Society may continue to prosper. I must allude to one circumstance that gives pleasure to my heart. It is the cordial co-operation of other Christians in our Jubilee services. I have had the pleasure of being at many, and we have

had Episcopalians, Wesleyans, Independents, and other denominations, coming forward heart and hand to aid in the cause. We cordially reciprocate the kindly feelings with which our friends of other denominations have come to assist us, and we pray that their societies may prosper, and may have the blessing of God amongst them. We look back to the past year as one of a great and eventful crisis. The empire of China seems to be opening to missionary exertions, and we wish the missionaries who have gone there God speed. Whilst we think of the exertions of that noble man, Williams, and his noble band of coadjutors, we pray that the beautiful islands of the Pacific may be shielded from the moral and spiritual darkness of popery; we pray that every evil of that kind may be averted, and that the cause of God may still go on in the Pacific Ocean and prosper.

The Secretary then read letters which he had received from ministers of various denominations, regretting their inability to be present, and an abstract of the Report.

The Rev. J. EDWARDS, of Nottingham, moved

"That the Report, an abstract of which has been read, be received and printed. That this meeting presents its grateful acknowledgments to the God of all grace for the encouraging measure of success he has been pleased to bestow upon the Baptist Missionary Society, in common with similar institutions; and adverts especially with thankfulness to the increased facilities afforded for missionary labour in China, and to the fields now opened to this Society in Africa, and the various West Indian islands."

I consider, said Mr. Edwards, that the circumstances of the Society at this period are in a high degree important and interesting. We have just passed through the Jubilee of this mission, we have been reviewing its rise and progress, but we are not now come to meditate its decline and fall. Time was when the friends of missions were ridiculed, were taunted, for attempting to convert the heathen to Christ, and the failure of their project was predicted by the enemy with the most pompous and unhesitating confidence. Many, who in their hearts wished well to the object, yet despaired of success, and, indeed, looked at the scheme as partaking much more of what was utopian and impracticable, than of what was Christian and wise. This kind of objectors has been long silenced, and they have retired away from the scene; at least, if they are in

existence, we never hear of them now. Wherever the missionaries have gone, the God of missions has gone with them; wherever they have laboured they have been blessed with success. The darkness of heathenism has been penetrated; the idols of the heathen have been dethroned—one after another they have fallen prostrate before the gospel, as Dagon did before the ark; and thousands of degraded heathens have been united in Christian fellowship, and are blessed with all the dignity of the sons and daughters of the Lord God Almighty. We have been reminded of the success which has attended missionary efforts on the vast continent of India. I know that some of the friends of missions are accustomed to look upon that department of labour as not presenting adequate success. But it appears to me that the character of that success is most extraordinary, and such as lays us under special obligations to celebrate the loving kindness of the Lord. When Carey and his beloved companions went out to India to labour, they resembled the man that had a handful of corn to sow, to cultivate, and to multiply, until it should provide bread for the maintenance of the teeming population there; and they had to sow this handful of corn in a most unfriendly soil, and under the most unfriendly circumstances. They had to sow in earth on the top of the mountains, the most unlikely place for the vegetation of spring or the fruit of harvest. And yet that venerable man lived long enough to see the tops of the mountains waving with the ripened crop—"the fruit thereof shaking like Lebanon, and they of the city flourishing like trees of the earth." A mighty wedge has been infixed into the very centre of the great mass of Asiatic idolatry; we see that there is a continued succession of mighty forces beating on that wedge, and driving it deeper and deeper, and that it must inevitably, by and bye, split and shiver the whole fabric to atoms, and thus prepare the way for the universal spread of the gospel of Christ, and we say "It is the Lord's doing, and it is marvellous in our eyes." We have also been reminded of our missions in the West Indies; but it seems, from the statements that were made, and the cordial manner in which they were responded to, that we are not entitled to call that mission any longer our own. They have become a separate mission. All honour to the men who have so devoted themselves to the great cause of missions, and all honour to the head of the church, who has so signally favoured and blessed them. Since the time of plenary inspiration there have not been more splendid instances of success attending any missionary effort than those furnished in the West Indies. This success is the more remarkable, on account of the malignant, multiplied, systematic, and renewed opposition which our brethren there have had to encounter. Our missionaries there have

been in all kinds of perils. But, in the midst of all, they have been blessed, and they have abundantly prospered. Even before the emancipation of the slaves, God crowned their labours with very great success; thousands of the population having been brought to a knowledge of the truth, in connexion with the baptist and kindred missionary societies labouring in those islands. But the missionary cause has triumphed over slavery itself—that foulest of all iniquitous systems that ever was engendered in the bottomless abyss, or was ever permitted, by the providence of God, to brutalize and debase his intelligent creatures. In the destruction of the system of slavery in the West Indies, I see the pledge of its destruction throughout the world. It is high time that our honoured brethren in the United States should get rid of their own slavery. It is high time that the Christians of that country should rise and assert their liberties, and maintain and secure the rights of their down-trodden slaves. I have thought the sympathies awakened between our churches and the heathen world is an essential advantage resulting to us from being connected with the missionary cause. The information conveyed to us is of immense importance. Prior to the establishment of missions in our land, how little did we know of other countries! Our forefathers were comparatively ignorant respecting the heathen of their time; because the writers of voyages and travels wrote for philosophers, for statesmen, for politicians, for merchants, but they had no sympathy with the church of Christ, and therefore never wrote for it. They had no intention of awakening generous sympathy for the heathen, and therefore there was very little known on the subject. I remember reading in my early days a celebrated book, "Beckman's Travels to Borneo." The impression left on my mind was the interesting account given of the ourang-outang; but there was no impression as to the population. Information is now so distributed among our churches, that there is scarcely a child who is not better acquainted with the heathen than the pastors of churches were at that day. Many advantages have resulted from this diffusion of information. We have had the truth of the scriptural representation of the heathen confirmed. There have been men who have had the presumption to say that the state of heathenism is different now from what it was when the bible was written, and they have pencilled it as a blissful state, with which we have nothing to do. But wherever the missionaries have gone, they have found that the dark places of the earth are full of cruelty. This information has had another effect; it has awakened the sympathy of the churches, and called into vigorous exercise practical benevolence. The communications of the missionaries have appealed to the churches, and the churches

have responded to the appeal. Motives have been supplied by the missionary enterprise to the activity of the members of the church, and particularly our younger friends, as missionary collectors, and distributors of missionary intelligence; while the amount of money that has thus been raised has been such, particularly during the last year, as to astonish and confound even infidelity itself. Men have wondered where—during such times of distress—money has come from to supply the Jubilee fund. I must congratulate the missionary collectors in this assembly upon the honour they are acquiring—upon the good they are doing—upon the treasure they are laying up for themselves against a future day. Beloved friends, go forward in your enterprise—persevere in your work. You are engaged in a great undertaking; you have many difficulties, you will never engage in any work without encountering them, yet do not despair. Remember that, in a cause like this, a little enthusiasm is worth a world of despair. To those who are in the habit of being called upon by missionary collectors allow me to say one word:—treat them kindly; give to them very cheerfully; and render their labour as pleasant to themselves as possible. I think a Frenchman once said, “When you talk to an Englishman about money, he becomes serious all at once.” Now, do not let the collectors find that you are very serious when they call upon you, but let them see that you are giving under the influence of Christian feeling, for “the Lord loveth a cheerful giver.”

The Rev. Dr. ALDER (Secretary to the Wesleyan Missionary Society), on rising to second the resolution, was loudly cheered. The last time, he said, that I had the pleasure of addressing an assembly in this spacious edifice, our attention was directed to a subject deeply interesting to every Protestant missionary society, because connected with the conservation of Protestant missions, exposed to imminent danger from the activity of the papacy, under the patronage of the power of France. I do not feel less satisfaction in standing up here to-day, because we have come together for the purpose of expressing our best wishes in favour of a particular missionary society—a society, be it remembered, which occupies a prominent position in the missionary movements of modern times, and which has rendered inestimable service to Christianity by the translation and circulation of the oracles of God. In listening to the admirable report which has been read to us to-day—a report embodying such noble sentiments, breathing such a truly catholic spirit, and enforcing Christian duty on Christian principles, and from Christian motives and considerations—I felt much pleasure on learning that you, like our Moravian brethren, speak aright of your female missionaries. Female

agents are rendering great service to the missionary enterprise in different parts of the world. In consequence of the advantages derived from those valuable labours, we frequently receive communications from distant lands, urging us to send additional missionaries, stating, at the same time, “Be sure that you send a double-handed one”—that is, a missionary having a wife. While listening to the report, I was reminded of the signal and seasonable deliverance wrought by Jehovah on behalf of his people, and that no method was oftener employed to preserve the Jews from apostasy, and maintain them in humble dependence on their great King, than that of reminding them of the wonderful things which the Lord had accomplished in their favour. And after having heard that report read to us to-day, we shall go from this place saying, “God is our refuge, a very present help in trouble, therefore will we not fear what man can do unto us.” But you will allow me to say, the very success with which it has pleased God to honour you involves you in great responsibility. He has shown what may be done if you only put forth the strength which he has given you, in humble dependence on his blessing. Are there not reasons why this and all kindred institutions should do so, especially at the present time? Is there not a reason connected with the present condition of the world? Looking to it, you see movements every where in search of something that it feels it needs in order to its happiness. No false system of religion can give the world that which it wants. These systems are sustained *ab extra*, from without; there is no living spirit in them. When Mahomedanism first arose in the east, its triumphs were every where apparent, and Christendom at one period trembled for its safety. But there was no living spirit in that system; it was not a spring bubbling up, and sending forth its streams: it was a mere tank filled to overflowing, and while that was the case its influence was felt; but the waters it contained are drying up, and it has nothing to maintain itself in the face of God and of the world. However captivating infidelity may be to minds particularly constituted, all admit that it is not adapted to the general state and condition of mankind. Never has the world yet seen an association of infidels devoting their time and property for the express purpose of giving to others that system in which they profess to believe. The papacy cannot supply the world with that which the world wants, because it is a system formal, official, ceremonial. The mind of the world requires principles to act upon it; principles that shall imbue it, that shall guide it, that shall elevate it, that shall connect it with God himself. The world will never find the happiness it needs till it finds God in Christ; and the world can find that only through the medium of the truth as it is in Jesus.

The resolution was then put and agreed to.

The Rev. Dr. LEIFCHILD rose to move—

"That this meeting, while it regards with satisfaction the efforts of the friends of the Society in aid of the Jubilee fund, solemnly recognises the obligation which rests upon its members to continue their exertions, especially during the coming year; not merely to prevent the general income suffering from the extraordinary contributions of the last year, which are devoted to special objects, and will by no means lessen the annual expenditure, but also for the purpose of raising that income, so as to enable the Committee to fill up such vacancies, in India especially, as cannot be neglected without serious injury to the interests of the mission; and to satisfy the spirit of inquiry which has, under the blessing of God, been excited in many destitute islands and countries by the Society's successful operations."

I received yesterday an invitation to come to this meeting, said Dr. L., but I should have come without an invitation. I am suffering from over-exertion among my own people, and from the exhaustion of a service of last evening, in advocating the claims of the Wesleyan Missionary Society, but I resolved to come, and I will tell you why. There has been some misunderstanding between our denomination and yours—perhaps both are in fault—but I conceived that some persons might suppose from this that we were about to be disunited; therefore I resolved, as far as my individual presence would go, to bear testimony against a disunited spirit, and to assure you that on the ground of the grand principle you hold in common with ourselves, and are seeking in common with us—that of sending the gospel through the world—our attachment is firm and undiminished, and we are still one with you, and wish you success in the name of the Lord. I am for union. If there was ever a time when we should all be united, it is now. Our civil and religious liberties are threatened, and I am almost thankful for the attempt to endanger them, because it has been a rallying point touching the heart of the whole body of Christians, making them beat with one common pulse. If we are united, and if the spirit of the old sturdy Puritans of this country, to whom the nation is indebted for its liberties, whose descendants we boast to be, live in us, the Factory Bill shall be withdrawn. But we must take care of our spirit. We must not lose our spirituality while we are contending for our civil and religious rights. We must not cease to dwell on those vital truths that are connected with the salvation of immortal souls, otherwise we may preserve our civil and religious rights, but that for which they are preserved will be gone—the glory will have departed. We must, therefore, be like the Jews: while with one hand we are defending the outworks, the other must not be idle, but labouring in the erection of that city which is to be built up in troublous times; and we must take care that we do not substitute a martial spirit, a spirit

of contention for rights and privileges, for the spirit of the gospel. I have been combating an error which, I think, is widely extended—which appears to me to be increasing—and of which, I conceive, we make too light, but which, whenever it prevails, has a most chilling and paralyzing effect on all missionary exertion: I refer to the notion that we are not to expect the Millennium till there has been a personal appearance of our Lord to execute his judgments on the earth, and turn the world by a miracle to that paradisaical state which we believe will be the result of the efforts made for the universal diffusion of the gospel. Many who hold this notion are truly pious; but there is the danger—it is not Satan employing the world against the church, but employing a part of the church to hinder the efforts of others in converting the world to Christ, by diverting their attention and weakening their hopes. I believe that the heavens have received my Saviour till the time of the restitution and accomplishment of all things, spoken of by holy prophets ever since the world began. I will, by the help of God, pursue the appointed means for the attainment of their completion—for the downfall of the Man of Sin, both in the form of Puseyism and papacy—for the overthrow of Mahometan power and delusion—for the gathering in of the Gentiles, for then, and not till then, will the Jews be converted, and become one fold under Christ Jesus, and the spiritual reign of Christ be great and glorious over all the earth; a prophecy which I have the utmost confidence will ultimately be completely fulfilled. I have great confidence in the truth of God. I am not afraid of Puseyism. I am not afraid of papacy. I am not afraid of "the brethren." I am not afraid of any heresy whatever, because we have got the antidote to every heresy. I think opposition to us will do what nothing else could; it will arouse our spirits; it will bring us to take a bold and uncompromising stand. We shall never suffer the children of the poor to remain ignorant of the dreadful delusion that there is in the doctrine of baptismal regeneration. Oh! no; we shall bring every thing to the light: we shall bring the Fathers to the light; we shall bring the Prayer-book to the light; we shall bring the Catechism to the light; we shall bring the establishment to the light. I can see now why our meetings in this hall are endeavoured to be held forth to disrepute. I understand why so perpetually the meetings in Exeter Hall are held forth to indifference and contempt. It is because there we shall preserve our liberties. This is the place, brethren, where we shall have liberty of speech; here tyranny shall be denounced in every form and shape; and here it shall receive severer blows than even within the walls of St. Stephen's. While I have a voice I will lift it up for the support of universal liberty. I trust that we shall

never be backward in coming to Exeter Hall to plead for the liberty wherewith Christ makes his people free.

The Rev. C. M. BIRRELL, of Liverpool, in seconding the resolution, said, Dr. Leischild has just observed that the resolution makes reference to the Jubilee. I think we have every reason to look back with gratitude to the events of that festival. It has brought forward a sum of money which I think may well fill us with astonishment as well as gratitude. When we consider the commercial circumstances of the country during that year; when we consider the pecuniary embarrassment which has afflicted all grades of society, from the lowest to the highest, snatching bread from the lips of the poor, abridging the comforts of the middle classes, and causing even the nobles, as it well might for more reasons than one, to tremble for the revenues of their posterity; when we take up the list of contributions, and find that it is composed principally on the one hand of churches both at home and abroad, composed of persons who have to toil for their daily bread, and on the other of men dearer to our hearts than ever, some of whom are now on this platform—men whose commercial and manufacturing engagements have for years past failed to yield them a return, and who, in many instances, have kept their engines working merely to secure what property they have from crumbling into ruins; and when we see that, notwithstanding all this, there has been laid spontaneously and promptly upon the tables of this Society a sum exceeding £30,000, then I feel, for one, bound to give thanks to God that there is still something noble left in human nature, something which can apprehend the great and the eternal in midst of a nation that has been pronounced to be selfish, and in the bosom of a church of which the master sin has been said to be covetousness. And I think the principles involved in that fact, the fact of so large a contribution at such a time, will not be lost upon those who have to conduct the future business of the mission. It will teach them to appeal more than ever to the primary, and not to the secondary motives in the hearts of our people; it will teach them that when they have a good cause, even though it be one demanding great sacrifices, they may cast it with safety upon the faith of the church; it will teach them, too, that a time of affliction is not necessarily a time of parsimony, but, on the contrary, that the time of the deepest poverty may prove to be the time of the richest liberality. For I cannot but express my persuasion, sir, that we owe much of the success to which I have referred to the very commercial destitution and affliction with which it has been associated. Prosperity ought, perhaps, to be as fruitful as adversity, but to our humiliation we must confess that

the latter in most instances in this respect has had the advantage. There has been an impression upon the minds of the people during the last two years that they were under the special discipline of heaven, that they were called into the private chamber of their King, and that they were bound to listen reverently to what he had to communicate. The poor have felt that the only chance they had of securing happiness at all was to secure it beyond the grave; and the rich have felt that, since the world had begun to reel beneath them, and men's hearts had begun to "fail them for fear, and for looking after those things that were coming upon the earth," it would be wise, instead of handing down a precarious property to their children, to send the greater part of it forward at once to the judgment-seat, that it might there be ready to hail them into "everlasting habitations." They have felt that, instead of building great mansions at home, and filling them with things intended to gratify the taste, it would be better to send those means to the coffers of the Mission House, that they might serve to build on some foreign shore temples of the Holy Ghost. The resolution, in the remaining part of it, appears to me to express some hesitation, some fear lest the contributions of future years will be diminished in consequence of the large contribution of the Jubilee year. I am quite aware that my beloved friend, our revered secretary—for though young he deserves our reverence, and he has it—I am quite aware that he knows as well as any man the working of the great voluntary system. Yet I confess I do not comprehend the philosophy of that fear. If it be simply meant that in future years we shall not have the same amount that we have had in past years, I think the sentiment is pretty nearly correct; I do not think that we shall have the same amount that we have had in past years. I think the churches will not send to the mission what they have been accustomed to send. I believe that the days of our five and twenty thousand pounds' annual income are gone for ever. Sir, it is impossible that a people, whose hearts have expanded over a double income this last year, should ever contract to the old limits in time to come. Is it to be imagined that the people who have given this large additional sum should not be better acquainted with the mission, and more intensely interested in the success of the enterprise to which they have devoted their money than ever they were before? It seems to me to admit, even in theory, no doubt whatever; and I will state a simple fact, involving the same principle. I am pretty well acquainted with a church which was accustomed for a great many years to contribute to the Baptist Missionary Society an annual sum of about £30. With great effort and self-denial they attained to that sum, but be-

yond it they never could possibly get. Well, it happened in the history of that people that they were obliged, on an emergency, to raise a chapel, which was to cost them a considerable sum of money, and on one occasion they laid down on the table a sum of £5000 towards the intended building. Immediately after that the deacons came to the minister and said, "Sir, it is impossible that we can have a collection for the mission this year; the people are drained to the last farthing, and all their profits for the next two years are mortgaged in order to pay this large sum." The minister replied, "Well, you deacons are the men to look after the pecuniary affairs, I am appointed to look after the spiritual welfare of the people, and if you decide that there shall be no collection, I decide, with your concurrence, that there shall be at least a deputation, that we may not aggrieve the people by denying to them that privilege. The deputation came, and then the deacons came, for after all their hearts were in the right place, and they said, "Sir, we never can have a deputation without a collection; these brethren will not know how to wind up their discourses, and we shall not know where to look." This was but the natural operation of things, and the collection was attached to the deputation. Now if they had been told before that they should have £10 upon that occasion they would have been thankful; if that they would have £20, they would have been utterly astonished; if they thought their old £30 could be got at, it would have almost dethroned their reason. Well, the collection was made, and that year they had not thirty, no, nor forty, nor fifty, but just £73 for the purposes of the mission. So that this poor, this peeled, this persecuted people, gave more actually than with all their efforts they were able to give before they parted with the £5000. Such was the consciousness of power, such the boldness of an approving conscience, such the expansion of a kindled heart, that they from that time took leave of themselves, and every year they have been further from their old mark than ever. On the same principle, therefore, I say that not only will the Jubilee not deprive us of our old income, but that that Jubilee itself, and the very thirty thousand pounds themselves, will increase our income in the years that are coming on us. The resolution goes on to speak of the vastly extended field which is yet open before us; and therefore I think we cannot but discover an additional argument for the extension of our income and the extension of those prayers which, as we have been beautifully told, must keep pace with the offering, else it will not be consumed before the Lord. Allusion has been made to the extension of the field of missions; but only look at the marks of design which are apparent throughout the whole process of that extension. Mark how one event has

borne upon another, and how all are concentrating to a single point. Our missionaries went out to the field without any great or extensive plan, and in accordance with no previous theory. But who, I ask, can look back upon their proceedings hitherto without perceiving the guidance of a single mind and the traces of one vast, uniform, and perfect plan, already giving intimations of its approaching consummation. Observe how the light gilds all the eastern part of the world to which we are directing partially our attention. Only fix your eyes, for instance, on the extreme peninsula of India, and there see, years before our mission came into existence, men from Denmark—oh! that their successors and descendants were equally anxious for the spread of the gospel—men from Denmark lighting up the word of God amongst the people. Travel onward till you come to Orissa, where our kindred tribe has fought with Juggernaut, and lighted afresh the fire. Sweep round the Bay, and see our elder and juvenile missionaries giving the word of God to the people in so pure a diction as to have constituted it already the standard of the Bengal language. Flee from the Ganges down to Irawaddy, and mark that missionary sitting at the midnight lamp for six solitary years, and then coming out with a flame of glory for the Burmans, succeeded since by another for the patriarchal Karens, a people who have never bowed the knee to idols. Hasten on your way, press through the Straits of Malacca, and see the blaze stretching still to the northward, and casting a glimmer at least upon the margin of that untrodden country of which we have of late heard so much. And you will find that even China does not end this march of Providence. Go over the farthest wall of that country into the forests of the Mongolian tribes, and what do you see there? There, two years ago, you might have seen two patient, two holy, two learned men, with their lips teaching the people, and with their pens translating the word of God. With their lips they were unsuccessful, but with their pens they made the record—the permanent record—of eternal truth; and no sooner was this done than the persons who had for twelve years listened with indifference to their voice came and fell down before their feet as weeping penitents; and no sooner had that occurred than the intention of God came out; no sooner had that occurred than they were banished, inexorably banished from the land for disturbing the national faith. The Spirit of God held back their outward success until the flame of his truth was lighted. Now, sir, what am I to make of all this? Is there no evidence here of a great plan on the part of the God of missions?—a plan which he is calling upon us to arise and carry out to its issues? Yes, these are the great central fires, placed at precisely proportional distances, at which the

missionaries of the next age will have to light their torches, and then flee from the circumference to the centre, lighting up the whole of that stupendous part of the world with a rapidity necessarily unexampled in the past history of mankind. There is another country of which I cannot even pronounce the name without emotion, so deeply has it been entwined with all the feeling and sympathies of our hearts from infancy until now. But who can look upon the whole coast of that country already irradiated with the gleam of truth? Who can think of the labourers, the successful labourers, at the Cape, and the equally successful agency of Moffat, "the Magnificent," for I think he is more entitled to the name of magnificent—that man of gorgeous imagination and noble purpose—than he who bore it among the sons of the Medici. Who can look at the success awarded to the labourers all along the slave-cursed coast of Guinea, with Freeman's journey to the court of Ashantee—who can look at these in connexion with the labours of our own mission by the waters of the Niger, and not feel his whole being throb with expectation of the coming mercy for the sons of Ethiopia? Will those tell us—those who see no God guiding the affairs of men, no finger pointing the way of the church—why it is that the highway into the heart of that country has never been discovered until now?—why Leger and Lucas, and Park and Clapperton, with their brave companions, fell in dreadful succession, leaving the mystery unsolved, until, without learning and without pretence, the two brothers floated from Bussa to Fernando Po? For no other reason, let them be assured, than this, that the church never until now was prepared to avail herself of the gift. The great moral engine of printing was on the eve, and just on the eve of discovery for many centuries, during which time the church was in a state of smouldering preparation for great events, but no sooner had that preparation been completed than the types sprang at her call, and carried her on to victory. And so all the while that this great geographical mystery has been baffling the efforts of discoveries, all are on the tiptoe of expectation, but never gaining the object of desire—all that while, I say, the Spirit of God, far down in the wilderness, far off on the islands of the sea, has been troubling, and proving, and sanctifying a people, who have now, and never till now, been prepared to carry the torch of eternal truth into the deepest recesses of that hitherto inaccessible country, the country from which their fathers sprang, and to which their own affections, day and night, proceed. And if there be any other single circumstance in connexion with this matter, which seems to point out the future proceedings of God, I should be inclined to find it in a circumstance which some may suppose bore in exactly the opposite direction. But if the

churches of the West Indies had passed into Africa in the height of their pentecostal joy, if they had taken shipping for that country amidst the universal cheers of the church and of the world, I, for one, should have suspected something to be wrong. I should have feared that there was wanting one feature of a genuine proceeding of divine providence. But we have been already reminded to-day that the King's "broad arrow" of affliction is yet branded upon the brow of that church. No sooner had the planter ceased to lash their bodies than other hands were found prepared to chastise their reputations; and, although we might at first have felt grieved that the agency was to be found in such a quarter—although we might have had it in our hearts to turn round with wonder and indignation, and say, "Et tu Brute!"—still, still we shall not quarrel with the instrumentality, since it is that which our God sees fit, in his wisdom, to appoint; we shall not quarrel with the affliction when it takes so evidently the aspect of the finger of our God. To be sure we may not find so many willing to listen to the defence as we have found willing to hear the accusation. Many who have looked with deep concern upon the charges may be found to have lost that concern when we present them with the refutation; for we have all lived long enough to know and attest the truth of what Demosthenes told the Athenians when he rose to stem the eloquent aspersions of his rival: "It is natural," he said, "for all men to listen with eagerness to accusers, but to be reluctant auditors of such as commend themselves." But still, though this be so, we shall in the end be invested with the royal privilege of extending a free pardon to all our wrongful accusers; we shall have the happiness of first extending the hand of paternal love to those who have repented of their error, and may unite with us in the blessed consequences that God's mercy will elicit from it. Our churches will pass from the West Indies into Africa under the solemn conviction that the eye of the Christian world is upon them; aye, and that the eyes, more tender indeed, but more searching still, of Him who walked in the midst of the golden candlesticks, will be upon them, so that they must do nothing in the darkness that may not be brought to the light, and let nothing be whispered in the closet that may not be proclaimed upon the house-top. A few more years of labour, a few more years of prayer, the blood of a few martyrs to sanctify the sands of Africa, and we shall realize the glories of the period when that country shall stretch forth her hands to God. In these circumstances it seems impossible that the church should draw back from the work.

The resolution was then carried unanimously.

The Rev. J. CLARKE then rose to move—

‘That this meeting has heard with sincere pleasure of the success of this Society in Jamaica; it is greatly cheered and encouraged by the zeal and liberality of the mission churches in that island, which have now resolved to maintain the cause among them without pecuniary aid from the Society, while they are largely contributing at the same time to send the gospel to Africa. This meeting affectionately commends them to the care and blessing of the ‘Great Shepherd,’ assures them of its sympathy in all their trials and discouragements, and will rejoice to hear of their increasing spirituality and success.”

I feel, he said, deeply impressed with a sense of the presence of the most high God, who is in the midst of us, in this assembly, looking into each of our hearts. We are assembled in this place, not to please ourselves, or merely to be interested in the speeches which are delivered, but to seek the glory of the God who made us, and the interests of that kingdom which shall one day cover the whole earth. I feel deeply solemnized, also, on the present occasion, by the feeling that it is the last opportunity which I shall have of addressing you in this noble edifice. I hope very soon to leave you, and the land of my birth, to go to the land of my adoption, to labour among the dark benighted children of Ham. Since my arrival in this country, it has been my privilege to visit many churches, to meet with a great number of Christian friends in different parts of Great Britain. I have received universal kindness. I have seen deep feelings expressed by conduct, which had taken possession of thousands of hearts. Great numbers are now, as you well know, offering their daily prayers to the throne of heavenly grace on behalf of Africa, the land for which I am bound. I wish on this occasion to engage this assembly to pray yet more fervently for the spread of the gospel in this land of life. I wish this assembly to use their influence in the different spheres of labour in which they act, in order to induce others to pray to God to pour out his Spirit upon the churches, to accompany his word with the divine blessing, that soon the nations may turn unto him. I am persuaded that I have been supported during the fourteen years that I have been engaged in missionary labour, in answer to the prayers of the church of Christ; and I have felt more than ever convinced of the importance of prayer since I last went with my respected and beloved colleague and fellow traveller, Dr. Prince, to the benighted coast of Africa. There we were preserved amidst many dangers; there we were supported under many trials. God looked in mercy upon us; and he has restored us once more to you, with health unimpaired; and has put it into our hearts to go again to that region, to promote, I hope, the interests of his kingdom, and the honour of his great name. The resolution refers to Jamaica—a land in which it was my privilege to labour for nearly ten years—and to the success which has there attended the preaching of the

gospel. I do rejoice in the success which has attended the preaching of the gospel of Christ in every land and by every section of the Christian church. You are aware that very great numbers have been added to the church of the most high God by means of the preaching of Christ crucified, in Jamaica. The churches which have been formed in that land are walking onward in the way of God’s commandments. We rejoice in that which the Spirit of God has effected. We rejoice in that holy fruit which they bring forth, evincing, as it does, the sincerity of their profession, and the reality of the work of the Spirit. We rejoice in the evidence of their love to God, and their devotedness to the cause of the divine Redeemer. They have come forward, now that slavery is destroyed, and said, “We thank you for that which you have done for us in years that are gone by; now we shall be able to assist our own pastors, to carry on the work of God amongst ourselves, and to render you help in sending the gospel of the blessed God to dark parts of this island, to the dark islands of the West, and to the benighted continent of Africa.” Not only are there many in Jamaica who are prepared to give of their substance to send the gospel to their native land or the land of their fathers, but there are many who are prepared to say, “Here am I, send me.” Some who have thus addressed us are present with us on this platform to-day. They have left the land of their birth, the land where their kindred dwell; they have left the home of their fathers, and are here thus far on their way to Africa. God, we believe, is raising up labourers in Africa itself. He has raised labourers already in connexion with the Wesleyan Missionary Society in Western Africa; he has raised up labourers already in connexion with the Church Missionary Society in that land, and has already converted to himself three persons in Fernando Po, who can read the word of God, and who, before we saw them, could write intelligently and interestingly. In this we have a token that God will soon prepare, in connexion with the Baptist Missionary Society, labourers in Africa to carry on his work in that continent. We have, my friends, both a deeply-important and most interesting engagement in going to Africa, to visit the poor benighted inhabitants of the island of Fernando Po and the adjacent continent.

The Rev. J. P. MURSELL, in seconding the resolution, said:—I have no doubt whatever, no apprehension at all on my mind as to the final success of the glorious progress of Christian missions. It is, therefore, the more to be desired that we should have nothing like opposition springing out of any divisions at home. It is unspeakably to be wished, and should be the desire of every good man, that within the bosom of the church, amidst

the friends of Christian missions, there should be good-fellowship and harmony. I have heard, and read with very great regret, some of the differences which have occurred recently in the Western Islands—the little impediments which have been thrown in the way of the Baptist Missionary Society, by some who are engaged in the same great and blessed cause. I do hope, and I believe, that those differences must subside. I cannot think that the brethren will be able to go on quarrelling with one another, when they have to preach the gospel, one and all, in their several chapels, which proclaims “peace on earth, and good-will to men.” I do not think that the spirit which I so greatly lament, is participated in by the great body of Independents in this country. I said so to Dr. Leischild as he retired, and who, I begged, would stop, for I meant to give him a scolding, to which he replied, very kindly, “Do it, for we richly deserve it.” My impression is that the great body of our brethren at home—I am sure it is so in the country—for we there walk hand in hand and heart with heart, and love each other, whether water be applied to the head or to the feet—I am persuaded that the great body do not sympathize with these attacks. And yet it is passing strange that these allusions, and references, and assaults, should have gained the sanction of the periodicals of that great body. How are we to judge of the intention of a community or society but through their public organs? But I am sure that the great portion of the Independent community do not approve of the noise those organs have lately been making. I think it is still further strange that when replies have been given, after the strictest scrutiny into the allegations that were brought, those charges are reiterated, without any reference to the replies. I do not know the conductors of the Evangelical or Congregational Magazines, and therefore I cannot be personal. I have the utmost respect for the body to which I allude, but I cannot understand why they should scold us, and lash us, and almost kick us out of doors, and yet say, “We are very sorry; we think you have done great good, and wish you success with all our hearts.” However, I cannot recur to the replies which I have had the pleasure of reading in the Baptist Magazine, without pronouncing a little eulogy on them. I have not read any thing that has delighted me more than a paper that appeared in the number for last month, written by whom I cannot tell, but I respect the man, whoever he is, who could write with such firmness, combined with such urbanity, and such a Christian spirit. If the committee of the Baptist Society always adopt this course, there will be a moral power arising from their replies that will silence the most malicious of their foes. I have not heard a word of recrimination or accusation,

nor are we disposed now, as Baptists, to recriminate or to calumniate in return. “Grace be with all them who love our Lord Jesus Christ in sincerity.” And as to the Baptist missionaries in the west, they need no shield of ours thrown over them. They require nothing to be said by us in defence of their high claims to Christian confidence. I believe that they deserve it, as much as any class of men that ever sought the good of a people sitting in darkness and in the region of the shadow of death. I had the pleasure of knowing Mr. Burchell, Mr. Tinson, and my brother Phillippo, many years ago. Two of us were students together in the Bristol institution; our hearts were then blended, and they have never separated since. We knew them to be then Christian men—men of high integrity, of holy intention and solicitude—men admirably adapted for the work to which they were about to devote themselves. They have gone abroad and effected, under that God from whom proceeds every good and perfect gift, a work that has filled the church with astonishment, and the world with dismay. These men are not now, surely, to call for or require at our hands a defence. Men who not only have preached the gospel till the islands of the Western sea are gladdened with the smiles and the presence of the great God and Father of us all, but who, with undaunted brow and outstretched arm, have hurled the monster slavery from his throne, have undermined the foundation of the citadel and fortress of the enemy, amid the curses of the oppressor and the thanksgiving of the oppressed. Such men as these we will not disgrace by attempting to eulogize. Their names are written on the page of history, and on the hearts of the great and good, and will be sounded throughout successive generations. But these, surely, are not the times for us to be disunited! When the Catholics, under the direction of a great neighbouring power, are attempting to destroy the missions planted among the beautiful islands of the Southern Sea; when before the waters that lash their shores are scarcely free from the tint of the blood of the lamented and martyred Williams, they project the design—whether they will accomplish it or not remains to be seen—of dismissing the missionaries of the cross from these realms; when at home, under the guise of great concern for Protestantism, men are about to deck us in nobody knows what fine clothing, and send us back with a silver cord about the neck, to the foot of the pope, that we may have the honour of kissing his holiness’s toe; when persons in high places, for whose authority I believe we entertain a deep respect and regard, are seeking to invade our very sanctuary, and enact and apply a law which will do more to subvert the civil and religious liberties of this country than any act passed within the last 100 years,—this is not the time for us,

one moment, to show a divided front. All depends on the union of dissenters at this hour ; if the late attempts made on us should but awaken our sympathies and arouse us from our apathy ; if dissenters will but just get up, and stand upright again, as they used to do, for they have gone rather limping lately ; if they will but revise their thoughts and review their position ; if they will but look at the signs of the times, and observe their duty, and do it, then no artificer shall be able to fasten around them the chains that are being forged, but we will snap them and hurl them with indignation at our feet. There is a close connexion between the progress of liberty at home, and the advancement of our missions abroad. Be assured if we suffer the cause to deteriorate, or the principles we maintain to deteriorate in interest, there is not an island in the ocean, not a people of the habitable globe but will be influenced by it. The interests of missions at home require that we should be firm at this crisis. There are dwelling in the streets and alleys of our large manufacturing towns, and in our agricultural districts, thousands of reading, thinking, and observing men ; they look to the dissenters at this moment, and to those with whom we are identified, wondering how we shall proceed, and what we shall do ; and we ought to embody the prayer of millions of the starving people of this country, who are beseeching them by all that is sacred to take care that in their conduct they sacrifice no principle they hold dear, and by the application of which their wants may be relieved. Moreover, there are many men in our larger manufacturing districts, with which I am more immediately conversant, who are growing sullen and impious, and are becoming atheistic. Men are arguing in this way : if you parsons, who profess to desire the progress of religion, and meet in large assemblies in towns here and in the metropolis, and offer prayer to God for the nation, and deliver your sermons and pronounce your speeches— if you will suffer us to perish while you have it in your power to help us by legislative and constitutional means, where is the evidence of your Christianity ? I beseech this assembly to study the great and blessed model presented to them in the pages of revelation. I mean that of our great and divine Redeemer himself, who, while he sympathized profoundly and primarily with the spiritual interests of men, yet met their temporal necessities, and shed tears occasionally over them—who, while he was pleased to break bread to necessitous thousands, and to heal the sick child of the poor centurion, and advance with weeping and prayer to the grave of Lazarus, stood pointing to the realms of light, and leading the way to that world where neither want, nor sickness, nor death shall ever come.

The resolution was put and carried unanimously.

The Rev. C. ELVEN rose to move,

‘ That the cordial thanks of the Society are due, and are hereby presented to William Brodie Gurney, Esq., the treasurer, Rev. Joseph Angus, secretary, Rev. Joshua Russell, honorary secretary of the Jubilee sub-committee, to the auditors and committee, for the services they have severally rendered to the Society during the past year ; and that the following be the officers and committee for the year ensuing :—[Names read.]

I have pleasure, he said, in moving this resolution, because, as far as I am concerned, I am sure we have the utmost confidence in the committee. I have never heard a breath to the contrary. I am sure that the secretaries and committee deserve an expression of our gratitude, when we consider the extraordinary press of business which during the past year has devolved upon them, in connexion with the Jubilee arrangements. Allow me to say that I do not sympathize with the fears of those who regard the Jubilee movement as a mere effervescence ; I think it is the bubbling up of a fountain, deep as the everlasting covenant, strong as the omnipotence of Deity, and perpetual as the throne of God.

HENRY KELSAIL, Esq., of Rochdale, in seconding the resolution, also bore testimony to the confidence reposed in Lancashire in the officer and committee of the Society.

The resolution was then put and agreed to.

W. B. GURNEY, Esq., rose and said :—Reference has been made in the Report to certain modifications of the constitution of the Society. The subject has received the anxious attention of the committee, and they are now prepared with a resolution upon it. It has reference to the mode of the election of the committee, and also to the objects of the Society ; they have, in fact, since the origin of the Society, been somewhat inconsistent : while the constitution has confined its operations to the heathen, we have had chapels and various institutions for Europeans in the settlements where our stations have been placed ; but, by rendering the constitution more general, we shall be enabled to include objects which were in some degree before precluded. It has been felt that our institutions were multiplied to an extent by no means desirable, and that it would be much better to include the colonial with the foreign mission. Mr. Gurney then proposed a resolution embodying those alterations.

The Rev. Dr. MURCH briefly seconded the resolution, which was put and agreed to.

The Rev. Dr. STANE then concluded the meeting by prayer.

Hedon—			Pont-y-cim—			Cardiff, Bethany—		
Collections & Box..	2	7 0	Collection	1	8 0	Allum, Miss.....A. S.	0	10 0
Hall—			Porth Madoch—			Cwm-y-felin	0	12 0
Collection, Public			Collection and Sub-	4	8 3	Dinas—		
Meeting	12	1 8	scriptions			Contributions	1	0 0
Contributions	18	16 6				Ditto, for Africa	1	0 0
Salt-house Lane—			Pwllheli—			Bethlehem—		
Collection	14	0 0	Contributions	13	3 5	Collection	0	16 6
Juvenile Society ..	15	13 0	Tyddynshon—			Camrose—		
George Street—			Collection	0	13 2	Collection	0	12 0
Collection	30	4 9	SOUTH WALES.			Carmel—		
Ladies' and Juve-			Aberystwyth—			Collection	1	11 8
nile Society.....	14	1 10	Collection	4	11 8	Box	0	3 4
			Contributions	9	12 7	Sunday School	1	1 0
	124	1 1	Bethabara—			Fishguard—		
Acknowledged before			Collection	2	4 1	Collection	2	6 2
and expenses.....	100	17 10	Contributions	3	15 0	Do., Monthly Prayer		
			Do., Sunday School	10	14 4	Meeting.....	0	17 3
	23	3 3	Blaenylloe—			Contributions	1	15 0
Salendine Nook—			Collection	2	3 6	Ditto, for Africa	3	2 0
Collection	16	10 0	Contributions	2	5 0	Fynon—		
Female Penny a week			Do., Sunday School	3	1 6	Collection	2	7 0
Society	12	0 0	Blaenywaun—			Do., Sunday School	4	12 6
Scarborough and District Auxil.—			Collection	7	7 11	Ditto, Ditto, Dyffryn		
Burlington—			Ditto, Swan	1	5 10	Conin.....	2	6 0
Collections.....	14	10 3	Ditto, Penael.....	1	10 0	Contributions	2	10 0
Contributions	10	3 0	Contributions	21	15 6	Glanrhyd—		
Driffield—			Cardigan—			Collection	1	0 0
Collections.....	5	13 1	Collection	5	9 10	Groesnoch—		
Contributions	1	2 0	Contributions	4	15 6	Collection	0	8 2
Hunmanby—			Do., Sunday School	40	16 0	Harmony—		
Collections.....	2	3 11	Carsalem—			Collection	0	3 2
Contributions	8	13 9	Collection	1	6 9	Haverfordwest—		
Malton—			Contributions..	0	10 0	Collection	21	0 0
Collections.....	3	1 0	Cilywyr—			Contributions.....	129	1 10
Contributions	10	5 6	Collection	2	6 1	Hepstribab—		
Scarborough—			Contributions	1	9 0	Collection	0	9 8
Collections.....	31	3 5	Ebeneser—			Box	0	10 2
Contributions	24	9 8	Collection	2	5 1	Horeb—		
Do., Sun School..	3	6 6	Contributions.....	4	10 0	Collection	0	9 4
Ditto, Ditto, Fala-			Sunday School	5	14 7	Llangloffan—		
grove	0	16 0	Harmony—			Collection	10	2 6
York—			Collection	1	8 6	Martletwy—		
Collections.....	2	11 4	Contributions	2	3 0	Collection	1	4 0
Contributions	0	6 5 0	Horeb—			Middle Mill—		
	124	5 3	Collection	0	10 0	Collection	2	7 8
Acknowledged before			Jezreel—			Contributions	6	7 6
and expenses.....	77	9 6	Collection and Sub-	4	0 9	Milford—		
	46	15 9	scriptions.....			Collection	1	0 6
Sheffield—			Letterston—			Penael—		
Portmahon—			Collection	1	13 0	Collection	0	8 0
Collection	2	10 0	Contributions	1	2 0	Salem—		
Townhead Street—			Llanelli—			Collection	0	13 0
Collections.....	17	3 0	Collection	7	4 0	Solva—		
Contributions	19	2 8	Llangloffan—			Collection	0	8 2
NORTH WALES.			Collection	2	6 0	South Dairy—		
Capel-y-Beyrdd—			Contributions	16	13 7	Collection	0	1 10
Collection	2	3 0	Llwynhendy—			Stutton—		
Carnarvon—			Collection	0	14 6	Collection	0	7 7
Collection	5	0 0	Contributions	0	15 6	SCOTLAND.		
Cefn Cymeran—			Newport, Bethlehem—			Anstruther and Kilsenny		
Collection	0	3 8	Collection	2	0 0	Bible and Missionary		
Garn—			Contributions	4	10 0	Association	4	6 0
Collection	1	9 6	Do., Sunday School	3	14 9	Goldstrass—		
Llangallen—			Penthyneoch—			Collected at Dr Thom-		
Sunday School	0	5 7	Collection	0	18 6	son's	7	0 0
Llanhaearn—			Contributions	0	18 6	Edinburgh—		
Collection	1	2 6	Do., Sunday School	3	8 0	Contributions	15	2 0
Llanllwyllyn—			Penypark—			Stirlingshire and vi-		
Collection	1	16 0	Collection	2	5 10	cinity Bible and		
Llanwrst—			Contributions	1	18 6	Missionary Society.	2	4 0
Contributions	2	0 0	Taber—			Elgin, Miss. Society.....		
Do., Sunday School	1	0 0	Collection	0	15 2		7	2 6
Llwyn—			Contributions	0	7 6	Greenock—		
Collection	0	14 6	Velltwael—			Collection	2	3 1
Llwyn—			Collection	1	0 0	Legacy of the late Mr.		
Collection	0	12 8	Contributions	1	10 0	Joseph Neumith...	0	0 0
Pentryn—			Verwig—			Jedburgh—		
Collection	0	0 4	Collection	1	10 7	Collection	1	6 6
			Contributions	0	15 0	Malrose—		
			Do., Sunday School	2	4 3	Collection	0	16 1

Perth— Ladies' Association, F. E. 15 10 0	Do., Monthly Prayer Meetings, 1 17 1	Youghall— Collection 1 10 0
IRELAND.	Contributions 9 8 6	FOREIGN.
Cork— Collections 6 2 2	Do., for Translations 0 13 6	Ceylon Auxiliary 100 12 1

Received during the month of April, 1843.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.		DEVONSHIRE.	
Annual Meeting at Exeter Hall, 103 10 4	Redwood, M. A., Tottenham, for Africa .. 1 0 0	North Devon Auxiliary 40 0 0	
Ditto, at Finsbury Chapel 29 0 0	Steinkopf, Rev. Dr. 1 0 0	Bradinch, Cards, by Miss Bowden 3 10 0	
Ditto, for Juvenile Associations, at do. 7 2 0	Vines, Miss E., Chelsea, Collected in farthings W. I. J., Tottenham, for Africa .. 1 0 0	Devonport, Collected by Master R. E. S. Oram 1 1 0	
Annual Lecture, at Crosby Hall, by John Sheppard, Esq., of Frome. 21 15 4	Williams, Thomas, Esq., Cowley 10 0 0		
Annual Sermon, at Surrey Chapel, by the Rev. C. Elvedon. 37 6 3	Ditto, his Servant. 0 14 0	DEVONSHIRE.	
	Worne, Mr., Tottenham, for Africa 2 0 0	Shaftesbury, Contributions, by Dr. Prince, for Africa 1 0 0	
	Legacies.		
Alle Street, Little 12 10 0	Ferguson, Mrs. Margaret, late of Perth 18 0 0	DURHAM.	
Brentford, Market Place 8 0 0	Pettigrew, Miss, late of Aughnacloy 56 0 0	Hamsterley, Sunday Scholars 1 1 0	
Camberwell 49 15 8			
Chelsea 6 11 0	LONDON AND MIDDLESEX.	ESSEX.	
Church St., Blackfriars. 14 15 8	AUXILIARIES.	Loughton, Collection 11 13 6	
Drayton, West 3 1 8	Alle Street, Little, Sunday School 2 1 0	Saffron Walden, Contributions, by Dr. Prince, for Africa. 4 4 0	
Eagle Street 17 11 8	Brentford, Society of Collection at united Meeting of Baptist and London Missionary Societies 5 8 7	Ditto, sale of an old silver watch, for do. 1 11 4	
Fetter Lane 1 11 0	Cromer Street, Sunday School Teachers, by Dr. Prince, for Africa 1 6 0	Tillingham, Collection. 4 11 0	
Hackney, Ann's Place. 1 5 0	Drayton, West, for ditto 1 10 8		
Hammermith 8 15 6	Newton, Mrs. E. P. 1 0 0	KENT.	
Hampstead 4 9 4	Newton, Miss 0 10 0	Crayford, Mr. J. Smith, Annual Subscription. 1 1 0	
Hatcham 3 0 8	Maze Pond—		
Highgate 2 0 5	Contributions 22 0 6	LANCASHIRE.	
Islington 16 0 4	Meard's Court 15 3 8	Liverpool, Contributions, by Dr. Prince, for Africa 6 0 0	
Jubilee Place, Mile End Road 1 3 6	New Park Street, by Miss Meredith 1 0 0		
Kennington, Charles St. 3 1 0	Prescot Street, Little .. 34 0 0	NORTHUMBERLAND.	
Kennington 12 18 0	Salter's Hall 41 12 4	Berwick upon Tweed—	
Keppel Street 14 3 0	Totteridge and Whetstone Association .. 5 7 7	Farewell Prayer Meeting, by Rev. J. Clarke 4 13 6	
Lambeth, Regent Street 12 10 0	Walworth, Lion Street, Ladies' Association... 27 0 0	Davidson, Mrs., for Africa 1 0 0	
Maze Pond 18 11 2		Dodds, Mr., for Africa 1 0 0	
New Park Street. 16 5 4			
Pockham 4 5 4	BEDFORDSHIRE.	OXFORDSHIRE.	
Romney Street, Westminster. 3 2 0	Bedford, by Mr. White, Society of Collections 39 13 3	Banbury—	
Salter's Hall 14 13 0		Payne, Mr. 0 10 0	
Somers Town 9 8 8	CAMBRIDGESHIRE.	Coats, Contributions. .. 10 0 0	
Spencer Place 3 15 0	Meibourne, Contributions, by Dr. Prince, for Africa 1 8 6		
Wild Street, Little (part) 6 0 0		SARUM.	
Annual Subscriptions.		Shrewsbury 1 7 0	
Clarke, Rev. O 1 1 0	DERBYSHIRE.		
Gouldsmith, Mrs. 1 1 0	Chesterfield—	SOUTHAMPTON.	
Matravers, T. C., Esq., Grange Place 1 1 0	Contributions, by Dr. Prince, for Africa... 7 0 0	Creech, Collection 0 10 0	
Millar, Mr. W. H. 1 1 0		Crewkerne, Mr. W. Hebbleth, by Dr. Prince, for Africa. 0 3 6	
Watkins, Mrs., Westbourne Grove. 1 0 0		Hatch, Collection 1 4 0	
Donations.			
A 1 0 0			
A Friend, by Mr. Soffield 0 10 6			
Benson, Robert, Esq., Box, John, Esq., Perival Street 10 10 0			
Burton, S., Tottenham, for Africa 1 0 0			
Knightley, Mrs., for Africa 8 0 0			

	£	s.	d.		£	s.	d.		£	s.	d.
Honiton—				Contributions	4	3	0	Do., Bible Class, by			
Collection	1	4	2	Do., by Dr. Prince,				Rev. R. Aitch-			
Contributions	1	15	10	for Africa	5	7	0	son, for Africa ...	1	0	0
Iale Abbot—				Williton, Contributions	3	11	10				
Collection	1	3	0					WORCESTERSHIRE.			
Contributions	1	7	0	STAFFORDSHIRE.				Bewdley	3	0	0
Montacute—				Burslem	1	12	6				
Collection	1	10	7	Burton on Trent—				SCOTLAND.			
Missionary Prayer				Collections	2	16	10	Aberdeen—			
Meeting Box	2	7	3	Contributions	6	2	2	Collection, Baptist			
Contributions ...	9	0	10					Church, for Africa..	3	0	0
Do., Sunday School	0	8	0	SUFFOLK.				Rowells, Mr. Joseph,			
Children, by Dr. Prince,				Ipswich, Contributions,				for Africa	25	0	0
for Africa	0	7	6	by Mr. Pollard	3	13	6	Stewart, Mr. John, for			
Prescott, Collection	1	5	6					ditto	25	0	0
Saint Hill, Collection ...	0	16	2	WARWICKSHIRE.				Coldstream—			
Stogumber, Collection ...	3	3	8	Leamington—				A Friend, for Africa..	1	0	0
Taunton—				A Farewell Meeting,				Cullen—			
Collection	6	1	4	by Dr. Prince, for				Black, Helen	0	5	0
Contributions	12	18	1	Africa	5	0	0	Stewartfield, Society for			
Do., Young, Mr. J.,								Religious Purposes ...	2	0	0
by Dr. Prince, for				WILTSHIRE.							
Africa	5	0	0	Bratton—				FOREIGN.			
Watchet—				Collection	3	1	0	Calcutta Auxillary	201	9	0
Collection	6	6	0	Contributions	9	12	10	East Indies—			
Contributions	4	4	0					Contributions, for			
Wellington—								Translations	79	5	0
Collection	4	10	6								
Do., Rowgreen	0	8	6								

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st of March to the 30th of April, 1843.

A Friend, by Mr. J. Phillips	0	5	0	Brockenhurst	0	12	6	Coleford	9	11	6
A Jubilee Offering	10	0	0	Bottisham Lode, by Rev. R. Roff	0	10	0	Costesey, Collection	2	3	10
Aberystwith—				Burwell	3	6	0	Chowbent	2	5	6
Jones, Mr. R.	1	0	0	Burnham, Norfolk	3	5	1	Cowling Hill	3	1	0
Abingdon, balance	9	2	0	Boro' green, Sunday Sch., for Africa	2	6	6	Cheltenham, on account	80	0	0
Amphill, by Rev. J. Merrick, for Missionary Vessel	1	0	0	Bluntisham, Sunday School	0	5	6	Clipstone—			
Angus, Rev. Joseph, in full of £50	25	0	0	Brynmawr	6	6	0	Streton, Mr., Foxton	1	0	0
Ashton under Lyne—				Sunday School	2	19	3	Cartwright, Mr., for Missionary Vessel	2	0	0
Johnson, Mr. John ...	50	0	0	Edwards, Rev. John..	5	0	0	Cold Rowley and Shotley			
Friend	5	0	0	Bradford, Wilts	5	15	6	Field	5	3	7
Bacup—				Bessels Green	13	6	0	Deane, Mr. George, moiety of £100	50	0	0
Lord, J., Esq.	10	0	0	Burnham, Essex—				Denbigh, Mr. J. Parry's			
Do., for Missionary Vessel	10	0	0	Produce of Jewellery.	0	13	4	Box	0	5	9
Bath	44	16	0	Bethlehem and Salem, Pembrokeshire	1	2	10	Dereham	14	10	2
Barton Mills	23	15	0	Beaulieu Rails	3	10	0	Devonport, by Rev. T. Horton	50	0	0
Beulah, Pembrokeshire	0	12	5	Boston	3	11	5	Do., Sunday School ...	1	5	6
Berwick on Tweed, Sunday School	3	0	6	Bradford, Yorkshire, Zion Chapel, Card by John Bowser	0	2	0	Devonshire Square	37	0	0
Bolton, Tea Party	0	7	3	Bridgnorth—				Haddon, Mr. John ...	10	0	0
Bramley, Collection	3	13	0	Sing, Mr. J., for Missionary Vessel	2	0	0	Clarke, Mr. John	5	0	0
Birmingham—				Bourton, Dorset—				Dublin	98	2	3
Balance	32	2	6	Hannam, Mr. J. T., and friends	5	0	0	Dudley	14	5	5
By B. Lepard, Esq.	11	10	0	Bristol—				Earby, Collection ...	1	14	7
Mount Zion, additional	0	16	3	Balance	153	10	0	Earls Colne	9	1	6
Middlemore, W., Esq. 100	0	0	0	Sherring, Mrs. J., for Miss. Vessel	1	0	0	Exeter	45	13	1
Room, W., Esq.	100	0	0	Sherring, Miss E. B., for ditto	1	0	0	Do., Collected by Miss Wright, of Tiverton	0	9	10
Room, Francis, Esq. ...	100	0	0	Sherring, Mr. R. B., jun., for ditto	1	0	0	Exminster	0	13	6
Woodhill, Mr. Henry	10	0	0	Bures	10	0	0	Fakenham	107	19	5
Bratton—				Carlisle, Sunday School.	1	12	0	Falmouth	30	18	5
Whitaker, P., Esq., £2 piece	2	0	0	Chesham—				Ditto, for Africa	5	10	0
Bridgnorth, Castle St., Sunday School	3	0	0	J. S. P.	1	1	0	Falmouth, and other places, Jamaica	150	0	0
Brixham	8	3	9	Christow, Devon	0	18	10	Do., for Miss. Vessel..	50	0	0
Brompton, Sund. School, second contribution ...	2	0	0	Colne, Lancashire	3	10	0	Do., Mr. E. Knibb	20	0	0
Brosseley—								Farmer, T., Esq., for Miss. Vessel	5	0	0
Baker, Miss	1	0	0					Faversham, Sun. School	2	6	0

	£	s.	d.		£	s.	d.		£	s.	d.
Flanders, Mrs., by Mr. A. Saunders, for Miss. Vessel.....	2	0	0	Lydney—				Sabden—			
Flushing	0	9	0	Elliott, Rev. E. B.....	5	0	0	Foster, G., Esq., for Miss. Vessel.....	50	0	0
Forster, Robert, Esq., for Miss. Vessel.....	2	0	0	Lynn.....	30	0	0	Saltash	5	10	0
Foulham.....	81	1	0	Malton	2	11	0	Salhouse	9	7	0
Fynon.....	2	0	0	Margate—				Sevenoaks.....	42	5	10
Gillingham—				Cobb, J. W., Esq., for Miss. Vessel	2	2	0	Sharnbrook, by Rev. J. Merrick, for Miss. Vessel	1	12	0
Dunn, Mr. Joseph, and Friends	2	10	0	Manchester, Young Friends.....	0	7	0	Shefford, Sunday School	0	5	0
Glanrhyd	4	7	0	Martham.....	1	11	5	Sheffield, balance	75	0	3
Grampond	3	3	2	Martletwy	0	6	0	Shiple, Rhodes, Mr. J..	10	0	0
Grimsby	2	6	0	Malbourne.....	13	10	6	Sodbury, Sunday School	1	5	0
Groesoch	3	5	1	Mitchell, Mr. Charles, Card by	0	11	6	Soham	9	0	7
Guernsey, on account ...	10	15	2	Neatishead	16	1	3	Do., Sunday School....	0	16	6
Hadlow, Collection.....	10	0	0	Necton	1	15	0	South Shields—			
Haddenham, Bucks, Sunday School	0	5	0	Netherton	2	2	0	Bell, Thomas, Esq. ...	5	0	0
Halstead.....	4	7	6	Newark, Sunday School	1	8	6	Southampton, Second Church	1	8	5
Harwood, Mr. J. U... ..	5	0	0	Newcastle on Tyne—				Spanish Town, Jamaica	200	0	0
Haslingden, by Mrs. Hindle	10	0	0	Angas, J. L., Esq., for Miss. Vessel	5	0	0	St. Austell	11	0	0
Whitaker, L.....	1	0	0	Newton Abbott, Sunday School	0	7	1	Ditto, Sunday School	0	6	7
Haverfordwest	136	14	2	Norwich—				Staleybridge	1	0	0
Haworth, Sunday School	3	16	6	Public Meeting.....	20	7	6	Stonehouse.....	4	13	11
Helstone	9	10	6	St. Clement's.....	10	9	0	Sturges, Miss, for Miss. Vessel	1	0	0
Hepburn, Miss J., by Miss Watson, for Missionary Vessel.....	0	5	0	St. Mary's	566	4	0	Sunderland—			
Hitchin	90	7	2	Orford Hill.....	135	3	0	"A Belaying Pin," for Miss. Vessel	2	10	0
Hook Norton, balance...	7	10	10	Independent Friends.	25	0	0	Sutton, Notts, Sunday School, additional....	0	0	6
Houghton Regis, by Rev. J. Merrick, for Miss. Vessel	0	3	6	A Friend, for Miss. Vessel	20	0	0	Swansea	117	7	0
Howard, Luke, Esq., for Miss. Vessel.....	5	0	0	A Wesleyan Friend... ..	5	5	0	Sway.....	0	14	0
Howard, Mrs. E., Tottenham, for Missionary Vessel	3	0	0	Gurney, Miss, North-repps.....	5	0	0	Sydney, New S. Wales, for Africa.....	50	0	0
Hull, Ladies' Working Party	3	0	0	Nottingham—				Ditto, additional	2	10	0
Huntingdon	48	12	8	Heard, John, Esq.....	200	0	0	Thorpe	8	0	0
Illingworth, Mr. M.....	50	0	0	Oldham, Sunday School	4	8	3	Tittleshall	0	16	6
Ilford, Collected by Miss Rose	2	12	6	Oswestry.....	0	17	0	Tring.....	3	7	3
Ingham	43	6	5	Paignton, Collection, &c.	2	13	8	Truro	10	0	0
Ipawich, Stoke Green, Sunday School	0	12	6	Park Hill, Rev. Joshua Lewis	2	7	2	Tunbridge Wells	13	9	6
Isleham.....	12	0	0	Patna, E. I.....	22	6	7	Uley, Profits of Mr. Eyres's Jubilee Hymns, additional.....	0	5	6
Kennington, Lincolnshire	1	0	0	Paulton, additional	12	14	6	Ulverston, for Missionary Vessel	0	15	6
Kettering, J. C. Gotch, Esq., for Miss. Vessel.	10	0	0	Paynter, John, Esq., Blackheath.....	105	0	0	Waddesdon Hill, additional, by Cards	1	1	0
Ketton, Mr. J. Bayres. .	0	5	0	Penrhyn	1	11	0	Ditto, by ditto	3	12	6
Killingholme.....	0	13	0	Penycae, by Rev. H. Jones—				Walworth, Lion Street..	9	5	8
King, P., Esq., for Miss. Vessel	1	0	0	Roberts, Miss E., Plasuch, Denbighshire	2	4	0	Walsal.....	2	19	3
Kingsbridge	47	2	0	Roberts, Miss C., do..	1	2	1	Ditto, Sunday School	0	10	9
Sunday School.....	2	2	0	Penzance	10	14	3	Waltham Abbey, Fragments	1	10	1
Lacey	0	13	6	Do., Sunday School ...	1	7	3	Do., Produce of Jewellery	3	2	6
Launceston, Mr. R. Dingley	1	0	0	Peto, S. M., Esq.	25	0	0	Warminster, Collection	1	13	0
Leicester—				Ditto, for Africa	5	0	0	Warmington, Mr. Joseph	20	0	0
Winks, Mr. J. F., part profits of "Jubilee Memorial".....	10	0	0	Plymouth.....	72	1	11	West Bromwich.....	3	15	0
Leighton Buzzard, by Rev. J. Merrick, for Miss. Vessel	0	10	10	Pont-y-cim.....	0	11	0	Westmancote,.....	1	10	0
Llanaelhairan	0	6	0	Pontypool, English Ch., Sunday School	0	17	0	Welwyn, Mr. Higga, by Mr. W. C. Fuller	2	2	0
Llanllyfni	0	15	0	Poole, balance	2	15	0	Weymouth.....	5	3	0
				Prescot Street, Little, Sunday School	0	6	2	Willenhall	1	10	0
				Presteign—				Winchester, Collection.	2	6	0
				Jones, Mr., Bank	3	3	0	Wilkin, Miss, Card by..	1	15	8
				Ramsey	30	0	0	Wolverhampton, Canon Street	2	3	7
				Redruth	2	2	0	Wrexham—			
				Rochdale—				A Stranger.....	0	10	0
				Bright, Jacob, Esq., for Miss. Vessel.....	1	0	0	Worstead.....	30	10	11
				Bright, John, Esq., for ditto.....	5	0	0	Yelling, by Rev. Mr. Bottle	4	11	3
				Rotherham.....	3	14	0	York, Christmas Cards..	5	0	0
				Rugby, Sunday School...	0	15	0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

THE anniversary of the Society was held in the month of April as usual. On the 19th Mr. TRESTRAIL preached a most impressive and eloquent sermon on its behalf at Eagle Street, from Habakkuk ii. 3, in which he forcibly illustrated and urged the necessity of faithful and patient evangelical labour in Ireland. The signs of the times are encouraging. "Redouble," said the preacher, "your exertions. Mingle them with faith and prayer, and God will crown them with a greater blessing than as yet has been realized."

On the 25th the Public Meeting was held in Finsbury Chapel, DAVID WILLIAMS WIRE, Esq., in the Chair, who in opening the proceedings of the meeting said, It struck me when coming here, that it was rather a singular fact that in this present age, and in the advanced state of Christianity in the world, it should be necessary to maintain in England a missionary society for Ireland. I thought there must have been something essentially wrong in the policy of our country towards Ireland, for that country to need the aid of a society like the present. But when we look over the history of Ireland, we can understand the grounds of this necessity. From almost the earliest period of the conquest of Ireland by England, there have been given to the Irish people only such measures as appeared distasteful to the nation, and which deprived them of their civil rights. I am glad to find that this Society employs agents who are the true friends of Ireland—men who are not afraid of speaking out their political principles, in connexion with their religious sentiments; and that while they are extremely anxious to diffuse amongst the Irish people at large the religion of Christ—and which is their primary object—they also show to the people their willingness to concede the rights they claim as British citizens, and are anxious to throw over them the shield of the British constitution. There is something, however, in the history of Ireland, which presents almost insuperable obstacles to the spread of the gospel in that country. I know of nothing which tends more to alienate the affections of the Irish from the gospel, than the mode in which it has been exhibited to them for nearly three centuries. That exhibition has been accompanied not by persuasion, not by the power of love, not by the simple preaching of the gospel, but by coercive laws and unjust restrictions. We are certain, reasoning from our own feelings, that if any thing, however good, however pure, however holy, were presented to us in this manner, we should be inclined to reject it. But we are not met here to-night as a political society; we are assembled to devise the means of giving to the people something better than political institutions—to carry to them the gospel of Jesus Christ in its purity, and that by agents who do not go with the aspect and under the shield of coercive authority. We are convened to devise the means of communicating to the great bulk of the Irish people—who are lost in ignorance, immersed in superstition, and whose minds are more difficult to be reached than those of many in heathen nations—the pure gospel as it is in Jesus Christ. Although this Society now numbers the twenty-ninth year of its existence, it has no great results to show; nevertheless, you will hear from the report, that it is matter of thanksgiving that God has blessed your agents; that persons have received the word of God in simplicity; have been baptized; that churches have been formed, and schools established. The means by which this Society carries out its operations, are those which are undoubtedly in concert with the gospel—the preaching of the truth, and the employment of Scripture readers, to visit families in distant parts of the country, and read to them the word of life; and establishing Sunday-schools for the instruction of the rising race. All these means have been in operation, and the report will show, successfully, notwithstanding the obstacles opposed to them. Ireland will be a fertile field, and, if well cultivated, it may hereafter yield an abundant harvest, in the support that it will give to the evangelization of the world.

REV. S. GREEN, in reading an abstract of the report, stated, as to schools, that there was an increase in the efficiency and usefulness of those now pertaining to the Society. Inquiries had lately been instituted as to the present condition of these important and useful auxiliaries to the spread of the gospel and of divine truth in Ireland. From twenty-four replies, the first twenty-four that came to hand, the following particulars were learned. They had 2191 on their books, whose ages range between twenty-two years and four years, the average age being ten years. More than 1720 were Roman Catholics; 697 had repeated considerable portions of the word of God within the year, and in most instances the schools were situated where without them there were no means of education within reach. The missionary labours of the Society had continued without intermission. Several extracts from the correspondence of the agents were then read, showing the beneficial results of their efforts. the Association of Baptist Churches in the South had continued its useful course,

and the labours of the scripture readers had been attended with great success. With reference to the funds it was stated that last year there was a debt against the Society of £720; an equal if not a larger diminution of income had occurred within the last year. The liabilities of the Society had, therefore, become very serious. A kind friend had advanced £1000, with the mutual understanding, that repayment was not to be urged, except the circumstances of the Society should materially improve, till certain reversionary bequests already known of should furnish the means of making it. But even with that understanding it must be borne in mind, that £500 had to be raised in addition to the ordinary expenditure of the Society for the year ensuing.

Rev. S. J. DAVIS, in moving the first resolution, said, The report, an abstract of which has been read, has directed your attention to the labours of a race of agents whom I have always regarded as highly valuable, namely, our scripture readers. I feel a deep interest in them, because they can and do for the most part read in the Irish language. They can go into the abodes of ignorance and superstition, of vice and wretchedness, where others dare not venture. They can say in those places, what others dare not, or would not utter. It is scarcely possible, I think, to read the accounts furnished from time to time, by these devoted men, without being thoroughly convinced of their earnestness, their general ability, and their remarkable adaptation for their work—without feeling alike interested in the men and their employment. Having lived several years in Ireland, I know them well; they labour exceedingly hard, their pecuniary remuneration is very trifling, but they have great delight in their work; they have a present reward, and great will be their reward in heaven. The report has also directed your attention to the labours of another class of agents, the preachers of the gospel in Ireland. I could wish that all your preachers in that country were Irishmen of the very first order of mind—men able to speak in their native tongue as well as in ours—men who should themselves have been Roman Catholics, and thorough adepts in the Romish controversy—men imbued with the spirit of their Divine Master, with his zeal blended with his wisdom. It is satisfactory, however, to know that your preachers of the gospel in Ireland are by no means deficient in Irish sympathies, while some of them are distinguished to a certain degree by the elements of Irish character. There is one friend, Mr. Trestrail, who would pass mighty well for an Irishman, except perhaps for the brogue. There is not a particle of lead in his composition, and I will go further, and say he is somewhat mercurialized. He does not say of Irishmen as a certain senator once did—illustrious truly by his talent, but in many respects illustrious only by courtesy—that the Irish are “aliens in blood;” but he calls them fellow-citizens and friends. The Irish are not unsusceptible of the impressions of kindness. Let them be once thoroughly convinced that our disposition is really kindly; that we seek not theirs, but them; that we bear them no political, no religious animosity, widely as we differ from their religion. Let them once be convinced that we are their friends as men, as citizens, and as immortal beings, and I am greatly mistaken if we do not make our way to their habitations and to their hearts. It must, from the nature of the case, take a very considerable time before they can be persuaded that we are indeed their friends, considering that they have had to submit to centuries of misrule, and injustice, and tyranny, on the part of this country; considering, too, as you have very properly intimated, that our governors force upon them, in opposition to their views and feelings, and every thing they hold to be important and dear—a protestant establishment; considering, further, that almost all the political blessings which they enjoy have been conceded to them on the principle of favour, rather than on principles of justice and love. But let not our brethren, though they have to meet with such sources of discouragement as these, despair, or in the least relax their efforts; the greater the difficulty, the greater the honour in facing it, in bearing up against it, and in eventually surmounting it. I feel persuaded, that in the end our brethren in Ireland will conquer, by preaching in the spirit of love the doctrines of the cross. I was rejoiced to hear of those instances of success that were specified in the report; but the real amount of our successes in Ireland cannot be determined by such instances as these, whether reported or not. Numbers of the most interesting occur there, which, for obvious reasons, cannot be reported here, because the report would go back and injure the parties concerned. In speaking of the success of the missionary enterprise in India, we say that success is not to be judged of simply from the number of converts from Hindooism, though they certainly are a most important item in the account. We are undermining the great temple of superstition and idolatry there,—we are preparing the way of the Lord,—we are making ready for the coming of that time promised in God’s word. Just so in relation to Ireland. Not only are souls converted—not only are Christian churches established and strengthened, but a large amount of scripture information is being communicated to the people, and a great work of preparation is going forward, which will eventually issue in the complete triumph of that truth which must one day prevail. By what agents precisely it may please Divine Providence to accomplish the complete and universal regeneration of the Irish nation, it is not for us to determine. My hopes, as I have already intimated, are in

Ireland's own sons. I believe in the applicability to the moral condition of Irishmen the motto, so often employed by their great political liberator,

“ Hereditary bondsmen, know ye not
That they who would be free
Themselves must strike the blow ?”

Rev. J. P. MURSELL, of Leicester, on seconding the resolution, said, I have long felt a deep interest in the welfare of the Irish nation, and in the progress and success of the Baptist as well as other Irish missionary societies. That impression has been very greatly deepened by a recent visit to that country. I have ever felt that Ireland has not occupied that place in the attention and operations of the religious public in England, that the importance of its condition demanded ; that feeling has been deepened by a recent, somewhat hasty, tour. It is impossible to mingle with the people of that country without loving them. There is a sort of vivacity about them that is perfectly enchanting. But the moral and spiritual condition of the people of Ireland is indescribably deplorable and debased ; it is impossible to mingle in the scenes of society in that country, and observe their strong capabilities, without feeling that there must be something dreadfully wrong somewhere, that such a country should be so morally debased and prostrated. This condition is attributable to the most fearful and overshadowing superstitions—superstitions, the influences of which upon the mind can scarcely be realized or appreciated, except by those who go and examine for themselves. I never was fond of popery in any shape or form—not even among dissenters. I have always thought, when reading of it, when I have occasionally seen it walking in solemn pomp, it might be very well as a gewgaw to stare upon ; but there was nothing in it to command our judgment ; still less to gratify our religious appetites. But I never had such an impression of its tendency as I have had since this last visit. The minds of the people are pre-occupied with ideas relating to Christianity in some way or other ; but all these ideas are distorted. I think with Mr. Davis, and I was delighted to hear the sentiment drop from his lips, that if the dissenters of Ireland had but acted uprightly, straightforwardly, determinately, setting their face in every way against the claims of superstition, by reason, by persuasion, and by preaching the doctrines of the Cross ; by taking the poor Irishmen by the hand as citizens, and walking up with them to the common altar of liberty, they would have made vastly greater progress than they have hitherto done. I have a very strong impression that to that cause is to be attributed mainly the present predicament of things, moral and spiritual, in Ireland. I am pleased to believe that many of our brethren there know that as well as I do. They knew it before ; they went there with a determination to adopt a different course from that hitherto followed ; and from my own observation I can say that persons of all classes, poor and rich, of the Catholic communion, hold these gentlemen in very high esteem, pay them great respect, and would be disposed to listen to any arguments, or to any references they might choose to make to the great subject of religion. They are gaining an advantage by doing justice in every sense, and which by persecution they could never gain, and never expect.

Rev. R. W. OVERBURY rose and said : I trust that I am a friend to the spiritual interests of poor, unhappy, injured Ireland ; and though my voice may be comparatively weak, and still weaker my thoughts, yet I certainly do embrace with pleasure this opportunity of expressing the sympathies which I feel in the welfare of Ireland. I beg to tender my thanks, and the thanks of many present, to our friend who has addressed you for that meed of Christian regard which he has paid to the memory of one dear to us, and whose name is inseparably connected with the history of this Society. I am not one of those who look despairingly on the state of Ireland ; compassion does not soon despair of the recovery of its objects. My trust is in the Lord God Almighty who made heaven and earth—in that Gospel which is the power of God unto salvation to every one that believeth ; and as I am persuaded that this Society has the sanction and blessing of God, and that the pure Gospel, free from all intermixture of superstition, is preached by its agents in Ireland ; so I believe that blessings are in reserve for Ireland, and that even there the moral desert shall yet rejoice, and blossom as the rose. May I offer a few remarks on the agency employed by this Society ? In the first place, with regard to the preaching of the Gospel : if I mistake not, this feature of the operations of the Society is coming into increased prominence amongst us. I rejoice in that fact. I think we cannot carry out too simply, and too directly, the great commission of our Saviour, “ Go ye into all the world, and preach the Gospel to every creature.” But whilst the preaching of the Gospel should be continued, and we should strengthen this part of our operations, and endeavour to improve its character as much as we possibly can, still we should also strengthen our other modes of operation. I think we must increase the number of our readers in Ireland. They go from house to house, or rather, enter the cabins of Ireland, where your regular and stated agents could not enter ; for they would not be listened to. It is essential to the existence of true evangelical religion, both here and everywhere else, that the instruction of the young and the old should be free and unfettered as the winds of heaven, and the light of the sun as it shines at noon-day.

The Rev. J WEBB, of Ipswich, said, we have not accomplished all that we could desire ; but those who have been disappointed, have not taken into account the quality of the land where we are sowing the seed ; if they had, they would have seen that we have effected great things. God has honoured us, in rescuing some souls from undying despair, and bringing them as trophies to the feet of the Saviour. *Nil desperandum* shall be our motto ; we have sown in tears, the smile of hope has watched the seed ; and God himself will water it, and it shall spring up to his praise. There are motives that ought to encourage us to energetic action, to bow lowly at a throne of grace, to cherish a spirit of kindly sympathy and love for our brethren who labour there. Just think for a moment of the attempts that are made to diffuse the religion of Ireland, whether by the actual emissaries of Rome, open and avowed ; or whether by some dark imitators of Rome, who, if they had taken out their commission, would have been more entitled to the character of honesty than they are. Efforts are being made throughout our own country, and the civilized world, to extend the religion of Rome. Hosts of ecclesiastics, like swarms of locusts, lie down and devour the herbage of the earth, while they are seeking to poison the atmosphere, and to darken the Sun of righteousness. May the wind of a gracious Providence sweep them to the sea of oblivion ! We must undertake a war of reprisals ; we must take example from Rome ; while we are assailed in our own country, we must seize the enemy in the strong hold of superstition. We owe this to our Sister Isle, which has been a down-trodden land. Ambition seized the sceptre of that isle, and injustice has swayed it. She has seen us a common enemy in our exclusive laws. Founded in unrighteousness, can they be holy ? She has seen us in cruelty and blood, and I blush for the Dissenters of that isle. They talk of elevating the country by trampling on the men. Would we do good to Ireland with regard to her morals ? let us have hearts to feel for her temporal interests ; and while we lift holy hands in supplication to God that his blessing may come down upon her, let us stretch out the hand of kindness and love for her political interests, and her temporal welfare ; thus showing that the hands that ascend to the skies, can descend in works of benevolence and love to Ireland. But a great motive that ought to stimulate us to prayer is the fearful position of teeming millions with regard to eternity. When I think that they are exposed to everlasting ruin, I do not stop to discuss the question, as to whether a Pascal or Fenelon may reach immortality. I believe that granting that the light of Divine truth may penetrate some parts of that system, and fall beautifully on some minds, yet the question is, whether the teeming millions do not stand on the precincts of everlasting ruin ? Feeling this, we ought to pray and speak earnestly on behalf of the Sister Isle. Some of the sounds of Mr. Davis's voice seemed to die away into tones of despondency. I cannot despond. Who are we ? The descendants of the Puritans. What land is this ? The sepulchre of the holy ; the graves of those men of God. Their bones are with us. This is the country where the genius of freedom has long been. Do not let us think that she is about to plume her wings and depart. No. I trust that God has rendered this country the home of freedom, and here she will dwell. I do hope that we, as Christians, as Protestants, as Dissenters, as Baptists, are disposed to take high and holy ground, to allow no opposition, come from whatever quarter it may, to compel us to relinquish it. In God's name we have taken it, in God's name, and in God's strength, we will keep it.

Rev. DENIS MULHERN (one of the Society's agents in Ireland) rose to support the resolution. I regard the labours of all Evangelical Missionary Societies, however distinct they may be in some respects, or whatever part of the globe may be the more immediate scenes of their labour, as one. They follow one leader, and have one object in view—the conversion of sinners to God, and the subjugation of the world to Zion's King. But I feel an indescribable interest in the progress of this Society, because I think I am more indebted individually to its instrumentality than any other under the sun. It was a happy day for Ireland when two agents of the Baptist Missionary Society first landed there, and beheld its moral desolation. They could not resist the inquiry, as to whether it was exactly in accordance with the genuine operations of Christian principle to carry celestial aid to the other side of the globe, and permit Ireland to remain neglected and forgotten. Your Society kindled a light in Ireland twenty-nine years ago, which has burned brighter and brighter to the present day, and which has guided thousands from the wilderness of superstition to the cross of Christ.

Mr. PORTINGER, would have been happy had there been time to have expressed his warm attachment to this Society. His fervent prayer was, that its operations might be carried on upon a more extended scale.

Rev. F. TRESTRAIL said, he had stated, two years ago, that they must not send men to Ireland who did not believe that the time to favour that country was come, and that the scheme of mercy would accomplish that which it was designed to effect. With some little modification of the views he then took, his hopes for the evangelization of Ireland were unabated. If proper men were sent there, he was confident that God would command that blessing which would encourage them all.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

The ANNUAL MEETING was held at Finsbury Chapel, on the 24th of April. The attendance was very encouraging: and the collection better than usual.

J. HEARD, Esq., having taken the chair, the services were commenced by singing and prayer.

The CHAIRMAN then rose and said: We are met together at the present time upon a most interesting and important occasion, viz., with the view of supporting a society which has for its object the conversion of sinners to God; an object the most benevolent and the most noble of any in which man can engage. I trust that we all come here with a view of promoting these designs, and supporting this institution. We shall shortly hear an account of the proceedings of the past year; which, though they may show us that it is essentially necessary at the present time, after the gospel of Jesus Christ has been proclaimed for so long a period, that means should be used, that exertions should be made in order that the gospel should continue to be proclaimed to the depraved and the unconverted, yet at the same time may convince us that much good has been done during that interval of time. One cannot refer at all to this subject without the mind recurring to the commission which our blessed Lord and Saviour gave to his disciples, to preach the gospel to every creature. Far be it from me to say a word that would have a tendency to dispirit your exertions, or to damp the zeal of those that endeavour to fulfil this noble commission; but it is the duty of every Christian to follow the direction of his Lord implicitly and patiently, remembering that upon another occasion, when he ordered his disciples to go forth and preach repentance and remission of sins amongst all nations, yet he commanded them to begin at Jerusalem. They were to begin at home, where they had so many opportunities of seeing the dreadful evils which sin had wrought, and also of observing the beneficial and the beneficent influences of the distribution of the gospel of Christ.

The SECRETARY then read the report and the Treasurer's accounts. From the latter it appeared that the total receipts of the year had been £5,270 1s. 4d.; but the disbursements had so far exceeded the receipts as to leave a debt of £526 17s. 9d. against the society.

Rev. W. BARNES (of Brompton) moved—

“That this meeting desires to be grateful to Almighty God for the manifest tokens of his favour to the agents of the society during the past year; and that the report on which this statement is founded, he printed and circulated under the direction of the committee.”

I move, he said, the adoption of this report with very great satisfaction on several grounds. I think that the facts which it presents are of the most cheering character, and ought to excite gratitude to Almighty God for his distin-

guished favour vouchsafed to the labours of the society. There is one thing for which I think the meeting ought to feel peculiarly grateful, viz., that in those districts of the country which are most oppressed by the present national disasters, the cause of God has not been suspended,—the ark has lived among the breakers. Saving the reference which is made to the state of things in the Scilly Islands, I do not know that there is one paragraph in the report which can be referred to without pleasure, except it be the debt of £500 with which the society has to struggle. The causes which have led to the accumulation of the debt have been indicated, viz., the disastrous state of the country and the universal desire to swell the amount of the Jubilee fund. I do not attribute one fraction of that debt to a diminished interest in the cause of home missions. This is not a time for us to relax our efforts on behalf of home, but rather to increase them. We should stir up our strength to the utmost to repel, with all our power and resources, the aggressions of error which are being made upon us on every side. If we go to sleep when our enemies are worked up to the greatest possible activity, we shall certainly lose all that we have gained. Nor will it do simply to take our stand where we are, and defend our present acquisitions; we must make advances. We should not merely throw ourselves into certain Thermopylean passes, and there, with whatever bravery we can command, defend our position against the attacks and inroads of our assailants, but we must carry the war into the enemies' territory; we must meet them on their own ground, and endeavour to drive them from their own fastnesses. I do not think that we feel sufficiently for our own country. High as my heart beats in sympathy with all the efforts made on behalf of distant nations, yet I cannot understand how it is that so many pass over the claims of home. It appears to me that in this case we trespass upon, or set aside, some of the first principles of humanity and philosophy. The statesman tells you that his highest aim is to deserve well of his country; the ambition of the poet is to bequeath a name to his country; the philosopher tells us that misery affects us in the ratio of proximity to us. Let not the philosophy of missions reverse this law. Let it not be said that we feel most and act most for objects thousands of miles from us, into whose circumstances we are incapable of entering in the same degree as we can the circumstances of those by whom we are encompassed on every side. Let not this be said, lest we should seem to shine as knight-errants rather than patriot heroes. What claims have other countries which our own has not? Are the people of distant lands ignorant? So are the people of this country. There are tens of thousands who bear the British name, who bear not

the glorious gospel of Christ, and who never have heard it. There are thousands who read not God's word—who enter not within the sanctuary—who listen not to the name of Christ, except in oaths and curses. Are there, abroad, the victims of superstition? There are the same at home. We have just done enough for our own country to make it obligatory upon us to do more. We have brought men under the solemn responsibility of having had the great boon of the gospel offered to them, and that should induce us to do all we can to persuade them to the reception of the gospel offered. To leave them in their present condition, is to leave them under a certainty that they will reject the gospel as it has been already presented. It was this consideration which made the apostle Paul feel such extreme anguish on behalf of his own countrymen; that made the Lord Jesus Christ weep over the city of Jerusalem, and which led him to command his disciples to preach the gospel, beginning at Jerusalem. Our country is the heart of the missionary body, and it behoves us to see that there is no disease at the heart. If we suffer disease there, then all our operations will be paralyzed. Let us, then, observe the directions of holy writ, to "keep the heart with all diligence, for out of it are the issues of life."

Rev. C. ELVEN, of Bury St. Edmunds, seconded the resolution in an excellent and warm-hearted speech. (It is regretted that our limited space forbids us to extend to our readers any portion of the pleasure which this and the two addresses which followed it gave to the meeting.)

Rev. W. FRASER of Lambeth, moved, and the Rev. J. EDWARDS, of Nottingham, seconded the next resolution.

"That this meeting cordially sympathizes with the agents of the Society who are exposed to persecution for conscience sake; that it encourages them to persevere in the spirit of their Divine Master in their arduous and important work; and that it deeply deplores the large amount of ignorance, and the re-appearance of those grievous errors which render their work peculiarly necessary.

Rev. J. ANGUS said: I have great pleasure in complying with the request of the secretary, to take part in the proceedings of the evening, connected, as I have the honour and privilege to be, with another and perfectly kindred institution. I feel gratitude in being permitted to affirm the oneness of our great objects, and to express, what I am sure is the good feeling and Christian affection of the members of this society towards a cause so closely identified with the progress of the Redeemer's kingdom, and the best interests of men. I am conscious that the Baptist Missionary Society owes a debt to this Institution for their patience and forbearance towards us during the extra efforts of our jubilee year. I should be extremely sorry if these efforts were the means of decreasing the income of any of our institutions; I should feel that so far they were a loss to us, and not a gain. If there be one conviction more deeply impressed upon my mind than another, it is this—that the success of a Foreign Missionary Society is essentially dependent upon the support we receive from your exer-

tions. We can no more do without you, than a man who is raising his house can think of taking the stones of the foundation, and making them a part of the superstructure. I think there are reasons connected with our country and with the church, and with our own Foreign Mission, that make the claims of this Society still more important. Only think of the condition of our country; there are amongst us evils of enormous magnitude—evils complex in their origin, and threatening in their aspects. The great practical question, both with statesmen and Christians, is, how these evils are to be removed. Human schemes may alleviate, may modify them, but it is the gospel alone that can remove them. Spread the gospel, and you reform your government, you regenerate the people. Make the community Christians, and the work of philanthropy, humanity, and benevolence must advance. I beg to move—

"That this meeting is convinced that it is the imperative duty of our churches to put forth at the present time an unwonted measure of energy, both personally and by contribution, for the maintenance and propagation of those great evangelical principles to which we profess to be devotedly attached, and the prevalence of which we hold to be essential to the highest prosperity of our country and the best interests of the world."

Rev. C. STOVEL, in seconding the resolution, said: I differ in some respects in my judgment from my brethren as to a great affair which at present prevails in this country. It may serve the pages of a review, it may suit the paragraphs of a speech, to affirm that the productions of the writers called the Oxford Tractarians, have upon the face of them a kind of absurdity which repels the ordinary reader. I do not believe that there is circulated among the people at present, a class of writings more perfectly adapted to take with the popular mind, to win their way to the respect of the common reader, to take hold of the sympathies of unconverted men, or to yield a more pernicious support to those who would wish to beguile them for the purposes of policy. I do not think that this character of these writings is by any means an accident. I believe that it is the result of careful culture, of a deep and profound design. I do not think either that the Tractarians can be charged with disingenuousness in respect to that design, because if any one of you will take the pains to read the very first tract issued in their series, you will find that they do therein affirm openly, and as clearly as words can express it, their purpose of supplying the wants of their church. Amidst the dangers that pressed upon them, was the growth of Education and Dissent. By appealing to that power which they call apostolical, that moral or semi-moral influence which is sustained by a wrong construction of the Christian sacraments, their language is direct. "Rise to the dignity which God hath given to you, make the people feel the position that they occupy, enlighten the public mind respecting the solemn trust with which you are invested, and communicate, as far as possibly you may, whatever is adapted to impress the vulgar" (they do not use the word vulgar, but that is what they mean); "impress the people with

that respect on which you may claim the perpetuity of your domination, even supposing that the state should withdraw its supplies, though government should confiscate your resources, and that spiritual worthlessness should characterize all your labours." This is their avowed intention; and therein they plainly declare this fact, that they build a fabric of ecclesiastical polity on that sacramental power which for ages constituted both the foundation and the bulwark of all the domination of Rome. If any man should undertake to say they can never prevail, then I will undertake to affirm, that what has been may be. (A voice: "It never has.") I will undertake to prove that it has been. I will undertake to prove that it has extended its power over enlightened men, and that it has been combined with the most refined mental culture. I will exhibit it at any convenient period, in combination with the most powerful systems of ecclesiastical polity that ever existed on this earth. Besides, the men that have already admitted the element out of which it may spring, may easily be supposed to admit the results of that element. There is nothing more absurd than the affirmation that the child that is born in sin, and dies before baptism, is lost; but that being baptized by a priest, he receives a communication by which he is saved. This is technically called by them, (and very impressively put too,) the first application of the merits of the death of Christ. They laud the arrangements of their church on this account, that they have a system, and God hath, by his grace, granted to mankind a system in which, by an act so easily obtained, so kindly performed, so cheaply offered, so free as to be ascribed altogether to unmerited grace—a means so very easy, without paying, without thought, without anything, whereby is made a first application of that blood which cleanseth from all sin. They admit this as a first step; it is clearly admitted, not in one but in many authors, and firmly declared by your own Bishop of London in his late charge, in which he says, that spiritual life begins in baptism, and then pardon for sin is communicated, and then grace also is bestowed to conquer the elements of the evil nature; and that he might not be mistaken at all, he puts it in a negative form, and says: "Though we are not insensible to the value of faith, yet let us beware lest we admit and teach that the saving influences of the blood of Christ are to be communicated through a private unseen act of faith, without an intervention of ministerial power." This is the very point they dread, of there being a salvation accessible without a priest. If these publications were stopped—if I could see them withered and blighted under the enlightened look of Englishmen—if I felt that they did not spread—if I saw that the first tract that they published had been cashiered and treated with contempt, and lay on the shelves unsold and forgotten, then I should say that England was inaccessible. But remember these have been spread in millions, they have been distributed through all your counties—they follow you in your spheres of action—they have been so diffused that they have rested like the mildew of nature on the rural districts, and they saturate your large towns like the miasm of a

pestilence. We have not yet understood the capabilities of fraud—we have not yet understood the power of sin—we never yet have had revealed to us the malignity of that error which lifts the hand and heart of man against his God. Let it be observed, however, that the error does not stop here—the sacramental power of communicating grace by the hand of the priest through an apostolic succession is plainly involved in the doctrine of obedience to the church, and it is as clearly involved in the way they state the doctrine of confirmation. In the last charge of the Bishop of London, he plainly affirms that it is connected with the act of marriage, whenever it is performed by a clergyman. He as clearly, though he dare not openly avow it, added, that he should declare that all marriages of Dissenters are without grace, and are in fact nothing else than confusion. Here, the sacramental power hath grown in England, first, from baptism to confirmation, then to marriage, then to ordination. Where will they go next? Will they stop here? Certainly not, if they indulge the habits they have hitherto pursued, and continue the test they have hitherto applied. Who does not know, that men always long for salvation without the difficulty of studying and the pains of repentance? The prevalence of the evil is becoming the more distressing, because there is a most pernicious meanness in both the system and the instrumentality which the system is prepared to use—clothing clubs—the pence gathered at Sunday-schools, the pence gathered on Sundays—all kinds of societies rendered eleemosynary—cottages so let that the poor may be ejected by a week's notice—and exclusive dealing. One of our churches I found almost broken up from the fact, that the best supporters of that church had been starved out of their shops by exclusive dealing—poor men and women had lost their labour because they would not send their children to a Puseyite school. These meannesses are carried over the land, and with a calmness and determination, looking at us boldly in the face of day—that I seem to see the spirit of persecution lingering over the distant streaks of our horizon, and striving to break in—(loud cheers, in which the conclusion of the sentence was lost). With respect to the situation in which we stand; let any man, competent to consider the difficulties of governing a great nation, who understands anything at all of national qualities, and the difficulty of combining the interests and harmonizing the tastes of the people, consider the position in which our present government is placed. How are they to keep the starved manufacturers down—how are they to satisfy the aristocracy, who are almost famished, notwithstanding the multiplication of places, and the extension of our colonies? Look at the moral conflict between the parties which is to be regarded in our class legislation—consider the position in which we are—see how difficult it is to meet the claims of those famished men who traverse your manufacturing districts in solemn silence, without arms, but not without terrors. All these elements of society cry mightily to the ruling powers for some influence by which they may be governed, consolidated, and kept in peace. What is to do

it? An individual in Wiltshire made a calculation, at a dinner table, that he could, with a piece of artillery, cut down so many with a single shot, and fire so many shots in a minute, and thus accomplish the extermination of such a number, and thus reduce the population, and bring them into quiet subjection. This policy hath been tried; we have armed troops, but it is known that armed troops cannot effect the end: combined masses may be forced down and crushed, but they are not thereby annihilated. How can they be coerced? You can see from the Factories Bill that Government would turn them over by education, and by other means, to the clergy. This has been the policy of the Continent—this is the key to the adoption of popery by ruling powers. Unquestionably the state never would have given its support to religion, did not the state receive back that support, which otherwise it never could have obtained. By this means only it was that the connexion between church and state was first effected, and has been perpetuated to the present hour. Let me tell you that the prevalence of Dissenting congregations renders it impossible to make this transfer. That we should stand where we are, we must either be free—(who doth not know how great a struggle we have to pass through before that freedom is gained?), or else we must be fettered more than we are; we must have something like popery, or we must have perfect emancipation. How, then, shall we stop it? Shall we ask Government to do it? I say, No. Let the Tractarians write, let them multiply tracts till they be as numerous as the snow-flakes in a winter's storm. Let them expend their strength and their activities, all that we can ask from the Government is to let us have fair play. Who, then, is to prevent and to stop the progress of the evil? Let me answer this, not, indeed, without modesty, though certainly at the same time not without thankfulness, I might almost say not without something of exultation. Brethren, with you is deposited that view of divine truth; that system of regulating Christian churches; that free, intelligent, and simple method by which the doctrines of the gospel may be applied; it is by you, and your believers' baptism, that this great system of error must be destroyed. Some time since I felt a little embarrassed in coming to that conclusion, and I submitted to my brethren of another denomination, the plain question, how they would repel the position of the Tracts, and yet reserve to themselves the practice which they pursue. They could not answer that question; they never can. If they take their hereditary principle, and plead an hereditary faith, an hereditary right to the covenant of grace, thereby they set aside the doctrine of justification by faith alone, while they betray us into an error equally pernicious, they are met by the Tractarian that they have denied more than half of the word of God. If, on the other hand, they ascribe to baptism any benefit at all, when administered to an infant, then that benefit of baptism must be described in scriptural language, and the Tractarians will compel them to yield the fact that every baptized person is regarded as a regenerate child of God by faith in Christ Jesus. They cannot take the practice

and scripture too. There is no one ground on which it can be done, except where conversion precedes baptism, and where none but believers are baptized. I defy this great nation and all its parties to meet the argument, and show in any way how the words of scripture can be combined with the practice in question, and how it can be explained by modern churches on any other principle than that which we adopt. I do not mention this as a point of boasting, but I do it because I would lay on your hearts the solemn responsibility of the position which is assigned to you. While you see that the edifice in some crowded district is in flames, and observe that the fire is passing from roof to roof, and from room to room, and that multitudes are perishing in its ravages, then, if you have the only engine, are the only power by which it can be extinguished, beware how you in supineness lay by and withhold your aid in such an emergency. If some pestilential disease were raging among a crowded population, and you had been entrusted with the only remedy by which the disease could be cured, could you remain indifferent and silent when thousands are perishing around you at your doors? Remember every dying man will cry shame on you with his dying breath, if you withhold the relief. That man is unworthy the name of a man who does not love this spot of earth in which he is placed: if then you love your country, if you do feel that this pernicious error is destructive to its children, its paupers, its agricultural and manufacturing population, destructive in the higher walks of society, where it promoteth infidelity, and in the lower walks where your Society labours, you are bound to diffuse that one remedy by which it may be stopped. If you are supine, the adversaries are not. Their empiricism is diffused with an ostentation and a perseverance that hath no parallel among the activities of mankind. If they be diligent to destroy, surely you may be diligent to save. It hath been said that we, as a denomination, prize our distinguishing practice. Be it so; I for one will not deny it. The moment we have given this up we have cut the cable of our sheet-anchor that holds the church in a storm, and then for ever she is driven upon rocks and breakers. Let the solemnity of your interests be laid on your hearts—it will bring you on your knees before God, and make you forget your persecutions in your prayers. Thus God will give you his blessing, and lead you from conquering to conquer. This I hope you will constantly seek.

W. B. ROBINSON, Esq., of Leicester, moved, and WM. BARKER, Esq., of Islington, seconded—

“That the cordial thanks of this meeting be presented to the Treasurer, the Secretary, and the Committee of the Society for their valuable services during the past year; and that J. R. Bousfield be the Treasurer, the Rev. S. J. Davis the Secretary, and the following gentlemen the Committee for the ensuing year.” [Names read.]

The Rev. S. J. DAVIS moved, and H. CHRISTOPHERSON, Esq., seconded, a vote of thanks to the Chairman, which was carried by acclamation.

THE
BAPTIST MAGAZINE.

JULY, 1843.

MEMOIR OF THE LATE REV. JESSE HEWETT,

LATE OF TEWKESBURY.

To rescue from oblivion the memory of departed worth, piety, and usefulness, and to place before others rising into life an example of no common devotedness to the Saviour's cause, is the object of surviving friendship in the following little record of one who will not soon be forgotten in the sphere which he occupied so beneficially, though so brief a period was allotted to his affectionate and valuable labours.

Jesse Hewett, the third son of John and Sarah Hewett, was born at Wymondham, in the county of Norfolk, February 5, 1812. From infancy he was of a weak and sickly constitution, as was fully evident through all the subsequent course of his life. His parents gave him all the education in their power at that time, by placing him under the best schoolmaster the town and neighbourhood then contained. In 1822, they removed to Swaffham, in the same county, leaving him under the care of his master, whose death shortly afterwards terminated his advantages of this kind for the present, when he came to

his parents at Swaffham, and after having been a short time with his father, was put to business at the age of thirteen years.

He continued thus engaged for three years; but in the course of his employment suffered such severe bodily affliction as ultimately compelled his parents to withdraw him entirely from active life, when he was committed to the tuition of a superior master in Swaffham, with a view of qualifying him for supporting himself by becoming an assistant in a school. In this situation he remained four years, when he again became the subject of distressing affliction for twelve months. On his partial restoration, he was kindly invited to the house of Mr. George Graves, then living at Oxborough, about seven miles from Swaffham, where he continued a year; during which time he recovered so far as to warrant the hope that he might again be able to engage in scholastic pursuits, of which he was fond, and in which he had made some proficiency. In consequence, he became assistant in a respectable seminary con-

ducted by Mr. Poulton, in the town of Hertford, where he resided a year and a half.

During all these changes and heavy trials the progress of a work of grace became evident, which commenced as early as the year 1828, and was first produced by a reproof from his father, who, apprehending that his son was pursuing a wrong course, was deeply affected with his moral condition. It now became apparent that a change had taken place, such as gladdened the hearts of his parents and the members of the church at Swaffham, with whom he was accustomed to meet at the vacations for prayer and conversation on religious subjects. In the year 1834 he expressed to his father a desire to join the baptist church at Swaffham, of which his father was and still is the pastor; and in July the same year he and several others were baptized. He now became united to the church, and the deep interest he took in its affairs and prosperity is still fresh in the memory of many. They saw the rising of that principle which time and circumstances developed still more fully,—his great concern for the advancement of the Redeemer's kingdom.

Soon after he joined the church it was discovered by some of his most intimate friends that he possessed gifts, which if encouraged and brought into action, might serve the cause to which he was so warmly attached. He was accordingly, at a special meeting held for that purpose, heard by the church as a probationer for the ministry. The result was their entire and unanimous conviction that he ought to be further encouraged; and in accordance with this feeling the church, in connexion with two ministers resident in the neighbourhood, recommended him for admittance to Stepney college, which institution he entered in the month of March, 1835.

His letters to his parents, while prosecuting his studies, evinced a heart deeply

alive to the great concerns of his own soul, and ardent love to the important work for which he was preparing. In the second year of his residence at Stepney he was the subject of a very serious and alarming attack of illness, and his life was for some time despaired of. It pleased God, however, so far to remove the affliction as to enable him to resume his beloved studies, which he continued until December, 1837, when he received an invitation from the baptist church at Tewkesbury, Gloucestershire, to labour in connexion with the venerable Mr. Trotman, who had sustained the pastoral office in that church for many years, and who, from earnest anxiety that more strenuous efforts should be made for reviving the cause of Christ among his people, disinterestedly proposed to relinquish part of his salary to be appropriated to an assistant in the work of the Lord. He was directed by a kind providence to his valued friend Mr. Hewett, who was strongly recommended by his respected tutor, Dr. Murch, the president of Stepney college, as being peculiarly fitted, by ardent and devoted piety, affectionate concern for the rising race, and readiness for every good work, to promote the desired end. The justness of this recommendation was soon amply substantiated by the pleasing and abundant fruits with which his divine Master honoured the affectionate, zealous, and unremitting labours of his faithful servant. No sooner was he settled here than he began to devise plans of usefulness and means of revival, especially among the young, with whom he early acquired a deep and lively interest, which in many cases was blessed to their spiritual benefit. Numbers of such were soon gathered around him, whom he formed into bible and inquirers' classes, which, as long as his health permitted, engaged his most affectionate and indefatigable attention. By these, and by numbers in the sabbath schools, his

earnest and solemn addresses from the pulpit and on other occasions, will be long, and it is hoped usefully, remembered. He loved them, he loved their souls ; and often, while making the searching and solemn appeal to their hearts and consciences, his flowing tears bore witness to the sincerity and ardour of his tender solicitude for their best, their immortal interests. From their ranks many were constrained to come forward and make frequent and numerous additions to the church.

Young himself when he came to us, it might be expected that congeniality of feelings and circumstances would engage his exertions more naturally towards *them*, and give him a peculiar influence with them : yet while thus strongly alive to *their* interests, he was faithful, watchful, and prayerful for *all*. Most emphatically might it be said of Jesse Hewett, that *he was a man of prayer* : and here, and in his supreme love to the Saviour and his cause, lay the secret of his usefulness. He disclaimed all pretensions to superior talents or brilliant powers, nor did he aim at display in aught he said or did. Deeply impressed himself with the weighty import of the charge he had undertaken, he strove by earnest entreaties, by solemn warnings, by faithful applications of scripture to the cases and characters of his hearers, to impress them also with *their* accountability. It might be seen that he *agonized* for their salvation, both in prayer and preaching ; and surely, however some might fail to appreciate the earnestness of his simple and unadorned appeals, all must bear testimony to their sincerity, fidelity, and affection. The intensity of his solicitude for those to whom he spoke, and the glow of feeling in his subject, seemed to impel him onward without regard to studied language. He spoke from the heart and *with all his heart*, regardless of himself, so that he might win souls to the Saviour ; resolving to spend

and be spent in his service and for the good of his fellow-sinners ; counting all things but loss, might he but make known the excellency of the gospel of Christ Jesus his Lord. He might truly say, “ Neither count I my life dear unto myself, so that I may finish my course with joy and the ministry I have received, to testify the gospel of the grace of God.”

Labouring as he did, through the whole period of his arduous ministrations, under no common measure of suffering and debility, arising from that cureless and complicated disease of the vital system which rendered every kind of exertion difficult and painful, and often threatened his life while thus engaged, it is matter of surprise and thankfulness that he laboured so diligently and achieved so much. At home and abroad, he was to the utmost of his ability active, devoted, and useful, and carried with him into all his associations a spirit of ardent piety and uncompromising fidelity, united with all a pastor's affection. And deeply are many indebted to his unshrinking faithfulness for the word of admonition or warning, which plainly yet kindly told us when we were out of duty's path, or in danger of forsaking it.

There was about him a singleness of purpose and simplicity of manner which might not always be acceptable to some, however needful or well applied ; but it was ever the result of the best feelings and purest intentions. One, at least, who has often received from his lips such proofs of this most genuine and valuable kindness which a fellow Christian can bestow, could truly appreciate the motive, and will ever have cause to be thankful for the benefit. Our dear friend had a peculiar talent for concerting and arranging measures in the best manner for the prosecution of any important or desirable object, and adapting each individual to his most appropriate sphere of action : and through his ready agency in

this way, much was accomplished that has proved highly beneficial, particularly in reference to our younger friends.

But amidst all he was principally anxious that a spirit of prayer should pervade and sanctify whatever was proposed to be done or attempted; and that we should, in every way and on all practicable occasions, unite for this sacred purpose. In this he ever led the way, for none could be associated with him at home or abroad, without feeling that prayer was the element of his soul, and that he habitually *lived above*. "Prayer," to use the beautiful and expressive words which he would often repeat with a feeling peculiarly his own, was indeed "his vital breath, his native air;" and after having breathed in this hallowed atmosphere, often would his fading features wear an expression,—an irradiation, belonging to that region of pure and perfect blessedness to which his spirit had been elevated, and whither it has now ascended to enjoy unfettered, uninterrupted communion with his God and Saviour for ever.

Short, indeed, has been his period of labour here, but characterized by much usefulness. His Lord said unto him, "Go, work to-day in my vineyard;" and promised him a reward, as he does to all who labour for him. He promptly obeyed the call, and went, and literally worked "*to-day*," as if conscious that to his efforts a brief portion of the day was assigned. In the morning he sowed the seed, as though the evening were not for him, and watered it with fervent prayer for that blessing so graciously promised. And he for whom he thus wrought smiled on his toils, and blessed them with a large immediate harvest as his present reward, and with the prospect of much good as the result in days to come.

It would not be just to omit another trait of distinguished excellence in the character of our departed friend, namely,

his patient endurance and ready forgiveness of injuries. In this respect he laboured to imitate the lovely example of his divine Master, by the exhibition of that "charity which suffereth long and is kind, is not easily provoked, beareth all things, endureth all things." Many were the occasions on which he might truly say, "Being reviled, I bless; being persecuted, I suffer it; being defamed, I entreat." His maxim was, "Be not overcome of evil, but overcome evil with good," and he fully exemplified it. At the same time he was most careful and anxious never to give occasion to any to speak reproachfully of religion through him, and ever strove to maintain a conscience void of offence towards God and towards man.

The distressing malady which afflicted him so long was considerably augmented by his varied and incessant exertions, and also aggravated by excitement or anxiety of any kind. Repeated attacks of illness were the consequence, compelling at length a cessation from all labour for some time, with perfect quietude; which was sought in change of scene at Cheltenham for nearly three months. Only a partial benefit, however, was the result; for on returning to his pastoral duties the disease resumed its sway with increasing violence; and each succeeding effort, bodily or mental, was accompanied by distressing and alarming symptoms. It soon became painfully evident that he must sink, if the exciting causes were not withdrawn during a period sufficiently long to ascertain how far the use of means might avail for his restoration. A plan was then kindly proposed and arranged to enable him to suspend his labours for a year, and thus discover whether any hope remained of his being again able to resume them. The provision was made as before, through the generosity of several friends, and the means were tried, but without success. The disease had assumed varied aspects, and numerous modes of treatment were

resorted to, some of which seemed for a time to promote partial convalescence ; but all have ultimately served only to prove how unavailing was the highest skill, combined with all the aid of medicine, against this fearful and incurable malady. He had been for many months with his own family and friends in Norfolk, when the final means were tried in his case, which so far prevailed as to encourage the hope of his being able shortly to return to Tewkesbury for a time, though without the least prospect of his ever occupying the pulpit again. Arrangements were in progress for this purpose when disease again attacked him with resistless force, and after eight days of rapid decline and severe suffering closed his earthly pilgrimage.

The state of his mind during the whole of his last illness was beautifully expressive of the psalmist's words, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." To him the approach of death was the opening of heaven. While exercising all that patience and submission which had characterized his path of suffering, he yet longed to depart and be with Christ ; and in the prospect of that unutterable felicity, his feelings often rose to rapture, and he seemed at times to be already filled with joy unspeakable and full of glory. Often did his thoughts revert to the flock over which he had once delighted to watch ; and for these he prayed individually, with earnestness and affection. Not one seemed to be forgotten ; and to each a message of love and admonition was addressed, especially to the young people, which it is hoped may be received as was so anxiously wished by their dying friend, so lately their faithful and attached pastor. He retained and expressed to the last his warm regard to his revered father and associate in the ministry among us, between whom and himself the most uninterrupted cordiality and good feeling had

uniformly existed, and of whose kindness he cherished the most affectionate remembrance. Often and earnestly was he remembered in his prayers, which were also offered for the best of blessings to accompany all the future ministrations of the gospel in this pulpit, and every effort for the prosperity of that cause which ever had his heart's best devotion.

His parting advice to surrounding relatives and friends was most instructive and impressive, especially to his beloved and sorrowing partner. He entreated her not to give way to anxiety for the future, often assuring her that the Lord would provide for her and the dear children ; adding, with a heavenly smile, "How joyfully shall I meet and welcome you to glory ! Perhaps I may be permitted to be your ministering spirit." He repeatedly begged those around him to kneel down and pray for his dismissal, and that the Lord would be pleased to come quickly, while dreading to manifest the least feeling of impatience on account of his sufferings, lest he should not honour religion, or might cast a shade over the last scene. He said death had lost its sting for him, and that he experienced not a single doubt or fear, but was resting on the Rock of Ages. He mentioned several hymns as expressive of the state of his mind,— "Rock of ages cleft for me ;" "Come, thou fount of every blessing ;" "Jesus, lover of my soul ;" and, "Jesus, I love thy charming name." Of his kind friends Mr. and Mrs. Graves, at whose house he then was, and had been for some time, he took an affectionate leave, thanking them for their parental kindness to him and his. Their eldest son he reminded of his many conversations with him, and of his desires and prayers for his conversion ever since he was two years old, when they often sang together, "There is beyond the sky," &c. ; and he implored that the blessing of the patriarchs might descend

upon him. He inquired of the eldest daughter if she remembered the promise she made him a few days previous, to begin to pray earnestly for a new heart; to which she replied in the affirmative. The youngest little boy had by his suggestion commenced distributing tracts through the village. To him he expressed the hope that he would continue the employment as long as he lived, reminding him that he would then have a share in the Tract Society as well as in the Missionary Society, for which he collected; adding, "I am going to heaven; will you meet me there?" For his own dear babes he desired neither poverty nor riches; but that they might rather break stones on the roads than be destitute of the grace of God in their hearts. Upon some remark being made as to his not being the subject of doubts or fears, his impressive reply was, "God has kept me so hard at work that I have had no time for these: *I have lived upon the gospel.*"

A visit from his parents tended greatly to cheer his departing spirit: he seemed to have lingered for this. To his mother he said, "That was a blessed time when you first knelt down to pray with us. Oh! I remember how sweet it was. I should like you to go with me." To his father he observed, "How delightful to have that father by my side whose presence has so often cheered and protected me. How sweet the thought to say, 'Good bye, father,' and then depart!" On the morning of his death he called his wife, saying, "My love, the writings are drawn up and sealed by the Father's own hand, and he keeps a copy." The servants of the family being called in, he said, in reference to one who had been in the sabbath school, and whose father was a member of the church, "Look up, all of you, look up, that — may not leave this room a thoughtless character." To the other he said, "Ann, where are you going? there are but two roads." The girl, being startled, was

going out of the room weeping, when he recalled her, saying, "Ann, I must have an answer." The poor girl sobbed out, "To the bad place, sir." He then solemnly directed her to Christ as the only Saviour.

Day after day his dissolution was hourly expected; and he seemed at length gradually to sink from exhaustion. Not a cloud was permitted to darken the clear horizon, or dim the radiance of that sun which set on earth to rise in heaven in all the effulgence of glory and immortality. To him to live was Christ, and to die has indeed been gain. His decease took place on Monday, March 20, 1843.

In compliance with our departed friend's own wish, a post mortem examination of the body took place, when it was found that the right lung adhered to the side, and that the heart was considerably enlarged, and partly ossified. Under such circumstances, his release must indeed have been a disenthralment from a body of constant and irremediable suffering: and, as his dear bereaved partner feelingly observes, "What a contrast does his disencumbered spirit present to its frail earthly tabernacle!"

His remains were interred at his father's chapel, Swaffham, numerously attended and sincerely lamented. The Rev. J. Wigner of Lynn, once his fellow student, delivered an address at the grave; and on the following sabbath preached a funeral discourse to a deeply affected and crowded auditory, from Philippians i. 23, "Having a desire to depart and to be with Christ, which is far better."

A funeral sermon was also preached at the baptist chapel, Tewkesbury, on this much-regretted occasion, by the Rev. John Berg, the present pastor of that church, from Numbers xxiii. 10, "Let me die the death of the righteous, and let my last end be like his."

LETTER FROM THE REV. A. FULLER OF KETTERING

TO THE REV. MR. GRIFFIN OF NEWARK,

IN ANSWER TO QUERIES RESPECTING W. COWPER, ESQ., THE POET.

DEAR SIR,--I duly received yours, accompanied by a letter from Dr. Miller. The questions it contained about Cowper were much out of my way to answer. I have sent, however, to a friend at Olney, who was a great admirer of him, and knew much about him. I meant to have sent them to another person, but Dr. Ryland, to whom you sent a set of some questions, was beforehand with me there. I have answers, however, from both those quarters by me, and shall get them copied for you.

I am persuaded with you that true love to God is not the mere effect of hope, but of a congeniality of mind, if I may so speak, by which we perceive in a measure the glory of his character. This view of things has had much to encounter in this country; partly owing to an extreme statement of the doctrine, as if it required a person to be damned if it were God's will; whereas the scriptures are written and the gospel preached that men may believe that Jesus is the Christ, and that believing they might have life through his name: partly to a misapprehension of it, as if the love of God for what he is in himself, denoted a love to him for some secret attributes, distinct from those which are displayed in the salvation of sinners through Jesus Christ; and as if it were necessary, in approving the divine character and conduct, even as it respects our condemnation, to feel *such a joy and complacency in it* as to be dead to our best interests: and partly to the prevalence of contrary systems, which preoccupy and prejudice the mind against it. Perhaps if we were to examine the nature of true Christian hope, it would be found not so much a distinct motive of love as has

been thought. The hope of a hypocrite may be and is entirely selfish; but Christian hope implies or includes a disinterested affection to the divine character, and therefore ought not to be treated as a motive of love distinct from it. "If by the hope of reward (says Shaftesbury) be understood the love and desire of virtuous enjoyment, or of the very practice or exercise of virtue in another life, the expectation or hope of this kind is so far from being derogatory to virtue, that it is an evidence of our loving it the more sincerely, and for its own sake." My views on this subject are contained in "*The Gospel its own Witness*," Part I. ch. 4.

Let me say a few words on the manner of introducing truth. The sentiments contained in "*Edwards's Treatise on the Will*," have done more in this country than a little to the overturning of antinomianism. And wherefore? It is not written against antinomianism, but arminianism. This is one reason of its success. Hundreds, who had it been directed against their own system would not have read it, have read it as it is; and finding in it excellent arguments against their adversaries, have approved of it, and so, ere they were aware, it has disengaged their minds from their former way of thinking.

*Answers.**

1. I know not who was Dr. Cowper's second wife, nor any thing more than that the poet, in a letter to Lady Hesketh, his cousin, says, "he loved her as a sister, he supposes from having no sister, the daughter of his own

* We are not in possession of the questions; but their purport is, in general, sufficiently evident from the replies.

mother." Hence I conclude that the second wife had children.

2. I know not that he discovered any symptoms of derangement till he had relinquished his place in the House of Lords.

3. I do not think that his father was severe towards him. I have heard him speak respectfully of him; and in the piece written on the receipt of his mother's picture, he speaks of "parents passed into the skies."

4. I conceive his hopes of marriage were finally extinguished on his relinquishing the clerkship, and the state of mind that followed owing to the extreme mortification he then felt. Being obliged to relinquish this post through his excessive timidity, all his worldly prospects fled, as the same cause was a bar to every other pursuit. In this state of mind he even wished for madness as a refuge from distress!

5. The date of his two appointments to the clerkships was 1763, and his first attempt at suicide was at that time. About this time also he began to be under concern about religion.

6. I do not know that he was *neglected* at this time; but being deranged, his friends placed him under the care of Dr. Cotton of St. Alban's, and this was certainly a favourable providence, the doctor being that tender friend which of all things was suited to Cowper's state of mind. He endeared himself so much to him, that when he had recovered he staid twelve months longer at his house. It was during his residence at St. Alban's, that being one day greatly distressed on the question, How God could pardon and accept of so vile a creature? he was suddenly relieved by a view of the gospel way of salvation as contained in Rom. iii. 25. It seemed to him like a burst of light breaking in upon his mind; and such was its effect at the instant, that raising his hands he exclaimed, "Bless me!" Looking into the passage, he saw from that time, in the clearest light, the gospel way of saving sinners, and for two years possessed a state of mind the most enviable,—a state of almost uninterrupted joy and thankfulness. From St. Alban's he removed to Huntingdon, and after the death of Mrs. Unwin, to Olney, for the sake of enjoying the ministry and society of Mr. Newton. Here he continued for a number of years, in the enjoyment of religious pleasures to a degree seldom known; uniting in social prayer-meetings with Mr. Newton and his friends, to the wonder and admiration of all that heard him. [I knew a person who heard him pray frequently at those meetings, and have heard him say, "Of all the men that I ever heard pray, no one

equalled Mr. Cowper."—A. F.] The deep sense which he had of the importance of the atonement usually overcame him at the Lord's Supper, and he was commonly, if not always, drowned, as it were, in tears at that ordinance. Both himself and Mrs. Unwin were at this time held, and that deservedly, in the highest esteem by all descriptions of people. It was then that he wrote his charming hymns.

As to his London friends, there is no doubt but that they considered him unworthy of their attention. He was too heavenly a man for them; and they would never have sought after him, if his poems had not rendered it an honour to be related to him. With respect to marriage with Mrs. Unwin, I do not believe that it was ever intended. [It is thought by the author of a life of him, published by Williams, however, (and who is supposed, I believe, to have been Mr. Greatheed of Newport,—at least he had a hand in it,) that he did intend to have married Mrs. U., but was hindered only by his relapse in 1773.—A. F.]

7. The evening of new year's day, 1773, was the last time he was out at a place of public worship. He had been observed for some time sinking into melancholy, the issue of which was a state of sad despair. In this state he continued from 1773, I think, to about 1780, and during this period, made some attempts at self-destruction; but the good old lady, Mrs. Unwin, was placed, under the Almighty, to be his preserver. His affliction was never considered as arising from love, the death of his brother, or his poetic employments, but from constitutional melancholy.

8. All his poems were written subsequent to his recovery, about 1780, and were entered upon by Mrs. Unwin's request. I believe she suggested most of the subjects in the first volume, in which "The Shrubbery" was then published. At this time he had no doubt of his having been the subject of true religion, nor yet of the perseverance of believers; nevertheless he considered himself a reprobate. [He seems to have thought his own a peculiar case.—A. F.] He ascribed his reprobation to his having offended God by not putting an end to his own life.

His dreams were often dreadful, and had great influence on his spirits; sometimes he would have a pleasing one, and this would cheer him a little. At those seasons he would begin to pray, but a dream perhaps on the following night would plunge him into despair. His first volume contains much of his own experience,

before he was interrupted by his fashionable friends finding him out ; whose acquaintance in succeeding years did him no good in religion.

9. The truth was that Lady A. wished to gain Cowper for a husband, and for that end, I doubt not wished to detach him from his good old friend, Mrs. Unwin. On discovering this Mrs. Unwin proposed leaving a situation in which she could no longer be useful. Lady A. being at that time in London, Cowper wrote her a farewell letter, and saw her no more.

10. Not from any political opinions, which were quite friendly to the British constitution, though not to its abuses ; but partly Thurlow's indolence, and partly, perhaps, the sifting which such things undergo while passing through such hands as are disposed to make the most of them. When he was given to expect his pension, the chief pleasure it seemed to afford him, was its enabling him to raise his servants' wages, and to give more away.

11. I do not recollect the month.

12. Yes ; but those parts were left out to oblige some of his friends, perhaps Lady Hesketh, and some others of his relations.

13. In his most distressing seasons he manifested a uniform belief in the gospel, and this to the fullest extent ; and never, when capable, declined being its advocate, and whilst unable to perceive his own interest in its blessings, he would nevertheless justify the divine conduct as much as ever man did. He has frequently said, "If holding up my hand would save me from everlasting misery contrary to the will of God, I would not do it." He would sometimes eat only just enough to preserve life, on this principle, that more than that would be enjoyment, which it was not fit such a creature as he was should possess. On the same principle he would refuse to walk in the garden ; but such was his benevolence and gratitude, that though nobody could persuade him to walk for his own sake, yet if Mrs. U. (who was aged and infirm) said, "I think I should like a walk," he would instantly rise up and attend her.

In his best days, between 1763 and 1773, he drew up a narrative of his own case, with a design of its being published after his death, hoping it might be useful to some in similar circumstances ; but falling into the hands of persons who loved not his religion, it is now, I

believe, irrecoverably lost. Mr. Newton was the only person qualified to write a life of him as a religious man, and I think he did attempt it, but gave it up, probably through the weaknesses of old age.

Had Cowper been left to pursue the spontaneous dictates of his mind, his poetic hours would probably have been employed upon religion, or something favourable to it. But his acquaintance (as is common with worldly people in dealing with wounded spirits) had recourse to amusements, as the only way to divert his melancholy. Hence he was induced to undertake the translation of Homer, which was indeed an amusement, but not of that kind which suited him. "This work," he would say with regret, "has taken five years of my life."

The above is all I can procure. W. is a Mr. Wilson, a deacon of the baptist church at Olney, and G. is the Rev. S. Greatheed of Newport Pagnel. I suppose there are not two more persons of piety and intelligence who were half so well acquainted with him. Neither their names nor mine had better be mentioned. It will be sufficient to say that your materials have been drawn, not only from what has been already published of him, but from information of the most respectable and authentic description. Such I certainly consider the answers of W. and G. to your questions. You must have, and I think I will send it you, though I have only one copy, "Memoirs of the Life and Writings of W. Cowper, Esq.," printed for Williams, Stationer's Court ; also Greatheed's funeral sermon for him. I am not sure that I can get one of them.

My Christian love to Dr. Millar, and your venerable colleague Dr. Macwhorter. Accept our love and thanks for your liberal exertions for the eastern translations.

Affectionately yours,
ANDREW FULLER.

ON THE ANTIQUITY OF CHRISTIAN IMMERSION.

To the Editor of the Baptist Magazine.

DEAR SIR,—The following extract from a *Manual of Christian Antiquities*, by the Rev. J. E. Riddle, M.A., of St. Edmund's Hall, Oxford, may prove interesting to your readers who may have no opportunity of consulting the book.

Yours faithfully,

G. H. D.

Bristol.

There is no doubt that the usual mode of administering baptism in the early church was by immersion, or plunging the whole body of the person baptized under water. The supposition that the practice of immersion was abandoned as soon as infant baptism became prevalent, is founded on a mistake. Infant baptism had become general in the sixth century; but the practice of immersion continued until the thirteenth or fourteenth, and in fact has never been formally abandoned, or entirely renounced.

Trine immersion is prescribed in the sacramentary of Gregory the Great:—‘Let the priest baptize with a triple immersion, but with only one invocation of the holy Trinity, saying, I baptize thee in the name of the Father, (*then let him dip the person once*) and of the Son, (*then let him dip the person a second time*) and of the Holy Ghost, (*and then let him dip the third time.*)’ Tertullian alludes to a similar practice as existing in his days. ‘We receive the water of baptism not merely once but three times, at the mention of the name of each person of the holy Trinity.’ And in his *Treatise De Coron. Mil.* c. 3, he says, ‘Hence we are plunged thrice into the water of baptism.’ Single immersion, however, was deemed sufficient to the validity of the sacrament. In the early centuries all parties who received bap-

tism were completely undressed, a circumstance which was thought to contribute to the significance of the rite. But in the course of time, and by degrees, this custom was discontinued.

In the western churches, although immersion was never renounced by any statute or canon, yet, in practice, aspersion or sprinkling was generally substituted for it *after the lapse of several centuries*; and it is agreed by all parties, in those communions, that this particular in the administration of baptism does not affect the validity of the sacrament. This point, however, is strongly contested by the Greek Church; which not only retains the primitive practice of immersion, but maintains that it is essential to the nature of true and effectual baptism: nor will it consent to receive into its communion any persons who have been otherwise baptized, unless they submit to a second baptism by immersion.

Aspersion did not become general in the West, until the thirteenth century; although it appears to have been introduced some time before that period. Thomas Aquinas says, ‘It is safer to baptize by immersion, because this is the general practice.’

Such is the testimony of an Oxford divine. Immersion is apostolical and universal; aspersion is late, unauthorized and partial.

THE FOUNTAINS OF SALEM.

BY THE REV. A. G. FULLER.

O SALEM, city of the Lord,
Thy walls are dear to me ;
Thy fountains are the living word,
“ My springs are all in thee.”

Though Rahab's pools and Babel's streams
The boast of nations be,
The Lord on Kedron pours his beams—
“ My springs are all in thee.”

And if some mighty name they tell
Of Tyre or Libya free—
In Zion born, there will I dwell,
“ My springs are all in thee.”

Bow.

When on her records fair and high
My humble name I see,
With bursting heart I raise the cry,
“ My springs are all in thee.”

Here Horeb's rites, and Judah's strains,
With prophets' lore agree;
O Church of God ! thy Shiloh reigns,
“ My springs are all in thee.”

Let youths conspire with virgins' tongue,
In sweetest minstrelsy ;
Childhood and age lead up the song,
“ My springs are all in thee.”

THE GROUP OF THE GRAVEYARD.

BY THE REV. J. JENKINSON.

How oft our thoughts are called to dwell,
Among the silent dead,
Who lie within that narrow cell
Which soon must be our bed !

The friends who shared our earthly love,
How fast they pass away ?
Their spirits join the hosts above ;
The grave receives their clay.

And near their graves there oft has been
A group before my mind ;
Each acting in the magic scene
The part to each assigned.

SENSE saw her children turned to dust,
And mourned their fatal doom ;
REASON confessed their sentence just,
But fainted on the tomb.

SORROW deplored, with downcast eye,
Her friends and kindred gone ;
SUBMISSION saw her Father nigh,
And cried, “ Thy will be done.”

DEVOTION bowed before his feet,
And breathed her fervent prayer ;
FRIENDSHIP the virtues would relate
Of those that slumbered there.

AFFECTION her deep wounds displayed,
And heaved a plaintive groan ;
RELIGION well those wounds surveyed,
Then poured her balm thereon :

This, REVELATION'S fount supplied,
While by her arm upheld ;
FAITH drew the vail of sense aside,
And heavenly scenes revealed.

HOPE looked to those immortal things
With fixed and smiling gaze ;
While GRATITUDE stretched forth her wings,
And soared to heaven with praise.

Kettering.

THE RISING CROSS.

On the evening previous to Dr. Prince's embarkation, he mentioned to the writer that when Mr. Clarke and himself were on their voyage from Fernando Po to Jamaica, they frequently observed the constellation of the Cross in the southern hemisphere, at midnight, in a recumbent position, but rising towards the dawn of day. Having accompanied the mention of the fact with a request that the ideas thus suggested might be embodied in a few farewell lines, the following were written, and were read by Dr. Prince on board the steamer which conveyed the missionaries and friends to Gravesend.

Battersea, June 16th.

NIGHT on the deep!—With swelling sail
The vessel held her western way;
The murmurs of the threat'ning gale,
Grown silent with the closing day;
Scarce curled the dark, unfathomed waste,
O'er which her midnight course was traced.

Two brethren,—kindred not by blood,
But linked in one by holier ties,—
Trod the lone deck, or pausing stood
To gaze upon the spangled skies,
Whose countless orbs their radiance gave,
To gild the brightly rippling wave.

Perchance in converse free and fond,
They pictured,—not their father's isle,—
But those calm shores, which far beyond
Time's transient scenes, unfading smile;
Those shores, where night forgets its gloom,—
Nor falls the tear,—nor frowns the tomb.

Yet did they note those various signs,
Which bygone lore with artful skill
Hath classed, and titled, and enshrines
Gods of the blinded pagan still.
Bright though they be, yet far too dim
To kindle heavenly light in him.

And marked they, as the morn drew near,
The cross, which did recumbent lie
At midnight hour, its form uprear
All glorious in the southern sky;
A sweet, celestial emblem, fraught
With joyous hope and sacred thought.

For well that mystic sign portrayed
The prostrate cross on Afric's shore,
When midnight's stern, unyielding shade
Hung darkly that far region o'er,
Whose sons, enslaved by barbarous foes,
Had drained the cup of countless woe.

But now that o'er each brightening hill,
The gospel morn is breaking free,
With holier joy those bosoms thrill,
Their Master's glorious cross to see
Slow rising, till erect it stands,
Hope of the lost, on Afric's sands.

Brethren in Christ!—'tis yours, who trod
That lonely deck, and watched that sign,
Once more to bear the word of God
Where pagan pride hath reared her shrine,
And sullen ignorance and guilt
Their vain, unstable altars built.

Go!—and the God of grace defend
Your every step,—your every stage;—
In danger's hour your cause befriend;—
When storms roll high their wrath assuage;—
Grant you on earth a Saviour's love,
And faith's unfading crown above!

And thou, O Afric! rise to hail
These ocean wanderers to thy shore;
The air of freedom swells their sail,
And wafts their bark the waters o'er!
Rise! and in them exulting see
The friends of heaven, and friends of thee.

REVIEWS.

Lectures on the Epistle of Paul the Apostle to the Romans. By THOMAS CHALMERS, D.D. and LL.D. Professor of Theology in the University of Edinburgh, and Corresponding Member of the Royal Institute of France. In Four Volumes, 12mo. Glasgow: Collins. London: Hamilton.

THE Epistle to the Romans contains the only system of theology that we have received from an inspired pen. Unlike the other writings of the apostle Paul, it was addressed to the Christians of a city which he had never visited. Painful as were the disappointments which postponed the desired interview, the church in all subsequent ages has had reason to bless God for the intervention of those occurrences which compelled him from time to time to postpone his journey. Anxious to promote the spiritual interests of the Roman believers, the zealous apostle of the Gentiles at length forwarded to them a treatise, more regular and comprehensive than he would have deemed it necessary to send, if in oral discourses he had made known to them the first principles of Christian doctrine. He begins, therefore, at the beginning. He declares his attachment to the gospel, as the revelation of God's way of making sinners righteous; and after illustrating the guilty and degraded state of all, whether Jews or Gentiles, he proceeds to magnify the grace of God as displayed through the redemption of Christ to believers of every nation, to show the effects of reception of Christianity on the heart and life, and to descant in glowing strains on the privileges conferred on all without difference, the prospects of the church in regard to all, and the duties devolving on all. Happy is that man who enters fully into the spirit of this epistle!

Lectures on the epistle to the Romans by such a man as Dr. Chalmers cannot fail to be attractive to intelligent students of divine truth; and many of our readers will be glad to receive an account of the plan he has adopted, and the manner in which he has executed his design. It must be carefully observed that it was not the author's purpose to furnish a

critical exposition: nothing can be more distinct from these volumes than the works on the same epistle recently produced, for example, by Tholuck and Moses Stuart. Nor is there much nearer resemblance to the popular commentaries on the epistle by Doddridge, Guise, Scott, or Adam Clarke. The work consists of discourses adapted to the pulpit; three fourths of them having been delivered to the congregation at Glasgow which for many years enjoyed Dr. Chalmers's ministrations, and the remainder, now for the first time given to the public, having been written to complete the series. They consist, not of exposition proceeding regularly from phrase to phrase, but of popular addresses, of which in some cases a verse, in others a paragraph, is the basis; into which explanatory remarks on the phraseology employed by the apostle are interwoven, but which are often discursive and hortatory. Wrought in are allusions to passing events and modern society, with a freeness adding much to the interest of the discourses as delivered, but rather brought to the text than derived from it. The liveliness of Dr. Chalmers's imagination and the warmth of his affections are frequently apparent; the orator—and an eloquent orator he is—is perceptible throughout. In this we rejoice, hoping that it will conduce to render the practice of lecturing on scripture in a similar manner more prevalent than it is in our southern churches. It is far more common in Scotland than here: whether it will ever be as acceptable to English congregations as it is to Scotch ones is doubtful; but of this we are persuaded, that in proportion as congregations are really intelligent they will desire it, and in proportion as pastors are willing to sacrifice their own ease, and the applause of the superficial, for the sake of promoting the solid advantage of their hearers, they will be disposed to adopt the practice. The successful manner in which it is done in this work, which blends exposition with popular eloquence throughout, will, we trust, lead many to make the experiment; and these lectures may serve as models.

Dr. Chalmers is so well known as a writer that it is scarcely necessary to say any thing descriptive either of his style or his sentiments. His conformity in all doctrinal matters to the standards of the church of Scotland is, we apprehend, thorough and hearty. His strong attachment to the great doctrines of justification by faith and regeneration by the power of the divine Spirit, combined with just views of the responsibility of man and of the practical influence of true religion, is clearly perceptible throughout these volumes. Paragraphs which it would give pleasure to see transferred to our pages are so numerous that it is difficult to make a selection; the following passage may however serve to give an insight into his views on some important points.

“ ‘According to his purpose’—or according to his previous design. We now tread on the borders of what is deemed by many to be a great mystery; and though we have no great respect for that theology which loves to grapple with the incomprehensibles of lofty speculation—yet we must not shrink from ought that scripture lays across our path. There is an ambition on the part of some to be wise above that which is written; but that is no reason why, in avoiding this, we should not attempt at least to be wise up to that which is written. You may remember that a few chapters ago, which, from the exceeding tardiness of our progress, makes it nearly as many years ago—we came to an encounter with the very formidable doctrine of original sin, and found the task so ponderous that it took several successive sabbaths ere we did acquit ourselves thereof. The few succeeding verses present us with a similar exercise on the doctrine of predestination; and we most assuredly would not embark on so arduous an undertaking, did we not hold it right to follow fearlessly wherever the light of revelation may carry us; and did we not further believe, that, like all other scripture, this too is profitable, and in most entire harmony with the interests of truth and virtue in our world.

“The purpose then signifies a previous design; and this in so far previous, as to be even anterior to the existence of those who are the objects of it. In the second epistle to Timothy there is an allusion to this very purpose of our text, and where it stands associated too with the very call that is now under consideration. ‘God hath saved us,’ says the apostle, ‘not according to our works, but according to his own purpose and grace, which was given in Christ Jesus before the world began.’ The purpose then is the

prior determination in the mind of the Divinity that such a one should be converted from the error of his ways—should be called from darkness unto light—should make that transition by which he passes from a state of condemnation to a state of acceptance; and the call, which we have already supposed to be an effectual one, is just as distinguishable from this previous determination, as the execution of a purpose is from the purpose itself—or as a design entertained and resolved upon long ago is from its fulfilment, that may only take place this very day, or at some distant and indefinite futurity before us. ‘Moreover whom he did predestinate them he also called.’ By the one he makes the decree—by the other he carries it into effect. And we again repeat, that it is not in the daring spirit of an adventurer we would have you to enter this field, or on a game of strength or of skill with the difficulties of human argument; but in the simple and lowly spirit of genuine disciples would we have you to submit yourselves to the Divine testimony.

“It is quite obvious that the being *called* here means something totally different from what it does in the verse where it is said, that many are called but few are chosen. In that verse the call of the gospel is supposed to be heard by many but complied with by few. But in the verse before us they who are the called have not only heard the call, but they have responded to it. In the one sense all who are here present may be made to pass among the called, simply by sounding forth among you the offers and the invitations of grace—simply by bidding, as we are fully warranted to do, each and all to put his confidence in the blood of Christ, and so have his sins washed away—simply by coming forth with the assurance, which we cast fearlessly abroad in the hearing of the people, that there is no man, be his guilt what it may, whom God will not welcome into peace with him, would he only draw nigh in the name of that great propitiation which has been rendered for the sins of the world. In this sense every one of you is called. But it must be clear to your own experience, that there is the widest possible difference between one class and another as to their reception of this call—that on some it falls in downright bluntness, and moves them not out of the deep unconcern and lethargy of nature—whilst others recognise it as a voice from heaven; and are awakened thereby to a sense of reconciliation; and feel a charm and a preciousness in the doctrine of that cross, whereon the enmity between God and a sinful world was done away; and through the faith which they are enabled to put in the word of this testimony, are translated into a felt peace and friendship

with that God, who turns away his displeasure from them on the moment that they turn away their distrust from him: And thus, while you all in one sense of the word are called, they are the latter class alone who are the called of my text—because, called effectually, they have not only heard the call but answered it. Here then is a palpable difference between two sets of hearers, that falls to be accounted for; and the account every where given of it in scripture is, that the Spirit, who bloweth where he listeth, hath carried the message with power to the listener's heart in the one case, and hath not gone along with it in the other—that he hath inclined the one to God's testimonies, and left the other to his own waywardness—that wherever a saving impression has been made, there the Holy Ghost has been at work, who, operating not without the word, but by the word, hath fulfilled on the person of the new believer, that purpose which God conceived in his favour before the foundation of the world.

"But let not any feel himself thrown at a distance from salvation, by thus connecting it with the antecedent decree of God respecting it. We are sure that none ought, who feel a true moral earnestness on the subject, and are honestly and desirously embarked on the pursuit of their immortal well being. For though the Spirit bloweth where he listeth, yet he listeth so to do on all who court and who aspire after him; and though by his work upon a human soul he is fulfilling a design that hath been conceived from eternity, yet it is not with this past design but with the present fulfilment that you have to do: And the matter in hand, the matter with which you should feel yourself urged and occupied is, that by the operation of that Spirit you may indeed be enlightened in the truth of God, and made wise unto your own salvation. For this purpose let me assure you of his readiness to help and to visit all who ask him—let me entreat your attention to that bible, which with him is the mighty instrument, whereby the understanding, and the heart, and all the faculties of man are gained over to that truth, which is able at once to sanctify and to save us—let me press you to awake and be active in the work, putting forth all the strength that is in you, and confident that if you really do so more strength will be given—So that if the whole force which you have now be honestly and heartily directed to the object, by force the kingdom of heaven will be carried."—*Vol. III. pp. 152—157.*

In discussing the fourth chapter, from the ninth verse to the fifteenth, the doctor observes that this passage seems to contain in it the main strength of the scriptural argument for infant baptism. If

the comment were not so long, we should like to lay it before our readers, that they might see what it amounts to; but perhaps we shall do more good by showing them the kind manner in which he speaks after he has concluded his argument.

"We have put forth these remarks, not for the purpose of inspiring a very violent distaste towards the practice of others in respect of baptism, but of reconciling you to your own; and of protecting you from any disturbance of mind on account of their arguments. It forms no peculiarity of the age in which we live, that men differ so much in matters connected with Christianity; but it forms a very pleasing peculiarity, that men can do now what they seldom did before, they can agree to differ. With zeal for the essentials, they can now tolerate each other in the circumstantialities of their faith; and under all the variety which they wear, whether of complexion or of outward observance, can recognise the brotherhood of a common doctrine and of a common spirit, among very many of the modern denominations of Christendom. The line which measures off the ground of vital and evangelical religion from the general ungodliness of our world, must never be effaced from observation; and the latitudinarianism which would tread it under foot, must be fearfully avoided; and an impregnable sacredness must be thrown around that people, who stand peculiarised by their devotedness and their faith from the great bulk of a species who are of the earth and earthly. There are landmarks between the children of light and the children of darkness, which can never be moved away; and it were well that the habit of professing Christians was more formed on the principle of keeping up that limit of separation, which obtains between the church and the world—so that they who fear God should talk often together; and when they do go forth by any voluntary movement of their own on those who fear him not, they should do it in the spirit, and with the compassionate purpose of missionaries. But while we hold it necessary to raise and to strengthen the wall by which the fold is surrounded—and that, not for the purpose of intercepting the flow of kindness and of Christian philanthropy from within, but for the purpose of intercepting the streams of contamination from without—we should like to see all the lines of partition that have been drawn in the fold itself utterly swept away. This is fair ground for the march of latitudinarianism—and that, not for the object of thereby putting down the signals of distinction between one party of Christians and another; but, allowing each to wear its own, for

the object of associating them by all the ties and the recognitions of Christian fellowship. In this way, we apprehend that there will come at length to be the voluntary surrender of many of our existing distinctions, which will far more readily give way by being tolerated than by being fought against. And this is just the feeling in which we regard the difference that obtains on the subject of baptism. It may subside into one and the same style of observation, or it may not. It is one of those inner partitions which may at length be overthrown by mutual consent; but, in the mean time, let the portals of a free admittance upon both sides be multiplied as fast as they may along the whole extent of it; and let it no longer be confounded with the outer wall of the great Christian temple, but be instantly recognized as the slender partition of one of its apartments, and the door of which is opened for the visits of welcome and kind intercourse to all the other members of the Christian family. Let it never be forgotten of the particular baptists of England that they form the denomination of Fuller, and Carey, and Ryland, and Hall, and Foster; that they have originated among the greatest of all missionary enterprises; that they have enriched the Christian literature of our country with authorship of the most exalted piety, as well as of the first talent and the first eloquence; that they have waged a very noble and successful war with the hydra of antinomianism; that perhaps there is not a more intellectual community of ministers in our island, or who have put forth to their number a greater amount of mental power and mental activity in the defence and illustration of our common faith; and, what is better than all the triumphs of genius or understanding, who, by their zeal, and fidelity, and pastoral labour among the congregations which they have reared, have done more to swell the lists of genuine discipleship in the walks of private society—and thus both to uphold and to extend the living Christianity of our nation.” — *Vol. I.* pp. 235—238.

The lecture on the third and fourth verses of the sixth of Romans commences thus:

“The original meaning of the word baptism is immersion, and though we regard it as a point of indifference, whether the ordinance so named be performed in this way or by sprinkling—yet we doubt not that the prevalent style of the administration in the apostle’s days, was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ by death under-

went this sort of baptism—even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We by being baptized into his death, are conceived to have made a similar translation.—In the act of descending under the water of baptism to have resigned an old life, and in the act of ascending to emerge into a second or a new life—along the course of which it is our part to maintain a strenuous avoidance of that sin, which as good as expunged the being that we had formerly; and a strenuous prosecution of that holiness, which should begin with the first moment that we were ushered into our present being, and be perpetuated and make progress toward the perfection of full and ripened immortality.”—*Vol. II.* pp. 64, 65.

Dr. Chalmers is a learned, candid, and conscientious man. We are glad of his concurrence in cases in which we can agree; and we rejoice in the emancipation which he has recently experienced. The last time, we believe, that we had to examine a performance of his, was when he had recently finished the work for which he had been summoned to the metropolis as the champion of religious establishments and national churches. Now, we hail him as a brother dissenter; for though he has not adopted dissenting principles in all their strength and consistency, his perception of the value of freedom from state control in religious matters has led him to throw up his emoluments, to relinquish his professorship, and to separate from the national church. He is now a free man. He is more; he is one of the leaders of a liberated and noble minded band. It is a wonderful movement of God’s providence that has rent asunder the purest of all national churches: may the guidance of heaven attend the separatists, and may the time soon come when all good men shall withdraw themselves from those communities whose bond of union is antichristian!

An Attempt to Determine the Sense of the Book of Common Prayer on the Doctrine of Baptismal Regeneration; with a Sermon on the Office and Duties of Sponsors. By the Rev. J. N. GREEN ARMYTAGE, A.M. London: Seeley and Burnside. 12mo. pp. 130.

THE present is an age eminently controversial on many subjects, but on none, perhaps, more so than on those which

relate to religion. It is not without great hope that we regard the progress of modern controversy; and although the conflict be painful and afflictive, we anticipate the most salutary and glorious results. In the history of our world the plan of divine providence is being rapidly developed,—the harvest is drawing nigh; but this general progress is perfectly compatible with alternations of light and darkness, just as the approach of the summer is consistent with sunshine and rain, and with the changes of day and night. The religious controversies of the age will end, we believe, in the discovery and triumph of truth, and in the eventual establishment of righteousness and peace. They seem to differ from similar controversies of any past age, in the fact that they are more general, being on such various topics, and carried on by such various parties, as to ensure, by the very number of the combatants and the subjects of dispute, a fair field and no favour.

As baptists, downright nonconformists, the ultra-protestants, if men please so to term us, of the age in which we live, we can scarcely forbear a quiet, gentle, and we will say too good-natured, smile over the volume before us. It is, decidedly, a book worth reading, creditable to the author's intellectual vigour, and prompted, we do not doubt, by sterling sincerity and honesty of purpose. The Book of Common Prayer,—although, we confess, with our puritanical eyes we could never quite see it so,—we always supposed to be, in the estimation of its upholders, a clear, consistent, and explicit enunciation of Christian doctrine. We thought that the book generally, and more especially the articles, were intended by certain civil and ecclesiastical functionaries, under whose authority they are published, “to conserve and maintain the church in unity of true religion and in the bond of peace, and not to suffer unnecessary disputations, altercations, or questions to be asked which may nourish faction both in the church and commonwealth.” It is true that the wisdom of the means which were intended to promote this end always appeared to us rather dubious; but we never doubted that such was the design which the advocates of the Book of Common Prayer intended faithfully to promote. The book has now been in circulation for no less a space of time than two hundred and fifty years. It might be a fair, and not

altogether irrelevant question, to ask, whether it has answered its end? whether within the church, whose especial unity and uniformity in faith and practice it was intended to promote, there be any result to compensate all the energy by which it has been defended and sustained, and the pains and penalties by which it has been enforced. If we can suppose our readers, in simple ignorance of ecclesiastical history and of the present condition of religious parties in these kingdoms, making such an inquiry, we are sure they would be astonished to discover in reply, that a book which was ordained to promote unity has ever since its introduction caused two kingdoms to ring with strife; is even now so little understood by its advocates, that it is quite necessary, two hundred and fifty years after its publication, to write treatises of considerable length and ability to explain its meaning in relation to some of the most important parts of Christian truth; and that even when these are written, not one half of the admirers of the prayer book will thank the labourer for his toil, or be at all satisfied with its results. And yet, however much astonishment the serious contemplation of them may awaken, these are facts which few will have the hardihood to deny, and none be able to disprove.

The sense of the Book of Common Prayer, and the sense of the articles also, are, according to the general assent and consent of the clergy and laity of the English church, still undetermined,—a matter still *in nubibus*, and which has as fair a prospect as anything else of being discovered by the first trip of the aerial machine. Gravely do we urge on the attention of those who cherish so fond a desire for the realization of an outward unity and uniformity which can be secured by human expedients, the propriety of adopting some new method; inasmuch as the very book which was to quiet the confusion has only proved another apple of discord and a fresh bone of strife. We submit, that by withdrawing the prayer-book altogether they could not do harm, and they might possibly do great good. Searchers for truth might then look right into the scriptures themselves, rather than be encumbered with the imperfect inventions and second-hand thoughts of men of like passions with themselves. Although for our own guidance it be a matter of little

importance as to what is the exact meaning of the prayer book on certain solemn topics of which it ambiguously treats, yet we cannot be so far indifferent to the spiritual welfare of the thousands who in authority esteem it in dubious proximity with the words of inspiration, as to regard without interest any inquiry concerning what the prayer-book really does teach. We will therefore, as briefly as may be consistent with fairness, lay before our readers a statement of Mr. Armytage's theory on the subject of which he writes. It is one on which, if we mistake not, he represents more or less the opinions of many excellent and thoughtful members of the English establishment.

The author begins by citing those passages in the service of the church for the ministration of the public baptism of infants, which appear most plainly to assert the doctrine of baptismal regeneration. He discusses three modes of interpreting them, and proposes a fourth which he considers the true one. The first is that which supposes the positive efficacy of the sacraments, if rightly administered. It is the view of the tractarian party in Oxford, and of a very large portion of the clergy of the establishment. This theory Mr. Armytage explicitly and vigorously repudiates and opposes. The second method of interpretation is that which supposes the ordinance of baptism to be intended to attest regeneration rather than to confer it; assuming that all subjects of baptism are already regenerate before coming to that ordinance. In treating of this theory our author experiences no difficulty in proving that it is not the theory of the prayer-book. He labours to show that it is not that of the bible, by citing texts of scripture which affirm baptism to be the means of conferring spiritual blessing. This fact, it appears to us, may be admitted, without overturning the theory with which our author supposes it incompatible. We can see no reason why baptism may not be the sign of having received spiritual blessing, and the means of conferring it also. It remains for our author to prove,—and this is the most difficult task,—that the blessings before baptism are not regeneration, and that those which follow necessarily are. The third theory is that which supposes the phrases of the baptismal service the language of charitable hope. With an honesty which we were glad to meet with, he plainly asserts the unreason-

ableness of such a hope in regard to the great majority of infants brought to receive baptism. His own theory we will allow him to explain in his own words.

"It appears that, according to scripture and the church of England, regeneration, or the new birth, is not either faith or repentance, or both of these together, however true and truly effected by divine grace they may be, but something more and greater; inasmuch as faith and repentance are necessary in order that by baptism regeneration may be obtained and experienced." . . . "My position is, that repentance and faith, sincere and true, are always the prerequisite qualifications; and baptism a divinely ordained, and therefore generally, though not universally, requisite means for obtaining spiritual regeneration; and that this spiritual regeneration consists in the remission of sins, adoption, the gift of the Holy Ghost, and salvation; according to Acts ii. 38, and Mark xvi. 16. I am not denying, or doubting, that true repentance and faith are the special work of the Holy Spirit in the soul of man; but I am maintaining that these are not, in propriety of language, regeneration."

In expounding this theory our author frequently and carefully guards his readers against any supposed necessary efficacy in the administration of baptism, confining himself to the definition of a sacrament as furnished by the English church, viz. that it is a sign, means, and pledge of spiritual blessing. Differing widely as we do from our author's opinions regarding the extent to which the ordinance is to be administered, we find in part a correspondence between our own ideas of the nature and importance of Christian baptism and the theory which he propounds and advocates. In our estimation baptism is not a meagre and trivial form, but in it, as in all acts of obedience to the will of Christ, there are blessing and life. The texts of scripture in which baptism is spoken of as connected with spiritual blessing appear to us, whatever ambiguity may otherwise attach to them, plainly to teach that the administration of this Christian ordinance is intended not only to be a sign of blessings already received, but a means of communicating continued life and health to the soul. Entertaining this opinion, we still reject with abhorrence the doctrine of sacramental efficacy, and assign to obedience to the Christian institution of baptism no privilege distinct in kind

from those which belong to every act of dutiful submission to the will and authority of the great Head of the church. Granting, however, thus much in accordance with Mr. Armytage's theory, there yet remains the question as to whether the blessing received and communicated from heaven in baptism, rightly administered, is entitled to the distinct name of regeneration, or whether it be not of a more general nature. The theory of our author seems to us to analyze and divide what is incapable of analysis and division. The condition of a soul brought into communion with its God is described, as it appears to us, in the New Testament, by various words according as it is beheld in various aspects. The condition which these words describe is but one and the same, though it receives different names. Faith, repentance, hope, pardon, new birth, life, salvation, and other terms, describe the condition of the soul according to various aspects and in relation to different objects. There is a unity belonging to all these which admits of their being distinguished, but not of their separation. A soul exercising true repentance must possess also true faith, and is already a partaker of regeneration. The theory of Mr. Armytage separates faith and salvation,—making the one a qualification for baptism, and the other a blessing bestowed in or after it. On what ground rests this separation, and why does man put asunder what God has joined together? There may be an order in the manifestation of these spiritual states, but the presence of the one is a sure index, without any intervening ritual observance, of the presence, or certain succession, of the others. There is no text which especially and clearly connects the blessing of regeneration with baptism. The passage quoted by our author, in John iii. 5, has no more certain reference to baptism than the words of our Lord to the woman of Samaria respecting the water that he would give her. Both these, together with Titus iii. 5, refer to the cleansing operation of the Holy Spirit,—the inward spiritual grace of which water baptism is the outward sign. Mr. Armytage must allow us, prepared as we are to grant that baptism is a means of conveying spiritual blessing to the believing and obedient subject, to deny that it is a means of specifically conferring regeneration, or that any such wide distinction

exists as that which he supposes, between that phrase and others made use of to denote the presence and action of spiritual life.

There are other topics on which we are widely at variance with our author; especially that of the subjects of this Christian ordinance. Plainly does he assert that faith and repentance are necessary to baptism; candidly does he admit "that there is no positive injunction to baptize infants at all, nor is a single instance of the baptism of infants expressly recorded in the whole New Testament;" but yet does he labour to prove that the same principles which regulate the baptism of the adult are observed in that of the infant. Every infant, according to him, "is in baptism federally regenerated with the Holy Ghost; he is no more than federally regenerated, because he is no more than federally penitent and faithful; has only given his solemn pledge and covenant promise, signed and sealed in baptism, unto God, that he will repent and believe." Yet, as our author honestly observes and feebly attempts to explain, the service of the church says God has regenerated the child, and he is made a member of Christ.

Whatever be our estimate of Mr. Armytage's theory as it regards its correspondence with scriptural truth, we have a firm conviction that it is contrary to the meaning of the authors of the prayer-book. We interpret that book according to its literal and grammatical sense, aided by the knowledge which we possess of the circumstances and opinions of its framers. It was prepared by men emerging from the darkness of popery, who had scarcely had time to rid themselves of the prolonged errors and prejudices of past ages. We would not say that it is discreditable to their knowledge or piety, considering the position they occupied and the times in which they lived. Our regret is mingled with astonishment that it should continue to entammel so many men of strong and honest minds. It is indeed high time for the sons of true protestantism to put away childish things. Our anxiety for the church which Christ has purchased with his blood makes us eagerly long for the period when the green withes will be broken asunder, and the servants of the Lord rejoice in the freedom and might of truth.

BRIEF NOTICES.

Canada, Nova Scotia, New Brunswick, and the other British Provinces in North America, with a Plan of National Colonisation. By JAMES S. BUCKINGHAM. London: 8vo. pp. 840. Price 15s.

When Mr. Buckingham and his family had finished their three years' tour in the United States, to which the attention of our readers has been already directed, they set themselves to explore the British possessions on the same continent. Crossing the straits of Niagara, they entered the south-west portion of Canada, sailed up the Lake Ontario and the River St. Lawrence, calling at all the principal towns in their way, and then proceeded by water to Halifax and other parts of the peninsula to which it belongs. Of what they saw and heard we have a pleasing account in the volume before us, illustrated by a map, and engraved views of Toronto, Kingston, Montreal, Quebec, Halifax, St. John, and Fredericton. Instruction and entertainment are blended throughout the whole; the personal narrative imparting additional interest to the topographical, statistical, and historical details. Whatever we have said in favour of the previous volumes of the series, may fairly be applied to this, which is less extensive and redundant than its predecessors, and yet comprises a great deal of diversified information respecting the important provinces of which it treats. Mr. Buckingham is a strenuous advocate for emigration, and to this subject he has devoted a supplementary chapter.

Essay on Baptism; with some Remarks on the Doctrine of the Nicene Church, on which Puseyism is Built. By THOMAS CLARKSON, A.M. Author of several works on Slavery and the Slave Trade. London: 8vo. pp. 68.

The object of the venerable author is to check the doctrine of baptismal regeneration, and kindred dogmas, and, among members of the church of England, his pamphlet will doubtless operate beneficially. The degree of his approximation to our views, respecting which some will be curious, may be inferred from the following sentences, in which the italics are his own:—"It must always be borne in mind that the proselytes of those times were adults; persons of a mature age so as to have been capable of repenting, and capable also of feeling in their souls the regenerating power of the Holy Spirit. We have no particular account of any but persons of this description being baptized in those times. And this furnishes us with another answer to the argument drawn from the latter part of this verse; for the argument is wholly inapplicable to us, as well as to a great part of Christendom, at the present day: for we, and others, in consequence of having changed adult into infant baptism, baptize for the most part persons, who on account of their infancy, have not committed sins of which they can repent, nor have sense nor discrimination to feel the

influences of the Holy Spirit." In a note, Mr. Clarkson adds, "The author does not mean here to deprecate infant baptism, for both baptisms mean the same thing, for water, the great emblem and the significant part of baptism, is used in both cases, but certainly adult baptism (the being plunged into the water) was the original practice, and the practice of the disciples while our Saviour was living, and of his apostles when dead. There are one or two instances of whole families being baptized by the latter in the New Testament; but we know nothing of the age of the younger members of those families."

A Charge delivered to the Clergy of the Three Dioceses of Calcutta, Madras, and Bombay, at the Provincial Metropolitan Visitation, in the Autumn of the Year 1842, and the Spring of 1843, by DANIEL, Bishop of Calcutta, and Metropolitan of India. London: Seeley and Co. 8vo. pp. 131.

Readers who can make allowance for the pompous phraseology in which it is according to etiquette for a metropolitan to address his reverend and right reverend brethren, and for some official assumption of the superiority of the church of England, may find here a masterly exposure of the unscriptural nature of the system called Puseyism, and of its assimilation to the principles and proceedings of popery. Daniel Wilson, before he was bishop of Calcutta, was a bold and zealous promulgator of evangelical doctrine, and we are happy to find him now opposing strenuously the widely spreading epidemic, the success of which may be accounted for, he says, by obvious causes: "such as the learning and talents of the leaders, their profusion of fundamental truth, the piety of many parts of their writings, their subtlety and skill in debate, their covert and concealed method of insinuating their real designs, their influence for ten years at one of our universities among three generations of students, constituting now a large part of our younger clergy, their wealth, their command of the press, and their appeal to a most seductive principle of fallen nature in the clergy—THE LOVE OF POWER; to all which we must add the devices of Satan, who never is more dangerous than when he contrives to deceive us 'an angel of light.'" Some extracts containing statistical information will be given in our "Intelligence."

Death Universal and its Antidote. A Sermon Occasioned by the Death of H. R. H. the Duke of Sussex. By MORTLOCK DANIEL, Rector of Ramsgate. London: 8vo. pp. 30. Price 1s.

It is wise to mark passing events as the reinforcement of common-place but important truths. Mr. Daniel has very properly done so in this instance, the Duke of Sussex having formerly spent much of his time in the vicinity of Ramsgate, and having been on the ground

remarks, "one of the brightest ornaments of the illustrious House of Brunswick; a man whose place will not be easily supplied, and whom, to speak after the manner of men, it is difficult to spare in this crisis of our nation's history."

A Lecture on Christian Missions to the Heathen, Delivered at the Request of the Committee of the Baptist Missionary Society, in Crosby Hall, London, April 26, 1843. By JOHN SHEPPARD, Author of "Thoughts on Private Devotion," &c., &c. London: 8vo. pp. 47. Price 1s.

This ingenious and carefully prepared address gave universal satisfaction, we believe, to the respectable audience who listened to it. We concurred in the request for its publication, and we now thank Mr. Sheppard for his compliance. The profits will be applied to the funds of the mission.

Sabbaths at Home; or a Help to their Right Improvement: Founded on the Forty-second and Forty-third Psalms, intended for the use of pious Persons when prevented from attending the public worship of God. By HENRY MARSH. London: 12mo. Price 5s.

The title of this work sufficient explains its nature and design. To a great number of pious Christians it will prove, we do not doubt, a useful volume for private devotion. The verses of the psalms are in order explained, and their meaning illustrated in a series of discourses, to each of which is appended a hymn. As a simple and pleasing exposition of scriptural truth it cannot fail to be generally acceptable.

Account of the Proceedings of the Thirty-first Annual Session of the Baptist Union, held in London, April 19, 21, 24, 26, and 28, 1843, with the Report of the State of the Denomination, and an Appendix. London: Houlston and Stoneman. 8vo. pp. 80.

In addition to the usual contents of the report, there is this year an appendix containing a list of evangelical baptist churches in Great Britain and Ireland, the dates of formation, the names of their pastors, the time of the settlement of each, and as far as could be ascertained the number of their members, Sunday school scholars, village stations, and additions during the last year. Such information is in various ways useful, particularly in facilitating public business; and its compilation is a work of greater difficulty than can easily be imagined by those who have no practical acquaintance with such undertakings. As no such list has been published since the year 1840, it must have cost much labour to produce one with the degree of accuracy that appears in this. Perfect accuracy in such a document must never be expected; and the few errors that we have observed in these pages, are not in general very material. Every minister of the denomination should endeavour to possess himself of a copy.

Ephraim Holding's Homely Hints to Sunday School Teachers. London: Sunday School Union. 34mo. pp. 194.

Lively, shrewd, and practical. Prefixed to each chapter is a question; and the recital of

these will at once give an idea of the book, and be a lesson to all teachers. The questions are, How are you going about it? Do you learn while you teach? Are your scholars glad to see you? Can you bear reproof? Do you study the habits of young people? Do you look backwards and forwards? Are you prayerful, hopeful, and trustful? Are you patient and persevering? Do you abhor deceit? Do you turn passing occurrences to advantage? What is your stock of information? Are you fond of children? Can you make sacrifices? Do you know that knowledge is not wisdom? What you gain do you retain?

What Next? or, an Appeal to Sunday School Teachers. By One of Themselves. London: Houlston & Stoneman. Foolscap 8vo. pp. 7.

Pertinent and reasonable advice. The writer is, we believe, an active member of the Sunday School Union Committee.

RECENT PUBLICATIONS

Approved.

The Holy Bible, containing the Old and New Testaments, translated out of the Original Tongues: Accompanied throughout with a brief Hermeneutical and Exegetical Commentary and Revised Version. By the Rev. T. J. HUGHES, D.D., Rector of Hayon, Kent. Part IV. London: Imp. 8vo. Price 2s. 6d.

Cyclopedia of Biblical Literature. By JOHN KITTO, Editor of the "Pictorial Bible," &c., &c. Assisted by various able Scholars and Divines. Part III. Edinburgh: Black.

Letters on Missions, by WILLIAM SWAN, Late Missionary in Siberia. With an Introductory Preface, by WILLIAM OMMER, Late Foreign Secretary to the London Missionary Society. Second Edition. London: 12mo. pp. 302. Price 4s.

Truth and Error; or, the Union of Truth the Destruction of Error. London: Shaw. 12mo. pp. 211.

Protestant Nonconformity in its Relation to Learning and Piety: an Inaugural Discourse, delivered at the opening of the Lancashire Independent College. By ROBERT VAUGHAN, D.D., President of the College and Professor of Theology. London: 8vo. pp. 54. Price 1s. 6d.

Suppression of the Opium Trade. The Speech of the Right Hon. Lord ASHLEY, M.P., in the House of Commons, on Tuesday, April 4, 1843. Published by permission, and corrected by his Lordship. London: Houlston & Stoneman. 8vo. pp. 56.

Pastoral Solitude. A Sermon, occasioned by the Death of the Rev. Thomas Jackson, Minister of Stockwell Chapel. Addressed to his Church and Congregation, on Sunday Morning, March 26, 1843. By URMER COLLISON, Divinity Tutor in Hackney Theological Seminary. London: 8vo. pp. 21. Price 1s.

The Ecclesiastical Review. June, 1843. London: Price 2s. 6d.

Christian Union. A Full Report of the Proceedings of the Great Meeting held at Exeter Hall, June 1, 1843, to promote and extend Christian Union. Published with the sanction of the Committee, and corrected by the various Speakers. London: 12mo. pp. 98. Price 6d.

INTELLIGENCE.

ASIA.

THE CHURCH OF ENGLAND IN INDIA.

The following account of the progress and present strength of the church of England in India, is taken from Dr. Wilson's "Metropolitan Charge."

"The number of the reverend clergy on the Bengal Establishment, as allowed by the honourable company, is fifty-one, and with those at the straits fifty-three, of whom thirty-four are in their active duties as chaplains: two more are announced, and four are immediately to be appointed; whilst eleven are absent on sick leave. A great improvement has thus taken place since January 1841, when we had only twenty-four in the fields of labour, and no appointments had been notified. The reverend missionaries, and other clergy not on the company's establishment are thirty-seven, and with three absent on account of health, and two, though not yet licensed, occasionally labouring,—forty-two: in 1838 there were only twenty-nine. They thus exceed by eight the resident chaplains—the large addition being principally owing to the very meritorious exertions of the Church Missionary Society to meet the demands at Agra and Krishnaghur, where they have now nine or ten missionaries.

"Our entire body of clergy is ninety-five, [in diocese of Madras, ninety-two; Bombay, thirty-two. Total 219.] the number in 1838 having been sixty-nine; and when the first honoured and revered bishop of this see was in the care of the diocese, fifteen: so that we have increased, through God's goodness, more than sixfold in twenty years.

"The number of young persons who have been confirmed during the course of the second visitation, has been 2199; which is 651 more than during the first; and added to the 739 confirmed in Calcutta previously to that period, raises the aggregate to 4476, a number not discouraging, when it is considered that the civil and military servants of the company come out generally after the age for confirmation, and that their children go home long before.

"The attendance on the services of our church, in the nine churches and chapels in and about Calcutta, was this Easter 3922; the communicants 915: in 1838 the amount was 3038 and 839; showing an increase in the congregations, during the four years, of 884, and in the communicants of seventy-six; and raising the proportion, if children be deducted,

to about one-third; which, however much below what we should ardently desire and labour for, is yet a cause of thankfulness to almighty God.

"The stations and places where the services of our church are celebrated are fifty-four; to which, if we subjoin those occasionally visited, the number amounts to about eighty. The sacred edifices erected, or under erection, are seventy; which, with five new churches in advanced preparation, and many native chapels in the various missions, amount to nearly 100.

"The ordinations which I have had occasion to hold since 1838, have been five; one at Meerut, one at Allahabad, and three at Calcutta. Thirty-one priests and twenty-eight deacons have been admitted to holy orders in these and the eighteen preceding ordinations celebrated since I arrived in the diocese in 1832.

"And here I must pause to express to you my deep sympathy at the heavy losses which we have sustained since the last visitation. I then mentioned that the single death which had occurred during four years, out of sixty-nine clergy, the Rev. Mr. Knorpp's, of Benares, was a favourable average for India. It has pleased God to permit that since that time eight should have fallen, out of the number of eighty-eight; and including a candidate for holy orders, nine. Of these, six were chaplains in the honourable company's service, the Rev. Messrs. Arnold, Ward, Allen, Backhouse, Boyes, and Dunkin; two were not, Messrs. Hughes and Wybrow; and one, Mr. Evans, was a student for the church."

THE ROMISH CHURCH IN INDIA.

From the same source we derive the following sentences:

"The number of popish clergy poured into India during the last seven years is incredible; their bishops schismatically exercising their functions within the canonical and legal dioceses of our protestant church, and claiming our titles and offices.

"In India they boast of seven bishops, four coadjutors, 739 priests, and 800,000 Roman catholics. For the whole Roman catholic world, 300 bishops, and more than 152 millions of Roman catholics. Their receipts for 1839, were 1,895,681 francs; and for 1840, nearly 2,500,000 francs, or £100,000.

"The superstitions propagated amongst the subscribers may be judged of by this. The prayers of each member are to be closed

daily with the following invocation, 'Saint Francis Xavier, pray for us.'

"And all the members have indulgences granted to them, applicable to the souls in purgatory.

"Such is popery in 1842, and in her distant missions! What the Christianity must be propagated on such principles, and by a society governed by such motives, need not be inquired."

NEW CHAPEL.

LEWES.

The baptist church and congregation at Lewes having for some years felt the great importance of a new chapel,—having no school-rooms, and a very inferior vestry, in a dilapidated state,—and having been considerably increased since the labours of Mr. Pulsford amongst them in December and January last,—the first stone of a new chapel was laid on Thursday, May 18, 1843, by Mr. Ebenezer Davis, the minister of the place.

A suitable address was delivered by the Rev. J. Sortain, A.M., of Brighton, in which he dwelt forcibly on the great importance and loveliness of union amongst Christians of all denominations. In the evening the Rev. W. Savory of Brighton preached an animated discourse in the lecture room of the Mechanics' Institute, which is used during the rebuilding of the chapel. The chapel is to be completed (a. v.) in October next.

NEW CHURCH.

MILLSBRIDGE, NEAR HUDDERSFIELD.

A baptist church was formed at this place on the 24th of May. Brother Hirst of Blackley introduced the service by prayer. Brother Holmes of Polemoor gave a description of the nature of a gospel church, and the duties and privileges of its members. One of twenty members who were dismissed from the church at Salendine Nook then gave an account of the efforts which had been made to form an interest at Millsbridge, and brother Holmes gave them the right hand of fellowship; after which brother Walton of Lockwood preached, and the Lord's Supper was administered to nearly 100 persons, chiefly members of the churches at Salendine Nook, Lockwood, and Meltham: brother Thomas of Meltham presided at the Lord's table.

ORDINATIONS.

SULGRAVE.

On Tuesday May 23, 1843, the Rev. T. Bumpus was publicly recognized as the pastor of the baptist church at Sulgrave, Northamp-

tonshire. The interesting services of the day commenced with a prayer meeting, convened at four o'clock in the morning and continued until seven o'clock, during which time addresses were delivered by Messrs. Bumpus, Kinman, and Sibley. The more public services commenced at half past ten o'clock, when the chapel and adjoining tent, erected for the occasion, were filled to overflowing. The Rev. J. Price of Middleton Cheney read the 33rd chapter of Ezekiel and prayed. The Rev. W. Williams of Weston by Weedon delivered an introductory address explanatory of the nature and constitution of a gospel church, received from the church and minister a statement of the leadings of Providence in reference to their union, and implored the divine blessing upon the connexion thus publicly recognized. The Rev. W. Gray, Northampton, delivered the charge; the Rev. G. Jayne of Roade preached to the church and congregation; and the Rev. T. Philips closed the service by prayer.

In the evening Mr. J. Coles of Bugbrook read the scriptures and prayed. The Rev. G. Ashmead, Kingthorpe, preached, and the Rev. T. Bumpus concluded the services of the day by a short address and prayer. Messrs. Cave, Morris, and Goodman kindly assisted in conducting the devotional exercises.

On the following day the ordinance of baptism was administered. The Rev. T. Philips of Earl's Barton preached from Acts viii. latter part of verse 39, "and he went on his way rejoicing." The Rev. W. Gray of Northampton addressed the congregation assembled at the baptistery, situated in an orchard adjoining the chapel, and prayed; after which the newly recognized pastor immersed ten candidates for church fellowship. The Rev. W. Williams concluded by prayer.

In the evening the Rev. W. Williams preached from Luke xix. 10, "For the Son of man is come to seek and to save that which was lost." The whole of the services were of an interesting and impressive character, the influence of which has already appeared in awakening conviction in the breasts of some, and confirming the pious resolutions of others.

WEST DRAYTON, MIDDLESEX.

On the 24th of May the recognition of Mr. James Stanger took place, as pastor of the baptist church West Drayton, the Rev. W. Nash, their former pastor having lately entered on foreign missionary work. The Rev. G. Hawson of Staines stated the nature of a gospel church, and asked the usual questions. The Rev. T. Welsh of Uxbridge offered up the ordination prayer, with laying on of hands. The Rev. Dr. Cox gave the charge, and the Rev. A. G. Fuller of Bow preached to the

people in the evening. The Revds. W. Collins, S. Lillycrop, and J. George took part in the services of the day. This service was held in connexion with the sixteenth anniversary of this place of worship, and was found to be an interesting occasion to all present. May the divine blessing rest abundantly on both pastor and people!

DUNMOW, ESSEX.

Mr. John Saxley, who was sometime an agent in the city mission, being led in the all-wise providence of God to Dunmow, was invited to preach with a view to the pastoral office. After labouring there for some time, the congregation and church being increased and highly gratified, Mr. Saxley received a unanimous call from the church to become their pastor, which he accepted, and on Wednesday, May 24, he was ordained to the pastoral office. The Rev. B. Hodgkins of Bishop's Stortford delivered the introductory discourse, and proposed the usual questions. The Rev. J. Wilkinson, A.M., of Saffron Walden being prevented by indisposition, the Rev. R. Robinson offered the ordination prayer; the Rev. James Upton of Poplar, Mr. Saxley's first pastor, had engaged to deliver the charge, but through affliction was unable to be present, in consequence of which Mr. Saxley's second pastor, the Rev. C. Robinson of Brentford, delivered an impressive and solemn charge. In the evening the sermon to the people was preached from those appropriate words, "Encourage him."

MARGATE.

Ebenezer chapel, Margate, was re-opened for public worship on Tuesday, May 30. At seven o'clock a prayer meeting was held, which was numerously attended. The Rev. Dr. Cox preached in the morning an appropriate and impressive discourse from Gen. xxviii. 17. The Rev. J. Aldis addressed a large congregation in the evening, from Psalm xxvi. 8.

On Wednesday, the Rev. H. J. Gamble was recognized as pastor of the church. The Rev. Dr. Godwin of Oxford delivered a lucid and forcible statement of the principles of protestant nonconformity, and the Rev. Dr. Murch addressed the minister and people. The congregations were large, and the collections amounted to £60. The Revds. Davis, Cresswell, Daniell, Scott, Jennings, Rosser, Hunt, Cramp, and Gunning were present on the occasion.

The chapel is now capable of affording accommodation to 800 people. The exterior has been entirely remodelled; a neat portico covering the entrance to the body of the chapel. The ascent to the galleries has been

removed from the front to the spacious side entrances. Altogether a considerable improvement has been made both in the exterior and interior of the building, which now presents a respectable and attractive appearance.

BOLTON.

Mr. James Fyfe of Horton College, Bradford, having in March last received from the baptist church of this town, formerly under the pastoral care of the Rev. W. Fraser of Lambeth, a unanimous invitation to become their pastor, entered upon his labours on the 16th of April, and on the 9th of June was ordained to the pastorate in the baptist chapel, Moor Lane. The Rev. C. Baker of Stockport read the scriptures and prayed; the Rev. J. Davis of Manchester gave an introductory address, explaining the nature of a Christian church and the principles of protestant dissent; the Rev. C. Thompson of Manchester offered the ordination prayer; and the Rev. J. Ackworth, A.M., of Horton College delivered an affectionate and impressive charge to the pastor. In the afternoon the venerable J. Lister of Liverpool preached to the church. The Revds. Valler of Salford, D. Thompson of Chowbert, J. Lord of Horton College, with the Revds. J. D. Elliot and D. Nimmo, independent ministers of the town, assisted in the devotional exercises. At five o'clock upwards of 200 of the friends took tea together in the chapel, when excellent addresses were delivered by most of the above ministers.

On the following sabbath the Rev. C. Thompson of Manchester preached, and the newly ordained pastor baptized seven young persons, (six scholars and one teacher of the sabbath school); and in the afternoon the Lord's supper was celebrated. This was a high day, and a season of refreshing from the presence of our heavenly Father, both to pastor and people.

KINGSBRIDGE, DEVON.

The Rev. A. W. Gillson, late of Stepney College, has accepted a unanimous invitation from the baptist church, Kingsbridge, and has entered on his pastoral duties, with prospects of usefulness highly encouraging.

WORSTEAD, NORFOLK.

The Rev. C. T. Keen, late of Exeter, has accepted a unanimous invitation to the pastorate of the church at Worstead, and has entered on the duties of that office with pleasing indications of usefulness.

ASSOCIATION.

NORTHERN ASSOCIATION OF BAPTIST CHURCHES.

The annual session of this association, founded in 1699, was held on Monday and Tuesday the 5th and 6th of June. On Monday evening the Rev. Joseph Burton preached at Broomhaugh from Acts iv. 12; after which a collection was made in aid of the Baptist Union. On Tuesday morning the Rev. D. Douglas of Hamsterly preached the "association sermon" to a large audience at Broomley, from Rev. i. 17, 18; and in the evening a public Home Missionary meeting was held (the Rev. W. Fisher in the chair), when the claims of home missions were advocated by the Rev. Messrs. Burton, Mellis, Osborne, and others.

Among the ministers and members from the several churches were the Rev. R. Pengilly, Messrs. J. L. Angus, J. Potts, J. Bradburn, and R. Craggs, from Newcastle; Rev. J. D. Carrick, North Shields; Rev. J. Sneath and Mr. R. Smeary, South Shields; Mr. Potts, Stockton; Rev. J. Mellis, Middleton-in-Teesdale; Rev. D. Douglas, Hamsterly; Rev. J. J. Osborne, Brough; Rev. W. M'Gowan and Mr. Marshall, Shotlesfield; Rev. E. Lewis and Mr. Angus, Wolsingham, &c. &c. The letters from the several churches showed a considerable increase in the denomination during the past year; and on the whole the accounts were cheering. The business meetings were held at Broomley, when the Rev. W. Fisher, pastor of the church in that place, was chosen moderator, and the Rev. R. Pengilly of Newcastle, Secretary; and among the several resolutions adopted were the following:

"1. That in the deliberate judgment of this association, the modifications proposed by the right hon. Mr James Graham in the educational clauses of the Factories Bill are most unsatisfactory; leaving the objectionable principles, and many of the details of the measure in full force; and, therefore, that the association strongly recommend that it should be still opposed by all constitutional means, and by every friend of civil and religious freedom.

"2. That we admire and give thanks to God for the constancy and holy consistency of our persecuted brethren on the continent of Europe; especially the Rev. Messrs. Onken and Münster, and that we sympathize deeply with them and others in all their sufferings.

"3. That we entertain, and have unfeigned pleasure in expressing, our perfect confidence in the manly piety and stern integrity of the baptist missionaries in Jamaica; and trust that the painful trials they have experienced may be overruled by a gracious Providence for the furtherance of the gospel.

"4. That on the occasion of the decease of his royal highness the Duke of Sussex, this association record their high admiration and grateful remembrance of this illustrious prince as the uncompromising friend of civil and religious freedom.

"5. That in the opinion of this association, the avowed and strenuous effort now making on the part of the established church, to possess herself of the entire control of education, as 'the supreme instructor of the nation,' is an additional and demonstrative evidence that there is no security for the religious or civil liberties of Englishmen, short of dissolving the connexion between the church and state. That it be therefore recommended to the ministers and members

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of the churches, to diffuse throughout their respective localities, and especially amongst the younger members of their congregations, more correct information as to the history of protestant nonconformity and its principles as taught in the New Testament, than has been hitherto possessed.

"6. That we record our approval of the editor of the Baptist Magazine, in publishing accounts of the various associations last year; and we would take this opportunity of recommending it, and also the Baptist Reporter, to the increased support of our churches."

A petition to the house of Commons was adopted, founded on the first resolution, to be presented by Mr. Ogle, M.P., and Mr. Bell, M.P., to be requested to give it his support.

The next association was fixed to be held at Wolsingham, in Whitsunweek, 1844, the Rev. W. Fisher to preach the association sermon.

STATISTICS.

Baptized	26
Received by letter	10
Restored	8
	— 114
Decrease by death	11
By letter	13
Withdrawment or removal	7
Exclusion	4
	— 35

Clear increase . . . 79
Churches in the association . . . 10

RECENT DEATHS.

MR. T. YOUNG.

Died, on the 22nd of May, at Grove Lane, Camberwell, in the seventy-second year of his age, Mr. Thomas Young, for many years of Burford, Oxon, and late of Her Majesty's customs. His end was peace.

MRS. TAIT.

Died, at Edinburgh, on 26th of May last, Mrs. Agnes McNaughten, wife of Mr. William Tait, agent and cloth manufacturer there. She was for twenty-five years a consistent member of the baptist church under the pastoral care of Mr. Innes, and fell asleep in Jesus in her forty-sixth year, deeply regretted by her family, and a large circle of Christian friends.

MR. J. GRAY.

Died, on the 30th of May, Mr. John Gray, for many years a consistent member of the baptist church, Bishop's Stortford. He was constant in his attendance on the means of grace, both on the sabbath, and in the week. On the preceding Lord's day he attended five religious services, though in his seventy-fourth year. His pastor, Mr. Hodgkins improved his death to a very large congregation on sabbath evening, June 4, from Numbers xxiii. 10, "Let me die the death of the righteous, and let my last end be like his." By all who

knew him he was much respected, as a humble, peaceable, and sincere Christian.

WILLIAM COZENS, ESQ.

It is our painful duty to record the death of William Cozens, Esq., of London, many years connected with the church in Allie Street, under the pastoral care of the late Rev. W. Shenston, and latterly one of the deacons of the church in John Street, Gray's Inn Road. This melancholy event took place about eight miles from Limerick, in Ireland. Mr. Cozens was on a tour in that country, accompanied by Mrs. Cozens, and at the time was proceeding to Limerick, by the canal leading from the Shannon to that city. As the boat was passing through one of the locks, Mr. Cozens looked out of a window, and received a blow on his head, of the effects of which he died on Saturday evening, the 17th of June.

Mr. Cozens was a man of eminent piety, undeviating consistency of deportment, and active usefulness. He was a liberal supporter of our denominational institutions, particularly the mission and the Irish Society, of whose committees he was a member. His loss will be severely felt, not only by his family and friends, but also by all with whom he was accustomed to cooperate in the work of the Lord.

MISCELLANEA.

STEPNEY COLLEGE.

RESIGNATION OF DR. MURCH.

At a meeting of the Committee of Stepney College, held at Fen Court on the 30th of May, 1843, the following resolution was unanimously adopted:—

"That this committee have received with deep regret the letter of Dr. Murch, intimating his intention of retiring from his office of Theological and resident Tutor at the end of the present session. They look back with thankfulness on the period of sixteen years, during which the Institution has been favoured with his services. To his learning and prudence, to his patience and vigilance, to his paternal superintendence of the students while residing in the college, and to his interest in them after they have left it, the committee attribute no small part of the success which the institution has enjoyed. They sympathize with him on the recent illness which has made this step necessary. They trust that his life, and the life of Mrs. Murch, may be spared for many years, and that they may be permitted to witness the increasing usefulness of the ministers he has

trained, and the continued efficiency of the institution, whose interests he has so long and so successfully promoted."

JOSEPH ANGER, }
SAMUEL BROWN, } Secretaries.

BAPTIST THEOLOGICAL INSTITUTION, PONTYPOOL.

The examination of the students in this institution took place on the 6th ult. In the theological department it was conducted by the Rev. D. Rhys Stephen, Newport, aided by the neighbouring ministers; and in the classical and mathematical by Mr. George C. Daniel, Bristol. The examiners have furnished a highly gratifying report of the progress of the young men in their studies. Twenty students have enjoyed the advantages of the institution during the past year.

We regret to learn that there is a debt of about £200 against the society, and that the committee are apprehensive of the necessity of curtailing the usefulness of the college for want of funds. The Rev. Stephen Price, one of the secretaries, has been deputed to visit London; the Rev. George Thomas, the classical tutor, Bristol; and the Rev. Thomas Thomas, the president, Birmingham, Liverpool, and other places; and it is sincerely hoped their application for pecuniary aid will be successful.

FACTORIES BILL.

At a meeting of the Committee of the Baptist Union, June 20th, the following resolutions were adopted:—

"That this committee record with unbounded satisfaction and the liveliest gratitude to God the abandonment by her Majesty's government of the educational clauses of the Factories Bill, in consequence of the unprecedented exertions of the friends to civil and religious freedom, and to liberty of education, in presenting no less than 13,600 petitions, with 2,068,059 signatures against the original bill, and 10,777 petitions up to the present time against the amended bill; and that this committee call upon their friends throughout the country to unite with them in devout thanksgivings to the Supreme Ruler for his seasonable interposition in this important crisis.

"That this committee are keenly alive to the various indications which are given of a disposition to originate other measures on the subject of education; and that they will feel it their duty to maintain a jealous and constant watchfulness in reference to these and all other legislative proceedings by which the cause of civil and religious liberty may be affected."

**BRITISH SOCIETY FOR THE PROPAGATION OF
THE GOSPEL AMONG THE JEWS.**

A public meeting of this society was held in Freemason's Hall, April 24, 1843; John Dean Paul, Esq., the treasurer, in the chair.

The report states that, "For a considerable time it had been a subject of deep regret with many ministers and members of churches in this metropolis and in the country, that no society existed in which the friends of Israel, belonging to all evangelical communions, might find an outlet for their liberality, and a rallying-point for their labours and prayers, on behalf of that interesting people. After repeated meetings and much earnest conference, and having been encouraged by overtures of cooperation from the General Assembly's Jewish committee, a number of ministers and others, convened by circular, on the 7th of November, 1842, formed themselves into an association, of which the following are the fundamental principles, as expressed in the resolutions unanimously adopted on the occasion:

"I. That a society be formed, to be called 'The British Society for the Propagation of the Gospel among the Jews.'

"II. That the society consist of Christians of evangelical principles, interested in the propagation of the gospel among the Jews.

"III. That the more immediate field of the society's operations be London, and the larger towns of the united kingdom.

"IV. That the society shall maintain a friendly correspondence and cooperation with the church of Scotland's mission to the Jews.

"V. That the association cordially invite the cooperation of all kindred institutions.

"VI. That an annual subscription of ten shillings constitute membership; and a donation of five pounds membership for life.

"VII. That the committee consist of twenty-four ministers, and an equal number of laymen; and that the treasurer and secretaries be members *ex officio*.

"Though agreeably to the terms of the third of these resolutions, the more immediate sphere of the society's operations is London and the larger towns in the united kingdom, yet the committee cherish the hope that the countenance and support which they shall receive from the Christian public will, ere long, enable them to extend their labours into foreign parts, whither the sons of Jacob have been scattered in the dark and cloudy day of the Lord's anger.

"The society thus formed has but scarcely entered upon its labours. In order more extensively to awaken the interest of the followers of the Redeemer, the committee first of all resolved that a series of lectures should be preached, bearing upon the history, condition, and prospects of the Jews. These lectures have been delivered in the National

Scotch church, Regent Square, on the evening of each successive Friday during the spring quarter now ending; and the interested, and often crowded auditories which frequented them assure the committee that the object has been effectually gained."

**ASSOCIATION FOR THE SUPPRESSION OF
DUELLING.**

This association, which was formed in February, 1842, consists at the present time of three hundred and twenty-six members, including twenty-one noblemen, thirteen sons of noblemen, fourteen members of the house of Commons, fifteen baronets, thirty admirals and generals, twenty-three colonels and lieutenant-colonels, and many other officers.

The following are the principal rules of the society:

"I. That the following be the basis of this association, viz.: The members of this association, under the fullest conviction that the practice of duelling is both sinful and irrational, and alike contrary to the laws of God and man, desire, in dependence on the divine blessing, to discountenance by their influence and example, and by such other means as may appear advisable, the continuance of a practice so dishonouring to God, so fraught with evil to mankind, and so wholly incompatible with the enlightened and responsible state of a nation professing Christianity.

"III. That the following be the instructions to the committee, viz.—

"1. That with a view to influence public opinion they shall endeavour to obtain pointed and approved essays on the subject of duelling, for circulation, and to prepare articles in a brief form for occasional insertion in the various periodicals, particularly in those connected with the naval and military professions.

"2. That a well digested and brief circular, setting forth the objects of the association, be prepared for distribution at the discretion of the committee.

"3. That as it is the intention of this association to proceed in a quiet and unostentatious way towards the accomplishment of its object, the committee are not to take any steps of a more public character without the previous sanction of a general meeting of members. With this qualification they are left to the exercise of their best discretion; and they are to consider themselves entrusted with the admission of members, and to be at liberty to convene a meeting of the association whenever it is deemed necessary, or at the written request of any ten of the members."

Noblemen, officers, and other gentlemen, desirous of obtaining further information respecting the association, are requested to communicate their wishes to the Honorary Secretaries, Brunswick House, Hanover Square,

SCRIPTURE LESSONS FOR SUNDAY SCHOOLS,

RECOMMENDED BY THE SUNDAY SCHOOL UNION.

July to December, 1843.

Date.	Verses for repetition from the lesson of the previous Sunday.	SUBJECT FOR THE DAY.	Lessons for reading and teaching.
July 2	1 Cor. ii. 10, 11.	The work of the Holy Ghost—Conversion	Titus iii.
9	Titus iii. 5—7....	<i>Peter's sermon at Cornelius's house</i>	Acts x. 34—48.
16	2 Cor iii. 17, 18.	The work of the Holy Ghost—Sanctification... <i>Proofs of being born of God</i>	2 Corinthians iii. 1 John iii.
23	1 Cor. iii. 5—7....	The Holy Ghost blesses spiritual instruction ... <i>Effect of the sermon on the day of Pentecost</i>	1 Corinthians iii. Acts ii. 37—47.
30	Gal. iii. 10—13.	The blessings of religion—Justification	Gal. iii. 1—18.
		<i>Abraham's justification</i>	Rom. iv. 9—25.
		The blessings of religion—Adoption	Gal. iv. 1—20.
		<i>God's care of his children</i>	Psalm ciii.
Aug. 6	1 John iii. 1—3.	The blessings of religion—Peace	John xiv. 15—31.
13	John xiv. 27 ..	<i>Asaph's resolve</i>	Psalm lxxiii.
20	Heb. vi. 11, 12...	The blessings of religion—Hope	Hebrews vi.
27	1 Thess. v. 9—11	<i>Jonah's hope</i>	Jonah i. ii.
		The blessings of religion—Eternal life..... <i>David's expectation</i>	1 Thess. iv. 13 to Ps. xvi. [v. 11.
		Duties—The first great command..... <i>Joshua's charge</i>	Mark xii. 18—34. Joshua xxiii.
Sep. 3	Mark xii. 32, 33	Duties—The second great command	Luke vi. 20—38.
10	Luke vi. 35 ...	<i>Job's benevolence</i>	Job xxix.
17	Luke xii. 4, 5 ...	Duties—The fear of God	Luke xii. 1—12.
24	Philip. ii. 5—8...	<i>Nehemiah</i>	Nehem. v. 1—15.
		Duties—Humility	Philippians ii.
		<i>Abraham</i>	Gen. xviii. 23—33.
		Duties—Patience and resignation	James i.
		<i>Job</i>	Job i.
Oct. 1	James i. 2—4 ..	Duties—Contentment.....	Hebrews xiii.
8	Heb. xiii. 5, 6 ...	<i>Agur's prayer</i>	Prov. xxx. 1—17.
15	2 Thess. iii. 10—12	Duties—Industry	2 Thess. iii.
22	Luke xvi. 10—12	<i>The ant an instructor</i>	Prov. vi. 1—23.
29	1 Timothy v. 4...	Duties—Honesty	Luke xvi. 1—18.
		<i>Ziba's dishonesty</i>	2 Samuel xvi.
		Duties—Filial gratitude and obedience	1 Timothy v.
		<i>Jonadab's children</i>	Jeremiah xxv.
		Lord's day duties.....	Isaiah lviii.
		<i>Christ's conduct on the sabbath</i>	Matt. xiii. 1—21.
Nov. 5	Matt. xii. 6—8...	Doing all in the name of Christ	Colosa. iii. 1—17.
12	Col. iii. 16, 17 ...	<i>Prayer in Christ's name</i>	John xvi. 19—33.
19	1 Tim. iv. 8—10	Godliness profitable for all things..... <i>Solomon's prayer</i>	1 Timothy iv. 1 Kings iii. 1—15.
26	Romans ii. 8, 9	The way of transgressors a hard way	Romans ii. 1—16.
		<i>Saul's sin and distress</i>	1 Samuel xxviii.
		Death	Job xiv.
		<i>The inconsiderate rich man</i>	Luke xii. 13—32.
Dec. 3	Luke xii. 20, 21	Judgment.....	Ecclesiastes xi.
10	Matt. xiii. 37—43	<i>Parable of the tares</i>	Matt. xiii. 24—43.
17	Heb. xi. 14—16	Heaven	Heb. xi. 1—16.
24	Jude ver. 6, 7...	<i>John's vision</i>	Rev. vii. 9—17.
31	Heb. iii. 7—11...	Hell	Jude 6—23
		<i>Dives and Lazarus</i>	Luke xvi. 19—31.
		Repentance should not be delayed	Hebrews iii.
		<i>The foolish virgins</i>	Matt. xxv. 1—13.
		The habitual mindfulness of our latter end..... <i>Balaam's vain wish</i>	James iv. Numbers xxiii.

CORRESPONDENCE.

ON THE VALUE OF CONCESSIONS.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have been somewhat startled, I must confess, by the conclusions to which Mr. Trend has come, in his paper "on the argument that is founded on the concessions and disagreements of opponents" on questions of theology, which appeared in your May number. He maintains that no baptist can consistently use the concessions of a pædobaptist, because to use them is to build religious truth on human authority; and because if he be guided by the authority of a pædobaptist in his facts, he may be guided by him in his conclusions too. "The man, therefore, who is influenced by authority," says Mr. Trend, "will certainly be biassed by their authority in favour of the rite which they unanimously believe and practise." "The only safe and legitimate use that can be made of the concessions of our opponents, is to strengthen our distrust of all authority in the matter, and to deepen our conviction of the importance and duty of personal investigation, . . . that our faith may stand not in the wisdom of men, but in the power of God."

Now this is a very serious conclusion; taken up, as it seems to me, under suspicious circumstances. Both sides, of course, can quote concessions: and a unitarian having quoted to good purpose, our friend has started an objection to the use of such weapons, as unseemly, unprotestant, and unchristian. A very serious conclusion: for it gives up entirely one of the most effective lines of argument on baptism in use amongst us. It condemns, as implicit popery, the reasonings of Mr. Booth. It forbids the introduction amongst our pædobaptist friends of the admirable hand-books of Pengilly and Judson; and, as will presently appear, closes even the bible itself.

And all this it does through the double meaning of the word *authority*, and the consequent misunderstanding of the object Mr. Booth had in view in quoting the pædobaptist testimonies with which his book is filled.

We all understand what is meant by the *authority of God*, and what by the *authority of a manuscript, or of a witness*. In the one case it means rightful power; in the other it means testimony, and nothing besides.

Now it is certain that Mr. Booth quotes "authorities" only in this second sense. He never dreamt of saying, "Because Jeremy Taylor, for example, admitted that adult immersion was the primitive mode, therefore,

(because of this admission) we are bound to be immersionists." He merely says, "You wish to know what was the primitive practice, here then is an unexceptionable witness, learned, candid, decisive, upon that question: hear him."

The propriety, the absolute necessity of this course of reasoning will appear plain, if it be remembered that the authenticity of the bible, and the very meaning of the bible, as well as the practice of the early church, are all questions of authority, that is, of testimony. We believe that the scriptures are the word of God, because of the overwhelming amount of authority, or evidence on their side. We believe that Greek words have certain meanings, because such meanings are fixed by unanimous authority. We believe that such or such was the primitive practice, on the authority of certain statements in the sacred record and in church history; the meaning of such statements being already fixed on the authority of Greek authors. We *know* the practice, we *understand* the meaning of the precept, through *human authority*, i. e. through testimony: we *obey* the precept because it has the *authority of God*.

When, therefore, my brother Trend says that "the only use of the concessions (that is, the favourable testimony) of opponents is to make us distrust all authority (that is, testimony) in the matter," he makes a statement that leads to absolute Pyrrhonism and infidelity. If his reasonings are sound, they compel us to reject all evidence because witnesses are sometimes wrong in their judgment, and because to believe a human witness is to make "our faith stand in the wisdom of man." Because Dr. Campbell, as a divine, kept by the standards of the Scotch kirk, we must stop our ears when, as a scholar, he tells us that in classic and sacred authors βαπτίζω means to dip. Because Dr. Wall was vicar of Shoreham therefore we must not believe him when he assures us, and proves from history, that sprinkling is a novelty, and that immersion was the primitive mode. Because Dr. Lardner was an Arian we must distrust his "Credibility of the Gospel History." These, and a thousand similar conclusions are all just, if we are to distrust authority, i. e. testimony, because the opinions of the witnesses have been at times unsound. Nay, we must go further; we must reject the learning of Carson, and the reasonings of Cox, and the scripture examples of Pengilly, because to receive their testimony is to "make

our faith stand in the wisdom of man, and not in the power of God."

And what is it my friend would substitute for confidence in Campbell's Greek and Wall's History? "Personal investigation" and "individual judgment." Be it so. And the first lesson this investigation will teach him, will be, that on the "authority" of Hesychius, or, more properly, of Greek writers, βαπτίζω means to dip, and that in all ages, from Draco to Otho, it has had this meaning. His second lesson will be on the "authority" of Tertullian, and will teach him that βαπτίζω began in that age to mean *to pour*; or rather, that the ordinance was administered in certain cases by pouring. But the "personal investigation" rests on "authority" still, and the "individual judgment" still stands in "the wisdom of man." And if my friend were to read every classic from Homer to Bion, and every father from Clement of Rome to Cyril of Alexandria, he would still find that authority, i. e. testimony, settles the usage of language, and determines the very meaning of the bible. To "distrust authorities" is to distrust the only guide who can lead us to truth; and even that distrust my friend is compelled to foster by drawing still more largely on our confidence in them.

The value, then, of the concessions of an opponent is obvious. They are testimonies (for the most part) on matters of fact, the proper subjects of evidence. They are testimonies, too, from men whose interests and feelings are naturally against their evidence. That evidence becomes, therefore, the more decisive. It is evidence elicited as by cross-examination, and is against the side for which they appear.

But, says my friend, if you believe Bishop Taylor on one point, you will be biassed in favour of all his views; and from a baptist you will become a semi-papist. But why so? I can surely take an exposition of Jewish practices from Maimonides, without taking his Judaism; the learning of Grotius, without his Arianism; the testimony of the Greek church, without its patriarch. All these parties may be good witnesses and bad divines; good classics and poor reasoners. May I not take their scholarship and leave their divinity? May I not thank them for their facts and dispense with their reasonings? At any rate, I must never shun their evidence lest I catch their errors, or if I do, and others copy me, there will be some danger of the return and triumphs of popery, whose worst fault is a contempt of all authority, i. e. testimony, and the substitution for it of the individual judgment of a corrupt church.

Having said thus much on the value of concessions, I may be allowed to express my conviction that the study of scripture itself is (for most questions, especially those of positive command) the directest road to the know-

ledge of truth. I think it will be found that the texts given in Mr. Pengilly's Guide have done more to convince his readers than all the comments, valuable as these are, which are appended to them.

Very sincerely yours,
JOSEPH ANGUS.

APOSTOLICAL SUCCESSION.

To the Editor of the Baptist Magazine.

DEAR SIR,—It seems desirable, at a time when more than usual stress and importance is laid on what is called apostolical succession by the church of England, to examine how far it can be exclusively assumed by the ministers of that church.

By canon thirty-one, the ordination as well of deacons as ministers shall be performed in the time of divine service, in the presence not only of the archdeacon but of the dean and two prebendaries at the least, or (if by any lawful cause they shall happen to be let or hindered) in the presence of four other grave persons, being masters of the arts at the least, and allowed for public preachers. In practice, a less number than is required either by the statute 21 Henry VIII. c. 13, or by the fore-said canon, is sometimes admitted, by virtue, it is said, of the rubric, in the office of ordination, which directeth "that the bishops, with the priests present, shall lay their hands upon the persons to be ordained;" implying, as is supposed, that if there are but two priests present, it sufficeth by this rubric, which is established by the act of parliament of the 13th and 14th Charles II.

Now it appears clear to me from the extracts from the canon and the rubric above cited, that the ordination in the church of England, by the laying on of hands, is an ordination by the priests, the bishop acting as one, when he, in common with the other priests present, lays his hand on the candidate for ordination. It is evident that the ordination would not be according to the order prescribed, and therefore I presume would be invalid, unless all the priests present laid their hands on the head of the person to be ordained. As the service is usually conducted by one bishop, in conjunction with the other priests present, of whom there must be two if not four, it follows clearly in my mind that the ordination of ministers in the church of England is by the priests, the bishop acting as one.

If this view of the matter be correct, the nonconformist ministers who were ejected from their livings by the act of uniformity passed in the reign of Charles II., had the power, and undoubtedly continued the practice, of ordination by the imposition of hands, from that day to the present; so that all ministers amongst the dissenters, who have

been ordained by previously ordained ministers, are as truly to be considered ministers in the apostolical succession as the clergy of the established church. The same may also be said of the large body of Wesleyan ministers, whose great founder was a regularly ordained minister of the church of England.

I shall not in this letter enter on the statement, which I hold to be true, that all those who have received Christ Jesus as their Lord and Master are bound to do all in their power to make him known to others. Perhaps some other of your correspondents may take up this part of the subject.

I am, dear sir,

Yours very truly,

J. L. PHILLIPS.

Melksham, May 6, 1843.

ON MUTUAL SUPPORT IN BUSINESS.

DEAR SIR,—Permit me through the medium of your magazine to call the attention of our churches to a subject which appears to me necessary to be carried out to a much greater extent than it is at present; viz., the mutual support in pecuniary affairs which Christians owe to each other. My attention has been more particularly drawn to this subject, from having heard of the following resolution being proposed and adopted by one of our churches, and in which I most cordially concur. "That in case of failure in business with any of their number, a deputation shall be appointed from the church to inquire into the case, and see if the party have acted fairly and honestly, and if so to sympathize with them." But still it is not complete. The church in my opinion should previously put this question to themselves, Have we done all in our power by way of support to prevent this sad catastrophe?

Though I am not prepared to contend that in the existing state of the church it is necessary to follow out the practice of the early Christians, in having all things common, still I do maintain that the principle that actuated them to this self-denying sacrifice is as incumbent on us now as at that period, and should induce us, in every matter of business that we may have to transact, to make it a first consideration whether or not we can benefit in any way those to whom we are, or at least profess to be, united by ties more sacred than those of earth,—to those who "by one Spirit have all been baptized into one body, that the members should have the same care one for another," and that "whether one member suffer, all the members suffer with it, or one member rejoice, all the members rejoice with it: now are we the body of Christ, and members in particular."

How shall we render up our account as "stewards of the household of faith," if we do not use that which is committed to our trust in that way the word of God directs us.

I am persuaded that the honour of God and the prosperity of his cause are more intimately connected with this part of Christian duty than we are at present aware.

It is a lamentable fact that the competition in various branches of our business in day, induces men to resort to every species of deception and adulteration to make purchasers believe that their goods are cheaper than their neighbours'. Against such a system it is the duty of every Christian to make a decided stand. Yet it is to be feared that the majority encourage, and that many even practise it. Let Christians support each other in the practise of fair and honest dealing, that the world may see that there is a reality in religion. Until this is done, in vain shall we pray for more copious outpourings of the Holy Spirit,—the spiritual energies of the church will be paralyzed, and the ways of Zion will not cease to mourn.

It is my firm conviction that if the present subscribers were to double the amount of their subscriptions to our various public institutions and the support of a gospel ministry at home, the funds would not be 'so much augmented as by this principle being faithfully and fully carried out. We do not expect the worldling to contribute of his substance for the extension of the Redeemer's kingdom on the earth, and this should induce every Christian to be careful that what he or she may have to dispose of is directed to that cause which is most likely to accomplish this desirable object,—that which should be the one object of their efforts as well as prayers.

It cannot be denied that many of our brethren, rather than resort to the present detestable system above alluded to for the extension of their trade, suffer great privation and embarrassment, when at the same time, and perhaps for no reason that would stand the scrutiny of a moment's serious reflection, his brethren and sisters are giving their support to others with whom they are in no way acquainted, and it may be are not personally known to them. A Christian brother (supposing him to be a mercer) must needs think that the pleasing smile or the friendly salute comes with a very ill grace on the Lord's day, from one whose wife and family he sees dressed in articles they have been induced to purchase from the establishment of his puffing, underselling, and unprincipled neighbour.

I will not occupy any more of your space, but hope that at some future time some of your more able correspondents will take up the subject which I have endeavoured thus feebly to urge upon their attention. Let us ever bear in mind the apostolic injunction to "do good unto all men, especially unto those who are of the household of faith."

I remain,

Yours respectfully,
A LAYMAN.

Before these pages meet their eyes, all our readers will probably have learned from other sources of information, that the Secretary for the Home Department has announced that it is not the intention of the government to press at the present time the educational clauses of the bill for regulating the employment of children and young persons in factories, and for the better education of children in factory districts. In the bill as reprinted, and now before the house of Commons for its consideration, the clauses arranging for the establishment of new schools are consequently omitted. There are in it some educational clauses still, which we regret; but we suppose they only re-enact what was law before, contained in bills which the bill now pending proposes to repeal. If so, perhaps we cannot with propriety make a stand against them at the present time, though they appear to us to be oppressive, and inimical to general freedom. The project for extinguishing our Sunday-schools, and establishing at the public cost new schools for the dissemination of church of England principles, is however withdrawn; and we have cause for new thankfulness, therefore, to the sovereign Disposer of all hearts and all events. Though the immediate peril has apparently passed away, we trust that the impressions made during its continuance will not vanish, but that a holy and beneficial influence will long remain. Some of the churches have already held thanksgiving meetings on the subject: others, we believe, will do so speedily. Such meetings, it is hoped, will be general; and in them will doubtless be cherished a spirit of benevolent determination to increased effort, to rescue, by unexceptionable means, the children of the labouring classes from the lamentable ignorance which in some districts prevails among them. A new impulse will be given to voluntary efforts for the diffusion of scriptural education. In one thing we cordially agree with the originators of the recent movement; that education, to be of real value, must be religious, and therefore scriptural. Education in which religion shall be kept out of sight; in which children shall be taught systematically to forget God—to study the works of the Most High, thinking nothing of the workman—to read the history of events regardless of the supreme Governor—to overlook the relation that they bear to God—to be good members of society on other principles than those of revelation—to cultivate morals irrespective of the divine standard of morals; an education training children to think of religion as something totally unconnected with the common affairs of life, is an education that we utterly repudiate. A merely secular education is not a defective education only, it is an essentially infidel education: it is an education training the pupil to overlook that which it is of su-

preme importance that he should have continually before his attention. For this, among other reasons, we deprecate interference with education on the part of the government of the country. Believing that the interests of the community require that a healthy, scriptural education should be universally diffused; believing that state machinery is as incompetent for this purpose as it is for the maintenance or promulgation of the Christian faith among adults; believing also that they who know and prize revealed truth are divinely appointed to be the salt of the earth, and the light of the world, we call upon our Christian friends to apply themselves with redoubled vigour to the scriptural education of the children and young people around them.

With great regret we record the death of a promising young missionary, Mr. Owen Johnson Birt, eldest son of our respected brother the pastor of the church at Broadmead. While at College, at Bristol, he had suffered from bronchitis, and at the time of his designation he was the subject of much indisposition; but it was hoped that the sea voyage would be beneficial, and that a warm climate would suit his constitution. He did not rally, however; but died at sea on the 15th of March. Details have not reached us; but we learn that Mrs. Birt has continued on her voyage towards Ceylon, where those with whom the deceased was to have been a fellow-labourer, will receive her with feelings of disappointment, but, doubtless, with tender sympathy.

Lest any one should misunderstand the purport of the letter in a previous page on apostolical succession, and suppose that the writer intends to claim for dissenting ministers any authority derived from the imposition of hands, we beg to say that it is merely an *argumentum ad hominem*. As such, it may serve to repel the inordinate pretensions advanced by the episcopalian clergy; but Mr. Phillips, we are sure, would agree with us in repudiating all such claims, by whomsoever advanced, as unfounded and antichristian. We shall be glad to receive, in accordance with his suggestion, an illustration of the important sentiment contained in his last paragraph.

A correspondent asks,—“What does the apostle mean by those words in 2 Cor. vi. 14, ‘Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?’ Does the apostle here intend to caution professing believers in Christ not to marry unbelievers, or to avoid great disparity of age? or does the apostle intend any thing with respect to matrimony at all?”

THE MISSIONARY HERALD.



BAPTIST CHAPEL, HOWRAH.

A S I A.

CALCUTTA.

HOWRAH, or as it is sometimes written, Haurah, is a populous suburb of Calcutta. "This station," writes Mr. Ellis, "including Salkiya, a populous town on the north, was commenced about 1820, by Rev. Mr. Statham, now the respected pastor at Reading, who was subsequently, by ill health, obliged to return to England. Its present minister is our missionary brother Mr. Morgan : having a native assistant, who was not long since a Hindu. The communicants consist both of European and native members, for whose benefit two separate services each are held on the sabbath, besides those of the week. The Lord's supper is, however, administered to both European and native members at one time ; the service being therefore conducted partly in English and partly in Bengali."

Mr. Leslie, who is at present residing in Calcutta, and supplying the church in Circular Road, writes as follows, April 11th.

In the month of February last, anxious for a missionary ramble again, I set off, accompanied by Mr. John Page, to pay a visit to the villages in the south of Calcutta, where the brethren have several churches ; and I think I can say I was rewarded for my labour. The whole population in that part of India seems ready to throw off Hindooism and embrace Christianity. The churches were not all that I could have wished ; but considering the state out of which they have emerged, and the trouble into which they have been brought by the Puseyite missionaries of the Society for Propagating the Gospel, they are perhaps in as good a state as they could reasonably be expected. The missionaries can visit them but seldom. At one season of the year they can all be reached by boat ; but this was not the case when I went down. Page and I, after we had gone as far as we could by water, had to walk to one eighteen miles, and to another fifteen miles ; and this, under a sun such as you know nothing of in England, and on roads such

as you never saw was no easy matter.

Whilst I preach to the church in Circular Road, I busy myself as much as I can well do in missionary labour. Two and three times every week I accompany some of the brethren to their preaching stations on the roads in Calcutta, and take my share in addressing the people in Hindoosthane, — a great body of the natives here understanding that language. In other little ways, too, I try to be helpful. Thus I endeavour still to be the missionary. If I remain with the Circular Road people, I hope still to continue to labour, as I formerly did, among the heathen.

The cholera is now (as usually at this season of the year) raging around. Not a few, both European and native, have already fallen. But, blessed be God, all the missionaries are yet preserved. May the Lord still preserve them. The loss of a single man would be felt. When a man falls in England, there are plenty of others to fill up his place : but it is not so here.

Mr. Thomas, on the following day, says,

You will be delighted to hear that at several of the stations additions have been made to the churches. I have not the letters of the brethren at hand to refer to for particulars, but may mention that at Delhi, Monghyr, Beerbhum, Barisal, Chittagong,

and Calcutta, converts have been baptized within the last few weeks ; and other persons are spoken of as apparently under a concern of mind. Oh that all who have professed the name of Jesus may stand fast in him, and that many more may follow their example !

On the whole, the health of our circle is good ; Mrs. Pearce is, to some extent, an exception. Hoping that you will continue to remember India, and soon send to our help,
I remain, &c.

Our most recent letter is from Mr. Wenger, who says, under date of Calcutta, April 20th,

At length, after a long delay, our Annual Meeting has taken place. It was held on Thursday last, the 13th instant., in the Circular Road chapel, the Rev. Dr. Duff, of the General Assembly's Mission, in the chair. The attendance was very good for Calcutta, the chapel being nearly filled with hearers. As no notes were taken at the time, and my head was engaged with thoughts on business, I shall not be able to give you as full an outline of the various addresses as I could wish.

The Rev. J. Brooks, of the General Baptist Mission, opened the meeting with reading the scriptures and prayer. The Rev. Dr. Duff then, in a short introductory address, expressed the interest he and many other Christians took in the Baptist Missionary Society, because in its rise, progress, and usefulness, both direct and indirect, the work of the Holy Spirit, and the leadings of a wise providence, were so palpably manifest. He dwelt at some length on the character of Dr. Carey, and on the peculiar manner in which he was led, and afterwards led others, to consider the extent and horrors of heathenism, and to feel the important duty of doing something for their conversion to Christ.

Afterwards he called upon me to read some extracts from the Report, which shall be sent to you as soon as printed.

The Rev. T. Boaz, of the London Society's Mission, then rose to move the first resolution.

"That the Report, extracts from which have now been read, be adopted, and circulated under the direction of the Committee ; and that this meeting, although feeling that the present is the day of small things, yet desires to render heartfelt thanks to God for the amount of good, accomplished even in India during the last fifty years, by means of this and other kindred societies, and especially for the numerous opportunities now presenting themselves of publishing the gospel of Christ, in various ways, throughout the length and breadth of the land."

Mr. Boaz, in his address, after briefly dwelling upon the topics suggested by the resolution, stated that he wished to give a practical turn to these meetings, and consequently exhorted the audience to do all in their power that the churches planted in India, and especially the European churches, might become more active in, and more identified with, the great work that was to be done in this country. The present depressed state of trade at home showed that we ought to bring more fully into play the pecuniary

means possessed by Indian Christians. We who were on the spot, could more clearly see the peculiar spiritual want of every changing scene among the natives ; were more directly affected by, and so more closely interested in their moral condition. In England the rise and spread of Puseyism would demand more strength to be expended at home than had been the case before ; and besides that, other heathen countries were very properly engaging the attention and claiming the resources of Christians at home.

The Rev. J. Mack, of Serampore, seconded both the resolution and Mr. Boaz's exhortation. He said, that although what had been done might appear much, yet what remained to be done was much more. He attempted to give a survey, in a very graphic manner, of the different districts of Bengal, commencing with Chittagong, in the south-east, and of their spiritual wants. I regret not to be able to give you the details of his remarks, which were exceedingly affecting. The general result he showed to be this, that the personal efforts of all the missionaries now in Bengal (of course in a measure irrespective of bible and tract distribution) affected hardly more than four out of the thirty millions that were speaking the Bengali language. In conclusion, Mr. Mack called upon the young men, members of churches, who might be present, to consider seriously whether some of them ought not to give themselves to the work of preaching the gospel to the heathen. May his appeal prove as effectual as it was serious and pointed.

The second resolution was moved by the Rev. T. Smith, of the General Assembly's Mission.

"That in the comparative slowness of the work of conversion and sanctification among the natives of this country, combined with other signs of the times, we acknowledge an urgent call to set aside all confidence in human strength and wisdom, to abound in fervent prayer and persevering labour, depending for success upon the power of the Holy Spirit, and to watch with jealous care, lest either in doctrine or example, we set before the surrounding multitudes another gospel than that delivered unto us by our divine Redeemer and his inspired apostles."

Mr. Smith, whilst speaking on the slowness of the work of grace among the natives, dwelt especially upon the small measure of success which had attended evangelical labours in the city of Calcutta, the inhabitants of which, he said, would have to endure much severer punishments than their fellow-countrymen in

the rural districts, because the former had for so long a succession of years enjoyed multiplied opportunities of hearing the gospel, whilst the latter had not been favoured with so much light. Among the signs of the times, he mentioned especially the spreading influence of Puseyism and the present circumstances of the church of Scotland, which, as had before been remarked, seemed to show that we could no longer look to Britain for the usual liberal supplies of labourers in the Indian harvest. He then enforced with great power the exhortation expressed in the resolution.

Owing to the lateness of the hour (nearly 10 p. m.), the Rev. G. Pearce only added a few words, and seconded the resolution. The collection was then made.

The third resolution, which I will not transcribe, as it contains little more than the names of the members of the committee, was moved by the Rev. W. Morton, of the London Society's Mission.

He also enforced, at considerable length, the importance of obtaining more pecuniary contributions, and especially more labourers, in this country. As I was just then engaged in superintending the collection, I could not attend properly to Mr. Morton's interesting address.

Dr. Duff then spoke a few words in conclusion, after which the doxology was sung, and the meeting separated. It was full half-past ten when the blessing was pronounced.

The collection was pretty good, about 147 Rs. in cash, and upwards of 140 Rs. in cards.

AFRICA.

FERNANDO PO.

Mr. Sturgeon, we regret to say, has had another attack of fever: and Mrs. Sturgeon is in a very debilitated state. Two letters have been received; in the earlier, dated Feb. 10th, Mr. Sturgeon says,

I quite resigned myself up to the Lord, but was too senseless to converse with those around me. The doctor and my friends all thought my recovery doubtful. But my work is not yet done; therefore the Lord, "who is rich in mercy," has pitied and spared. May I have grace, that I may be faithful to my dear charge, and say, at the end of my labours, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." My beloved wife was also ill at the same time with myself, but she soon rallied, and was enabled to wait upon me. Mr. Hensman, our medical attendant, is about to leave us. May I hope, my dear sir, that your Committee will use every means within their power to send us a skilful physician without the least unnecessary delay. Without medical aid we have but little hope of life in this unhealthy climate. Mrs. S. is so often ill that her poor body is reduced to a mere shell.

Since I have been writing this epistle, Mr. Hensman has said most positively, that my dear wife ought to return to England by the first opportunity, there being no hope of her regaining her strength in Africa, unless she is speedily removed to a more salubrious

climate. Upon hearing this information from Mr. Hensman my spirits sank, and as I am altogether ignorant of the course I shall pursue, I must leave this painful subject for the present.

You will be glad to hear that the little church at Clarence is increasing. On the first day in this year I baptized seven persons, and received one from a baptist church at Sierra Leone. She had a letter of recommendation, signed "Jack Conner, pastor." It had long been her wish to join our church, but there being things in her character not quite consistent with the principles of the gospel, she was kept back until the time referred to; when, her conduct more resembling the "meek and lowly Jesus," I felt bound to receive her as a sister in the Lord. The time of baptizing was a solemn and searching time to us all. Several captains were present. It was the first time that we had enjoyed on these occasions fine weather. The assembly was large, and whilst the incomparable love of Jesus to perishing sinners was made known, and the duty of all to repent, believe, and be baptized, was enforced, there was profound attention and deep feeling manifested by the people, without the least extravagance. May the Lord cause his doctrine to drop as the rain, and distil as the

dew! In the evening I received the newly baptized persons, with the one from Sierra Leone, into the church. I then addressed them upon the duties and privileges of church members. The day will be long remembered with feelings of devout gratitude and joy by the friends of Zion in Clarence. We held a service on the preceding evening, at 10

o'clock, when several of our friends prayed; and I gave a few short addresses, exhorting them to the exercise of humility for the numerous sins indulged during the past year; gratitude for the Lord's goodness, and urging the importance of prizing the gospel and living devotedly to God in the ensuing year.

The second letter is dated March 10th, 1843.

As the "Atalanta" is a little delayed, I take this opportunity of informing you that I have forwarded the bible to Mr. Christian, according to your instructions.

My recent illness has prevented my visit to the Boobie towns referred to in a former letter. But I intend (D. V.) to make the attempt about the middle of next month, should my strength continue to improve.

Mr. Hensman having so often stated that it is my duty either to send Mrs. Sturgeon to England or remove her to a more healthy spot, I propose going to Bassipoo on Tuesday next, to ascertain, if possible, where I can build a house, to which Mrs. Sturgeon may be removed for a short time. All our friends state that it is much cooler, and more healthy there, than at Clarence. I am truly grieved, my dear sir, that I know not the opinion of your Committee upon the subject; and that I have no fellow-labourer to consult. Were it not for the solace which the gospel gives, my spirits

would be low indeed, from my accumulated sorrows. But "the Lord is my helper." Should I build a small house, it will only be from the firm conviction of its being my imperative duty to take this important step, from the medical advice so often given.

I am anxiously looking for the arrival of Mr. Clarke, and his devoted band. I hope he will be well supplied with implements of husbandry, as I have tried in vain to purchase either a spade or shovel. I have a broken shovel, borrowed from a neighbour, and a hoe which I have bought. These are my only garden tools. I am very partial to my garden, and think a little exercise in it as good for my health as it is pleasing to my taste. There is not one garden in the neighbourhood kept in any thing like order; nor have I yet seen one path in any garden suitable for a person to walk in; but all the gardens too much resemble the bush. In these things they greatly need improvement.

WEST INDIES.

BAHAMAS.

A pleasing communication has been received from Mr. Rycroft, dated Nassau, New Providence, April 27th, 1843.

I have much pleasure in being able to inform you that Mrs. Rycroft and myself continue to enjoy uninterrupted health and strength, for which we are truly grateful to the God of our mercies. May the Lord graciously continue his mercy in this respect unto us, for here there is much work to be done requiring a good degree of strength and constant effort.

During the last five weeks, brother Capern has been absent to the out-islands. In his absence I have found abundance of employ for head, heart, and hands, in Nassau and at the out-stations, most of which I have visited.

At six o'clock in the morning of March 21st, I set out for Adelaide, a distance of

eighteen miles, accompanied by our excellent coloured brother, Mr. M'Donald, for the purpose of opening a new chapel, which has lately been finished. We reached the settlement at nine o'clock, and found the settlers all ready to enter upon the pleasurable employment of setting apart a house for religious instruction. Indeed, for this day all labour was laid aside by the whole colony. In a short time after our arrival, the people were convened within our neat little house of prayer. Devotion marked their conduct, and many a tear stole down their sable cheeks, whilst Christ and his love were set before them. I had often read the promise, "Ethi-

opia shall soon stretch out her hands unto God," with deep interest, but not until this day did I feel its force, when there sat before me a congregation composed of Africans who had met together to worship the God of the universe.

During the interval betwixt the morning and afternoon service, I called the members and inquirers together, and requested each of them to stand up, and tell me what God had done for their souls. Their statements were of such a cast as to show plainly that they knew their need of a Saviour, and that Christ Jesus alone was the foundation of their confidence. Upon being asked what they thought of themselves, and what they thought of Christ, they answered generally, "We poor tings, no good; ~~we~~ poor sinners; massa Jesus only can save poor we; we look to him, and trust him only."

The services of Adelaide being concluded at two o'clock, we again were found bending our way through the heated pine barren, towards Carmichael, seven miles distant, where another new chapel, lately built, was to be opened. We reached this village at four o'clock, and found our congregation anxiously waiting our coming. Here, as at Adelaide, there are a people who take much interest in the cause of Christ, and who are instrumental in the diffusion of moral and religious principles. All business had been suspended at this place on the occasion. Joyful countenances, with glowing words and hearty shaking of hands, testified their happiness and delight on account of the visit, and house opened for them to worship God in. Since Carmichael meeting-house was opened, I have paid them another visit, for the purpose of administering the Lord's supper to them. On this, as well as on the former occasion, all work was suspended; and the principal part of the villagers were present. I preached to them in the morning, and administered the ordinance of the Lord's supper to them in the afternoon. About forty persons sat down, and I never saw more devout communicants in my native land. The pleasure which this people give us is an ample reward for all our toil and danger in journeying to them.

Fox Hill is another station where we labour, and where we have built a house for God in the midst of an African colony, which we intend opening to-morrow. With the people I have held services in the open air in the heart of the bush, and under the pressure of a burning sun. Though this people are just peeping out of darkness, yet they can value the gospel of Jesus, and do manifest as much attention and respect whilst preaching as you could desire. Had you beheld our assembly, I am sure your heart would have leaped with joy, and your hands would have been strengthened in the good work of the Lord. You would have beheld, seated on

the rough rock, the mother with her sable children around her; the aged and infirm wiping the big tear away from their sun-burned faces with the corner of the ragged garb, whilst the mercy and grace of the sinner's Friend and the sinner's Saviour was set before them; and when you retired a hundred voices would salute your ear in expressions of thanks to you and praise to God for his goodness in sending the gospel to them. Our reward in the aspect of the people is great.

Whilst dear brother Capern has been away I have opened three new stations for preaching in the suburbs of Nassau; one at the west, another at the south, and a third at the east of the town. Each of these meetings is well attended, and promises much good. I hope I may be spared in strength to keep them up, as they rest upon me solely; whilst preaching in the open air in this country is hard work, on account of the sun and heat.

On the afternoon of the ninth of April, being Lord's-day, I preached to a crowded congregation in the open air. There were present from five to six hundred souls, all of whom behaved well, though a locality as bad as St. Giles, in London, where the worst of persons live. The congregation on this occasion was as orderly as you could wish, and seemed much pleased with the attention given to their immortal interest. Wishing to continue the feelings excited, at the close of the sermon I invited those present to the chapel, where service was about to commence. Hundreds followed us; whilst, to prevent noise and vain talk, we sung hymns on our way to the meeting-house, which secured order and seriousness, and for nearly a mile, rocks, hills, and dales became vocal with the praises of the Most High. Our meeting-house was soon filled, and proved too small to accommodate comfortably the number who had assembled together.

On this occasion, whilst preaching, I observed seven sailors coming up the lane, who stood and listened to the discourse, and then accompanied us to the chapel. These men, I am happy to say, still attend the chapel, and have also desired tracts. Who can tell what God may by that day's services accomplish in those who perhaps for the first time for years came under the sound of the gospel? I have since learned that persons who had not for ten years entered a place of worship, are now desiring to join our classes; and that others who did not read the scriptures, were seen on the Monday morning looking into the word of God, and talking about what they had heard.

Equally interesting and beneficial have the other out-door preachings proved. This we see in the revival of the people, and crowded congregations on the Lord's day and week day services.

At the newly opened stations, several of the leaders have engaged to hold prayer-

meetings. Some have been held, and the house filled, whilst multitudes surrounded the building and stood outside during the service, unable to gain admittance.

I purpose, should health be continued, to preach principally out of doors when brother Capern is at home. I have thus far preached at half-past nine in the morning and at half-past two in the evening; this I have done to secure the people for the services held at eleven and four, and though the Lord's-day here called upon me for four sermons, yet have I as great strength now as when in England. I thank God for his goodness to me and perishing souls in this particular, for it is no small mercy to be able from week to week to preach eight or nine sermons, &c.

I should be much rejoiced, and aided in my work, could I have a tent which would hold three or four hundred persons; merely a covering over the head would suffice, which would shade us from the power of a tropical sun. At present we make umbrellas do.

Mr. Capern leaves Nassau, upon his return, for other islands which need his visits, where he may remain five or six weeks. Mr. M'Donald goes next week to Exuma, and Mrs. Pearson is going to Exuma, where she will remain for some time. The work, therefore, of attending to New Providence island will devolve upon me wholly.

We need, and believe we have, your prayers constantly for our health and strength. Here the harvest is great, but the labourers few.

HOME PROCEEDINGS.

ADJOURNED ANNUAL MEETING.

In the evening of April 27th, a public meeting was held in Finsbury Chapel, when Charles Hindley, Esq., M.P., kindly presided. After singing and prayer,

The CHAIRMAN rose and said: I did not consent to take the chair this evening on the supposition that I could by any countenance of my own, as a humble member of the House of Commons, render you any assistance, but because I was anxious to participate in the pleasure of hearing reported the success of the missionary enterprise. I do not belong to the same missionary body with yourselves, but I sympathize with you in the joy you derive from your success; I belong to a very small constellation in the heavens, but I delight to see a larger one, and to look at stars of the first order in the various missionary bodies. The members of other churches and other missionary societies should all rejoice together, and pray that this attempt to evangelize the heathen may be soon successful. The benefit to be derived from missionary enterprise, even in a political point of view, I esteem very great; but it would be an unworthy motive for us to spread the gospel, merely because it has the promise of the life that now is. I have, however, not the least doubt that the result of missionary exertion on our part will tend to promote the political as well as the spiritual prosperity of Great Britain. Look at the recent events in China. We had a war there which seemed not to be a small one, and of which some of those acquainted with business prophesied that it would be eternal. Through the blessing of God, however, it has been brought to a ter-

mination; and who were the instruments of conducting the negotiations? Two missionaries. What would have been the effect of two individuals in distant countries, having a disposition rather to enrage the nations against each other, than to promote the gospel of peace? But the very fact of the missionaries being interpreters was the great safeguard, and the guarantee that no mistake should arise, no insult should be given, that every attempt should be made, as far as it was possible, to convey ideas through a different language, to bring the differing parties together. I consider that for the peaceable termination of hostilities there, we are mainly indebted to the missionary work. You will, perhaps, allow me to state on this occasion, that I presented with great pleasure a petition from your body to the House of Commons respecting India. In presenting petitions we are not allowed to speak long; I took occasion, however, to state the leading facts, as to the utility of the baptist missionaries in Hindostan. Every one acquainted with the missionary world knows well what your Society has been doing for a long period, but I am extremely sorry to say that the generality of the members of the House of Commons are not so well informed. They have other topics which they consider more interesting, and which engross their attention. I, therefore, thought it right to direct their notice to a matter of so much importance.

The SECRETARY then read several parts of the report which had been omitted in the morning.

The Rev. W. HAMILTON, of the National Scotch Church, Regent Square, moved—

“That this meeting reviews with holy joy the progress of the missionary cause, through the agency of the Baptist Missionary Society, during the last fifty years. Among the signs of its progress that call for special acknowledgment, is the contribution of upwards of £53,000 (including the regular income) in the fiftieth year of its labours; a sum which has been raised at a season of general and unprecedented commercial depression. Deeply sensible that all the glorious results of an agency so feeble and imperfect must be attributed to that Saviour whose special presence is promised to his teaching church, this meeting would gratefully ascribe to Him the honour and praise.”

I exceedingly regret, he said, that I did not hear all the report, the conclusion of which was to me so interesting: it would have supplied me with materials for illustrating this resolution. The reason, however, why I was deprived of that pleasure, was this, I was detained at a meeting of our own Indian Missionary Society; and I would advert to this circumstance, in order to say, that though there be such a variety of missionary societies among evangelical communities, yet I do not know of any rival institution—of any, at least, that ought to be rivals. My impression is, that there is field enough for all; and more than that, that God calls for all. Every one who has looked at the working of an intricate piece of mechanism, must have been struck with the multitude of contrary movements. He would see a piston-rod descending, and another rising; he would see that wheel and that pinion working directly in the teeth of one another, and if he only looked at the mechanism, his uninitiated eye might be greatly perplexed to account for it, and he would wonder wherefore is all this loss of power; this expenditure of self-contradictory effort. Yet, while he is gazing in unaccountable surprise upon the machinery itself, the vessel which he is on board is speeding its calm and tideless way. And even so when we look at the diversities of denominations, at the multitude of communities into which the true church of God is broken up. If we only look at it with the eye of man, we may wonder at the contrariety, at the opposition, at the cross working that obtains between them. That may be because we look too near; He who knows the end from the beginning, perhaps designed and planned it all. To make my meaning a little more palpable, I would just say, that my own conviction, from intercourse with different Christian communities, is, that the difference between them is more one of temperament than of faith. They hold one head, and are actuated by one spirit. Their difference does not lie in the vital truths they maintain, but in the tem-

perament, the style, and spirit of the respective bodies; and just as there is a difference between them, so there are wide diversities among those heathen whom it is their work to evangelize. There are some Christian communities of a remarkably solemn temperament; others, again, are distinguished for their cheerfulness and joyfulness; some are grave, and others sprightly; there are some who are very much matter of fact and prosaic in their proceedings; there are others who have more of emotion and sentiment. I have said, that just as it is with Christian communities at home, so it is with heathen countries abroad. There are some whose national temperament is grave and solemn; others, again, whose national temperament is high and jocund. In the communities at home, there are the bodies adapted to work among and to evangelize the heathen. To carry this still further, the missionaries who represent the different churches carry with them the distinguishing qualities of the religion of that peculiar community they represent; its style and temperament, its attainments, its prevailing tastes and tendencies; with these they go abroad, and abroad God finds work for all. For example, there are our Wesleyan neighbours; the temperament of their Christianity is of a peculiarly hearty, cheerful, thankful, psalm-singing description. They go amongst the negroes in Africa and in the West Indies, and amongst those sons of earth, amongst those many grasshoppers, as the old Athenians were wont to call themselves, they find a temperature the exact equivalent to their own. The negro cannot have too much psalmody, and it cannot be of too blithe and sprightly kind. The Wesleyan is the missionary for him. Then, again, there are the missionaries of our church. I have sometimes wondered what was the quality in which they most abounded. Perhaps the meeting will think that their eminence is of a very equivocal description, when I say that the character of the Scotch mind is abstract, metaphysical. As a nation, if there be any thing to which we can lay claim beyond our neighbours, I should say it was abstract investigation; a turn for the metaphysics, and for philosophy. The very thing which makes us so dry as a nation—that makes us so wearisomely controversial, so pugnacious and combative, is the very thing that fits us as missionaries for particular lands. It may be known to some of our friends, that at this moment we have a mission in a state of some efficiency in the three presidencies of India. The missionaries there are men who, in their college days, were remarkable for their logical talent, and their turn for mathematical investigation. The Hindoos are fond of mathematics. The religion of the Brahmin is just a system of wild, monstrous metaphysical philosophy. I was this day reading an essay on the system of Spinoza and Kant, written by Hindoo

youths, in refutation of what was erroneous in them. And in refuting Kant and Spinoza, they were refuting the religion of Brahma. When I find a man unintelligible in consequence of his metaphysics at home, I am clear for making a Hindoo missionary of him. Send him out to the Parsees and the Hindoos to contend with the five philosophies, and the seven heavens, and other transcendental of that uncouth creed. And just so I would say to our friends of the church of England, who pride themselves on their reason and their classic attainments—let them go and be missionaries to Greece—and if they please to Italy, and let them make protestants at Rome. Let them gratify their love of the gospel—let them gratify their love of antiquity amid the olive-clad ruins of Athens—amid the Coliseum at Rome, and as before them Paul preached there, let them preach what Paul preached. Coming from these to your own Society, I believe it would be objected that you have not a regular ministry, that you have not a college-bred ministry—not an authentic, lineal, college-bred clergy for your missionaries. I grant it—I grant more than that—that you are guilty of singling out your missionaries from a race of men from which the Lord Jesus himself selected his. I believe you are guilty of the crime of occasionally employing craftsmen and artificers to preach the faith that was once preached by fishermen and tent-makers of Galilee. And even here I see the overruling wisdom, the all-perceiving forethought of Him who knows the end from the beginning. Had our Scotch metaphysicians, or the academical clergy of England, gone out to labour where some of these artizan missionaries have gone, they would have there but little sped. When I think that in some places the point of the wedge was first insinuated by a little mechanical skill—when I think that the missionary, by dint of a little common sense, or by knowing some of the refinements of civilization, and having a hand which can exemplify what the head understands; when, by teaching the natives how to make their homes more comfortable, and their industry more effectual—when I think how, by means of this, he first found favour amongst them, and predisposed them to listen to his future instructions, I see the wisdom of God in employing you, and similar societies, in the great work of evangelization, and your wisdom in employing men who have the talent to unite these two things. Now the grand conclusion to which I come is this—that all things are working together for the accomplishment of God's great purpose. His great purpose is the world's conversion to Christ. The churches at home are manifold; they have been kept asunder by their denominational distinctions, and have laid, I will not say undue stress upon them, because they are important, but they have kept wide asunder; and an impartial spectator, a simple-

hearted Christian, looking on, and always seeing them tugging at each other—seeing this piston rising and that going down, that pinion working in the teeth of that larger wheel, all these movements apparently so cross and counter, looking too near with men's eyes, might be induced to wonder, wherefore it is that he hath made his church in vain,—wherefore it is that it is thus divided, thus broken up, thus at war. It is not till we look up to a higher standing-point that we perceive that all these antagonist forces and these separate portions of the machine are just working together for the grand ultimatum; and that while men were looking, perhaps scoffing, at the machinery, the vessel was speeding on its way and hastening to the grand destination. I would, as one who is a well-wisher to this honoured Society,—as one who has read with affectionate interest, and he trusts with some profit, the memoirs of its honoured founders,—as one who has sat and learned a lesson at the feet of Fuller and other worthies who so prayerfully set it going at first, congratulate you on the great success with which God has kindly endowed it, and the tokens for good displayed in the interest of your people at home. I feel that the sum so lately raised, those large contributions to your missionary cause, will be blessed more than its own amount, just because it is an effort. I feel that it may have cost self-denial in some quarters to raise it, and that it will therefore be doubly blessed. I feel that our contributions often return void, just because there is no effort in the movement; and what is given without an effort is usually given without a prayer. I believe that there has been a special return for these special efforts. It is a general principle, in missionary proceedings, and one to which we are not sufficiently alive, that there is a proportion which holds between the piety at home and the prosperity abroad. We are apt to think that if only the missionary be zealous, that if we are only able to pay and send out a sufficient number of devoted agents, no fear for the cause; but as water cannot rise higher than its own source, as water and other fluids keep their own level, so I believe the success of your missions abroad will be an index to your prayerfulness and piety at home. In order to great results abroad, there must be eminent holiness at home; and if any thing human accounts for the surprising success of early evangelistic efforts, it is the fact, that not only did the missionaries, the Pauls and the Peters of those days, go round the world with a quenchless zeal, but those that sent them out—those weeping friends who saw them to the ship, were making efforts in parting with their ministers, and the family which was left at home secured an amount of prayerfulness which is the missionary's best encouragement. I will not detain you longer. I esteem it a privilege as a member of another

communion to have been so kindly received in the midst of you.

The Rev. ROBERT PHILIP, of Maberly Chapel, Kingsland, in seconding the resolution, said: About forty years ago I held an official appointment in the Baptist Missionary Society, which, although it was never conferred on me at head-quarters, was nevertheless bestowed by the founders of this Institution, the venerable Fuller, Ryland, and Sutcliff. Although my office had no salary attached to it, yet it was no sinecure. The duties were twofold. I had to guide those venerable men through the city of Aberdeen, to the houses of those who were favourable to the cause of missions. That, however, was the easiest part of my office; for my next duty was to go to the suburbs of the city, and make it known to the members of the kirk of Scotland where they were to preach on the sabbath. I feel that it was one, among the many unspeakable obligations that I owe to Dr. Philip, that he commended me to their confidence, as one of their agents in Aberdeen. But seriously, I owe more than I can ever repay for the benediction of those venerable men. I can feel at this moment as if their hands were on my head, as they laid them on it, at the last interview I had with them in Scotland, when they blessed me in the name of the Lord, and expressed a wish that God would find some work for me at a future day in his vineyard. I thus, in a most emphatic sense, feel myself to be a child of the Baptist Missionary Society, and I trust that I shall continue to live in the same good faith and fellowship with you that I have hitherto done. There are many irresistible reasons why I should love this Society, and co-operate with it. One is, the successive tokens of the Divine approbation which it has received. Did I know nothing of its Indian history—nothing whatever of its Serampore translations—its success in Jamaica alone would have been sufficient to win and retain my attachment to it. I do not consider myself ignorant of the history of missions. I have in a great measure made it my study, and I know of nothing in the history of modern missions at all to be compared with the results of your efforts in Jamaica; they are altogether unparalleled, and to me they are all but miraculous. Were every word that has been written and said against your missionaries there true to the very letter, I should still maintain that no church of Christ can show such tokens of the Divine presence and of the Divine approbation. If God could only say I have left 7000 in Jamaica that have not bowed the knee to Baal, it would become every Christian to cover his face with a mantle to many a thing that has been said, and to wonder and adore at what God has done. How any man with the spirit of either Elijah or Elisha can look at the triumphs of the gospel there, and not

see that God is preparing a chariot of fire, and horses of fire, for the evangelization of Africa, through the medium of your Society, I cannot understand, even with all my Scotch metaphysics in my head. How any man can waste his time in weighing the chaff instead of the corn of the Jamaica harvest, is a mystery which I do not wish to understand, although my head is one bump of curiosity. I do not know a field that was ever yet sown with Christianity in which there was not chaff to be found; but I am not told that any man has a right to take a fan in his own hand out of the hands of Christ. Much, therefore, as I feel interested, and not only so, but absorbed in China, I cannot but look with intense interest at the success of your mission in Jamaica. I see there a new proof that the set time to favour Africa is coming. I feel that God has placed you in that position as a Society, in reference to Africa, that you must be everlastingly disgraced if you are not the great evangelizers of that country. I think I can show historical proof of the infinite importance of the measure you are taking in the formation of a college for Africa. I fondly hope that there will be Cyprians rise up in that college, with all his fervour, without his mysticism. I anticipate many Augustines rising up in the church, with all the Augustine reverence for the sovereignty of grace, and a great deal more than his goepel expansion of Christian charity. I believe that sovereignty is as likely to take a wide sweep as a narrow one. I know no law in the one case but what would be found applying to the other. When we look back to the history of the few African theologians whom we know, it furnishes a solemn lesson to those about to turn their attention to the evangelization of that country. The first thing we must take care of is, that the missionaries are men of holy character, so that if they are called to suffer, it may be said, "the white lilies of their purity were as perfect as the red roses of their martyrdom." When we look at history, and see the extravagances of the African mind, and what the church in Northern Africa came to, it is impossible not to see that God is devolving upon you one of the most solemn responsibilities that has rested on the church for the last thousand years. You are the first in the work; and allow me to say, that I have offered many a fervent prayer in secret, that God would enable you to form such an institution there as might command the confidence of all his churches, and you will thus awaken sympathies on behalf of Africa, greater even than your Serampore translations.

The resolution was then put and agreed to. The Rev. J. MERRICK from Jamaica rose to move—

"That, impressed with the importance and necessity of a native agency for extending the gospel,

especially in countries where the climate is unfavourable to the health of Europeans, this meeting cordially approves of the encouragement given by the Committee to the training of native agents in India and Ceylon; in Honduras and the Bahama Islands; and especially in Jamaica, whence teachers of African descent are about to carry into the land of their fathers that gospel which contains the seeds of civilization and social happiness, and the still more precious blessings of eternal life."

The statements contained in the resolution cannot but commend themselves to your judgment and your heart. I have not been very long engaged in missionary work, but I have always thought that if the grand object of missionary societies is ever to be attained—if the gospel is ever to be preached to every creature—if the kingdoms of this world are ever to become the kingdoms of our Lord and of his Son Jesus Christ, then a native agency must be trained—native teachers must be educated in every land, to proclaim to their kinsmen, according to the flesh, the unsearchable riches of Christ. It is remarkable that the children of this world have in their generation proved themselves in this matter wiser than the children of light. In Africa, the government have long since had their native armies, African troops; in the West Indies, also, there have been native troops. But teachers are to be trained in the East and West Indies, and, I trust, at all our missionary stations, who will be able to proclaim the truth as it is in Jesus. The resolution, however, refers to Africa; and it is impossible for me to think of that country, or to speak of it, except with feelings of no ordinary kind. The name of Africa touches a string that vibrates through my inmost soul, being myself an African by descent,—and I am proud to own the relationship. Witnessing, as I have frequently done, the wrongs inflicted on my fellow-countrymen in the island of Jamaica, where I was born; knowing, as I do, the morally and spiritually degraded condition of Africa at the present time, it is impossible for me to think of that country without earnestly desiring that the gospel, which contains tidings of great joy, may be spread through the length and breadth of that land. It is pleasing to know that the propagation of the gospel is not only engaging attention in this country, but in America. The eye of the church seems directed, with intense anxiety, to the continent of Africa; and passing events tell us, in language too plain to be mistaken, that the time to favour that country is fast approaching. The signs of the times tell us that the gracious purposes of God respecting that land will soon be fully accomplished. Would to God that the time may soon come, when many will go out, not connected with any society; but like the apostle Paul, taking their lives in their hands, and resolving, in the strength of Christ, never to rest till their fellow-men shall have heard the gospel which is able to make them wise unto salvation, through faith which is in Christ Jesus.

Another favourable sign of the times is, that the churches in this country are roused and stirred up to the subject of African missions. I have had the honour and pleasure of visiting many churches since my arrival in this highly-favoured land, and it is exceedingly pleasing to observe the zeal which they manifest towards Africa. Indeed, they begin to see that the gospel of Christ is the only antidote for the evils of that country. They have taken up the matter with such a spirit, as plainly tells us that the great God is with them, blessing them and urging them forward. The world has long since endeavoured to heal the maladies of Africa, but all in vain. It has sent its missionaries to Africa. Park, Landers, Clapperton, Denman, and a host of travellers have penetrated the wilds of that country. An expedition has since then been fitted out, at a cost of £50,000, which proceeded to Africa for the purpose of civilizing her; but that, too, has unfortunately failed. The world seems now retiring from the contest disheartened; they seem to be inclined to give up all hopes of civilizing my father land. Let the church of Christ advance—let it go forward—let it march into the very heart of Africa, and plant the blood-stained banner of the cross on the Senegal and the Niger, resolved to give themselves no rest till the Most High shall pour out his blessing. Another favourable sign of the times is the recent visit of my brethren Clarke and Prince to Western Africa. This mission had its origin in the minds of the people of Jamaica. The very night that liberty was proclaimed in that land—the night that the yoke was broken from their necks, that their shackles were snapped asunder—they resorted to the house of God to bless him for temporal liberty, and that very night fully resolved that Africa, their father land, should be blessed with the gospel. In accordance with their desires, our brother Knibb came to England, laid the matter before our respected Committee, the African mission was taken up, and Clarke and Prince were requested to go on an exploratory voyage. They did go, and God went with them. They settled in the little island of Fernando Po, and there preached the gospel from day to day, and from house to house; and before they left they had the happiness of planting in the island for the first time a little gospel church; and from recent communications received from Mr. Sturgeon, who labours there, we learn that the church is walking in unity and peace. Our brethren, after looking at the field, have returned to England—they have laid their report before the British public, and the burden of their song is, "The way is open, send forth labourers into the vineyard." Not only do we require labourers for Jamaica, but we shall require ardent labourers for Africa in a very short time. The work to be performed cannot be accomplished by the brethren from

Jamaica. We shall have a mighty work to perform in the translation of the scriptures, and we shall require the friends of England to come and assist us. Some of the brethren already long to labour in Africa; and if they die there in the contest, let them remember that the Christian conquers when he falls.

The Rev. ALEXANDER FULLER, from Jamaica, in seconding the resolution said: This, I dare say, is the last time that I shall address you; you are aware that I have been in this country for many months, and I now expect to sail very shortly for Fernando Po. My friends in Jamaica, whom I may call my parents, freely gave me up to go to Africa, and that for two reasons: first, because the blessings that I enjoyed from a knowledge of the scriptures, I ought to seek to communicate to others; and secondly, because I am a descendant of Africa. I feel that it is my bounden duty to go willingly, cheerfully, and determinately, and to do that which is in my heart. Those who have given me up for Africa, feel that they have more to do yet—that they have to contribute to the cause, and they have resolved that as long as health and strength continue, they will labour and work to assist in furnishing the pecuniary means for the evangelization of Africa. Let me entreat you to pour out your prayers for our success, remembering that God has a work to do, and that it must be done. There cannot be a moment's doubt as to the removal of every difficulty that now stands in our way.

The resolution was then put and agreed to.

The following resolution was then moved and seconded, and carried unanimously:—

“That the alteration of the constitution of the Society, which enables the Committee to include the British colonies and all foreign parts within the field of its operations, makes it more than ever incumbent upon the friends of the Redeemer to aid this cause.”

The amended constitution, adopted at the morning meeting, but for which we had not room in the last Herald, is as follows:

“Resolved,—That the following be the Plan and Regulations of the Society.

NAME.

“The name by which the Society has been and still is designated, is, ‘The Particular Baptist Missionary Society for propagating the Gospel among the Heathen;’ or, ‘THE BAPTIST MISSIONARY SOCIETY.’

OBJECT.

“The great object of this Society is the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of schools.

MEMBERS.

“All persons subscribing ten shillings and sixpence a year, or upwards, either to the Parent Society or to Auxiliaries, donors of ten pounds and upwards, pastors of churches which make an annual contribution, and ministers who collect annually for the Society; also one of the Executors, on the payment of a bequest of fifty pounds or upwards, are considered as Members thereof.

GENERAL MEETING OF MEMBERS.

“A General Meeting of Members only shall be held annually; at which the Committee and Officers shall be chosen for the year ensuing, the Auditors of accounts appointed, and any other business pertaining to the Society transacted.

“In choosing the Committee and Officers, the Chairman of the Meeting shall receive all names which it may be intended to propose. Out of the list so obtained the Committee shall be chosen by ballot, those who have the greatest number of votes being the parties elected.

COMMITTEE.

“The affairs of the Society shall be conducted by a Committee of thirty-six persons; which Committee shall meet monthly, or oftener, in London, on a fixed day, for the despatch of business: five members to be deemed a quorum. The Committee to be empowered to fill up vacancies.

PUBLIC MEETINGS.

“A Public Meeting of the Society shall be held annually, when the list of the Committee shall be read, the accounts presented, and the proceedings of the previous year reported. The Committee shall also be empowered to summon Public Meetings in London or elsewhere, whenever the interests of the Society may seem to require.

CORRESPONDING MEMBERS.

“All Treasurers and Secretaries of Missionary Auxiliaries shall be CORRESPONDING MEMBERS of the Committee, together with such persons as it may be found necessary to add to their number.

HONORARY MEMBERS.

“The Committee shall also be empowered to appoint as HONORARY MEMBERS, any who have rendered important services to the Society.

MEMBERS OF THE SOCIETY ENTITLED TO VOTE AT COMMITTEE MEETINGS.

“All Honorary and Corresponding Members of the Committee, and all ministers who are Members of the Society, who may occasionally be in London; and also ministers residing in London, similarly qualified, together with the Treasurers and Secretaries of London Auxiliaries, shall be entitled to attend and vote at the Meetings of the Committee.

FUNDS.

“All monies received on behalf of the Society shall be lodged in the hands of the Treasurer; or of Trustees to be chosen by the Society. When the amount received shall exceed the sum needed for the current expenses of the month, it shall be invested in the Public Funds until required for the use of the Mission.

LECTURE AT CROSBY HALL.

From the admirable Lecture delivered by John Sheppard, Esq., on the 26th of April, we intend to present to our readers some extracts hereafter. At present we merely express our hope that many will procure the whole, which is published by Messrs. Jackson and Walford, St. Paul's Churchyard.

MISSIONARIES TO WESTERN AFRICA.

With great satisfaction we announce the departure of Dr. and Mrs. Prince, Mr. and Mrs. Merrick, with Mr. Alexander Fuller, for Fernando Po. These valued friends, during the time they have spent in England, have endeared themselves greatly to those with whom they have had intercourse. Dr. Prince now returns as a Christian medical missionary to the field which, in company with Mr. Clarke, he has already explored. Mr. Merrick is amongst the first fruits of Mr. Clarke's labours in Jamaica, and succeeded him in the charge of the large church at Jericho, in that island. When, however, Mr. Clarke and Dr. Prince, on their voyage homewards from Africa, were surprisingly directed by the providence of God to Jamaica, Mr. Merrick, who had previously determined to devote himself to the work of the Lord in Africa, accompanied them to England, to embark at the earliest possible date in the enterprise to which he had consecrated his life. Mr. Fuller, who is one of the sons of Africa, has been a member of Mr. Phillippo's church, at Spanish Town, for about nine years. He is one of the first of our Jamaica converts who leave that island to carry the glad tidings of salvation to the land of their fathers. The whole expense of his passage is borne by a warm and devoted friend of missions. Mr. Fuller was for some time engaged as a sabbath-school teacher in Spanish Town, and is acquainted with a mechanical trade, so that there is every reason to hope that he may prove in many respects highly useful to the cause in which he is embarked.

During the earlier part of the month our missionary brethren were occupied in attending several farewell meetings in the neighbourhood of London. These were closed by a valedictory service at Lion Street, Walworth, in which they, with Dr. Steane, Messrs. Nicholson, Green, Angus, and Clarke, were engaged, and another at John Street, in which Dr. Cox, Messrs. Angus, Nicholson, Prince, Merrick, Fuller, and Harris from Ceylon took part; and our beloved friends were commended to the divine protection and blessing by Mr. Evans, the respected minister of the place, and by Mr. Pritchard. On Wednesday, the 14th ult., the day appointed for the sailing of the *Marys*, by which our esteemed brethren are to be conveyed to Africa, a steamboat was specially engaged to convey the party to the vessel at Gravesend; on which occasion they were accompanied by several members of the Committee, and numerous other friends from different parts of the country, desirous of thus showing their affectionate interest in the mission, and in the dear friends about to embark. Among those present were Col. Nicolls, Messrs. John Clarke, Russell, Soule, Green, Adey, Salter, Fuller, Barnes, S. Davies, J. Harris from Kandy, and M. Valett, a Lutheran missionary. Interesting addresses were given by several of the missionaries, and they were all affectionately recommended to the protection and blessing of God by the prayers of the assembled friends, who, on arriving at the vessel, were gratified by her beautiful appearance, and by the accommodations provided. The devotional services were solemn and affecting, and while tears were shed at parting, all present felt the holy and invigorating influence of Christian principles, and efforts, and hopes. The Lord grant that Ethiopia may soon stretch out her hands unto God! The vessel sailed at two o'clock on the following morning.

Our friends take out with them to Africa many valuable articles presented for the use of the mission by various churches and individuals in this country. These will be found of great value; and the thanks of the Committee are presented to those who have so kindly responded to the appeal made on behalf of Africa in this respect.

THE MISSIONARY HERALD

AFRICAN MISSION.—FUNDS.

From the Annual Report, published in June, it will be seen that there was a balance in hand of £1329 due to Africa. This sum is now more than exhausted, and the African mission is nearly £200 in debt to the general funds of the Society. A considerable sum will be necessary to convey the missionaries and teachers who (it is expected) will be taken up from Jamaica, and sent to Africa. These facts are enough to show that our friends must not diminish their efforts. The claims of Africa and of the mission treasury are at least as urgent as before.

CORRESPONDENCE.

*Baptist Mission Rooms,
Boston, United States, May 16, 1843.*

My dear brother,

Your very gratifying letter of the 16th ult., conveying the congratulations of the Committee of the Baptist Missionary Society on the establishment of our mission at Hong Kong, and the practical demonstration of their cordial sympathy and goodwill, in placing at our disposal £500 from the Jubilee fund, was brought to hand while the Acting Board were in session, so that I had the happiness to communicate it at once, and to share in the expressions of surprise and pleasure which it called forth from every side. The receipt of such a communication is peculiarly grateful on various accounts, apart from the substantial aid which it affords to our impoverished treasury; 1st, as a token of the fraternal interest cherished by our English brethren towards us; and, next, as evincive of the honour which God has put on your late noble commemoration, associating liberal devices with liberal things.

We welcome it also as an omen for good, not to ourselves merely, but to the work in which we are mutually engaged; and to all in every place by whom the work is carried forward; which attaches to itself, whether by opportunity or necessity, sure friends and faithful helpers from Christian brethren of all lands.

The Board of Missions tender to their brethren of the Committee their very grateful acknowledgments. It is proposed to place the funds thus generously entrusted to us, to the credit of the China mission, to whose claims and encouragements the Committee have so kindly given consideration.

The treasurer of our convention, Hon. Herman Lincoln, requests me to say that he draws

on the treasurer of the Committee, Mr. Gurney, by to-day's steamer, at sixty days sight.

With affectionate and grateful regards,

Your friend and brother,

SOLOMON PECK, *For. Sec.*

Rev. Joseph Angus, Sec.,

London.

Haddenham, Bucks.,

June 6, 1843.

My dear Sir,

Your deputation of Messrs. Merrick, Fuller, and Carey, have visited us with considerable success. Our fears ran high as to the result of this year's subscriptions, but some of the friends of the cause, determined to try their faith, and the result has been truly gratifying. We have realized for the mission several pounds more than on any former occasion. You will receive at Fen Court, on Thursday, a box of cheerful offerings, from the friends at Haddenham, of various articles. The box is fastened down by six screws, which can be easily opened, and the things assorted—the useless cast away and the useful retained. I send them to you, as I have received them, for the new mission in Africa.

The following fact came under my observation lately, if you think it worth recording it is at your service. A person of limited means came, after some hesitation, to the determination of giving one week's wages to the mission. It was rather a bold effort, but it was done. The very next week that person received a present of more than the ten shillings he had given. This circumstance gave the individual an opportunity of giving another ten shillings to the good cause without a greater sacrifice than was first contemplated. If we had more faith and more feeling liberality, much more good would be accomplished.

P. TYLER.

CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month
of May, 1843.*

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY, APRIL 23.		£ s. d.
Bow, Old Ford	7 2 6	
Eldon Street, Finsbury	3 1 1	
Greenwich, London St.	1 12 0	
Do., Bunyan Chapel	2 13 1	
Henrietta Street	12 9 9	
Homerton	5 10 0	
Kensington, additional	2 3 6	
Poplar, Cotton Street	9 12 4	
Prescot Street, Little	2 16 4	
Shoreditch, Providence Chapel	5 5 0	
Stepney, College Chapel	3 1 4	
Tottenham	15 15 0	
Trinity Chapel, Boro'	7 2 10	
Windmill Street	4 0 0	
Annual Subscriptions.		
Benham, Mr. James, Wigmore Street	0 10 6	
Coxens, Mrs., 29, Am- well Street	0 10 8	
Giles, E., Esq., Clapham	1 1 0	
Lindop, Mr. T.	1 1 0	
Tomkins, Rev S., Step- ney	1 0 0	
Donation.		
A Friend, for Africa	1 0 0	
Legacies.		
Goode, Mr. John, late of Hartford, Hunts	5 0 0	
Owen, David, Esq., late of Pwllheli, by Mrs. Catharine Davies	10 0 0	
Warwick, Mr. Stephen, late of Roade	60 0 0	
LONDON AND MIDDLESEX AUXILIARIES.		
Maze Pond, by Mrs. Haighton	10 0 0	
Poplar, Cotton Street, Missionary Box	0 7 8	
Shoreditch, Providence Chapel, Coll Public Meeting	3 1 0	
Trinity Chapel, Boro', Contributions	4 19 7	
Walworth, Hornley St.	8 0 0	
Ditto, ditto, Sunday School	4 10 2	
BEDFORDSHIRE.		
Luton— Harrison, Mr. B.	1 10 0	
BUCKINGHAMSHIRE.		
Crendon, Collection	1 10 0	
Datchet, Collected by Mrs. Bailey	2 0 8	
Quainton— Collection	0 14 11	
Boxes	1 3 1	
CAMBRIDGESHIRE.		
North-East Cambridge- shire Auxiliary (mol- sty)	18 0 0	
DERBYSHIRE.		
Derby, Collection	6 12 6	
Evans, W., Esq., M. P.	2 0 0	
GLOUCESTERSHIRE.		
Gloucester— Reynolds, Mr. T.	1 10 0	
Stroud— Poniton, Mr. Thomas, Lowfield Farm, near Tetbury, by Mr. H. Hawkins	100 0 0	
HAMPSHIRE.		
Blackwater	1 2 5	
Do., Sunday School	0 8 4	
KENT.		
Tunbridge Wells— Carr, Mrs. H.	0 10 0	
LANCASHIRE.		
Rochdale— Littlewood, Misses Helen & Henrietta, producers of fancy ar- ticles by	1 13 0	
NORTHAMPTONSHIRE.		
Aldwinkle— Collection	3 10 4	
Sunday School Box	0 9 8	
Brighton— Three Friends, by Dr. Prince, for Africa	1 0 0	
Northampton— Contributions, by Dr. Prince, for Africa	0 13 0	
Thrapstone— Contributions	17 0 9	
NOTTINGHAMSHIRE.		
Carlton, Friends at	0 11 0	
OXFORDSHIRE.		
Banbury— P.	0 10 0	
SOMERSETSHIRE.		
Frome— Collection	8 0 10	
Contributions	12 10 6	
Badcox Lane— Collection	5 13 2	
Contributions	17 19 6	
Ditto, for Native Child at Monks	4 0 0	
Sheppard's Barton— Collection	4 0 10	
Contributions	6 0 11	
SUFFOLK.		
Suffolk Society in aid of Missions, by S. Ray, Esq.— Bungay— Parrow, Mr.	1 0 0	
Debenham— Peck, Mr. John	1 1 0	
Ipawich, Tacket Street— Subscriptions	2 0 0	
Sudbury, by Rev. W. Wallis	1 0 0	
SURREY.		
Clapham, Collection	7 0 0	
WILTSHIRE.		
Wilt. & East Somers- et Auxiliary		
Beckington— Collections	2 17 0	
Contributions	2 4 6	
Devizes— Collection	14 6 1	
Contributions	26 1 2	
Do., by Sunday School Teachers & Children for boy, "John Stacey Bunce," at Bristol	4 0 0	
Laverton— Collection and Contri- butions	7 14 6	
Bratton— A Servant Girl	0 5 0	
Melkham— Collections	6 10 6	
Contributions	43 5 9	
Do., Sunday School	1 16 4	
Penknapp— Collection	7 16 8	
Contributions	3 15 9	
Salisbury— Collections	21 0 1	
Boxes	5 10 11	
Trowbridge— Collection, Back St.	5 8 1	
Ditto, Bethesda	0 13 4	
Contributions	48 6 0	
Ditto, Juvenile So- ciety	3 6 3	
Warminster— Hardick, Mrs., for Africa	1 0 0	
Westbury Leigh— Collection	3 4 0	
Ough, Miss	0 8 4	
WORCESTERSHIRE.		
Feckenham— Taylor, Miss, for African Press	0 5 0	
Stourbridge, by Rev. T. H. Morgan, four dol- lars given to Mr. Clarke, for Africa	0 16 6	
YORKSHIRE.		
Bishop Burton— From a poor Christian on his death-bed, for Africa	0 2 0	

NORTH WALES.										
	£	s. d.		£	s. d.		£	s. d.		
Amlwch—			Juvenile Society	2	0	0	Do., do., Three Quar-	114	2	9
Salem, by Rev. Hugh			Begbro, Mr. P., Cam-				terly Contributions			
Williams	9	0	damness.....	2	0	0	Do., do., Sun. Schools,			
Bethel, by ditto	1	3	1 [Roughhead, Miss, F.E.	1	0	0	for 2 native children,			
Bodedern.....	0	8					half year.....	4	0	0
Cernais, by Rev. Hugh			FOREIGN.			Great Crosshall Street				
Williams.....	0	17				Chapel (Welsh)	5	5	0	
Llanfachreth	0	9	Old Harbour, Jamaica,			Sidney Place Chapel,				
Pensarn, by Rev. Rich-			for Africa	8	14	(Scotch Baptist),				
ard Owen.....	0	5				translations	8	17	1	
Rhydwyn and Soar, by			*** The particulars in the Li-			Public Meeting, Coll....	40	6	7	
Rev. John Robinson.	2	17	verpool Contributions in the An-			Tea Meeting, Surplus ...	3	0	0	
		5	nual Report should be as follows:			Donations.				
SCOTLAND.			Lime Street Chapel,			Ecking, Miss, Chester				
Edinburgh—			Rev. J. Lister, Coll....	47	15	for translations	2	7	0	
Dunlop, Mr. John, by			Do., do., Ladies' Aux-			Per Rev. J. Lister.....	1	1	0	
Dr. Prince, for			iliary Soc. (moiety). 21	0	9	Miss B., per ditto.....	2	0	0	
Africa.....	3	0	Soho Street Chapel, Rev.			Miss H., per ditto.....	0	10	0	
Scott, Mr. Andrew,			R. B. Lancaster, Coll.	9	4	Subscription.				
by ditto, for ditto....	0	10	Do., do., Miss. Boxes	1	11	Cooke, Mr. J. for African				
Haddington—			Do., do., Collected by			Mission	1	1	0	
Bible and Missionary			Miss Cash	2	17	Lancaster—				
Society .....T.	4	0	Pembroke Chapel, Rev.			Collection	2	10	0	
		0	C. M. Birrell, Coll....	57	8	Wrexham—				
				10		Collection	17	0	0	

CONTRIBUTIONS TO THE JUBILEE FUND,
From the 1st to the 31st of May, 1843.

			£ s. d.				£ s. d.				
M. S. and C. E., by Dr.				Jericho, &c., Jamaica,			St. Albans—				
Cox, for <i>Miss. Vessel</i> ..	3	0	0	additional.....	1	12	6	Young, B., Esq., by			
Bacton.....	8	15	10	Launceston, Van Die-				Rev. W. Upton	100	0	0
Bedminster—				men's Land, by Rev.				Tenbury, Card by Mrs.			
Boyce, Thomas, Esq.,				W. Wade.....	20	0	0	Godson.....	1	11	2
for <i>Miss. Vessel</i>	5	0	0	Laverton, by Master C.				Trowbridge, Cards	0	3	6
Dunfermline, by Mrs.				Moody.....	0	8	0	Clift, S. B., Esq.....	5	0	0
Inglis, for <i>Miss. Vessel</i>	2	0	0	Maes-y-afelem, Radnor-				*** In the Jubilee Contribution			
Hobart Town, by Rev.				shire, by Rev. John				list of the Annual Report, under			
H. Dowling	20	0	0	Evans	1	4	0	Liverpool, the items			
Huddersfield—				Nantgwyn, and its				Pembroke Chapel Sun-			
Willett, R., Esq.....	25	0	0	branches, Radnor-				day School	2	0	0
Contributions, by Mrs.				shire, by ditto.....	4	18	0	Jubilee Cards.....	19	1	7
Willett	8	0	0	Nottingham—				should be in one, viz.,			
Ilford, Church at Turret				Rogers, John, Esq.....	25	0	0	Pembroke Chapel Sun-			
Place, by Rev. J.				Pontypool—				day Schools.....	21	1	7
Clarke, for <i>Missionary</i>				Phillips, W. W., Esq.							
<i>Vessel</i>	1	0	0	for <i>Miss. Vessel</i>	2	2	0				

ACKNOWLEDGMENTS.

Our acknowledgments are due to so many friends who have forwarded parcels for Western Africa and Jamaica, and for so many articles, that we find it impossible to include the list in the present number. We trust, therefore, that the donors will excuse the delay, and kindly wait for the details till the publication of our next.

ERRATA.

In Contributions to the Jubilee Fund, April Herald, page 84 :

	£	s.	d.
For Bangor Profits of Tea Meeting	2	11	1
Reud Llangefni, ditto	2	11	1

In Contributions, Annual Report, 1843, page 89, under Leicester :

Card, by James Collier, should have been £9 0s. 0d., instead of £0 9s. 0d.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

WHAT ARE YOU DOING?

THE CHURCH AT BALLINA, CO. MAYO.

IN the year 1814, Mr. Ivimey and Mr. Anderson were requested to visit "the green island of the west, and the same year "The Baptist Society for Promoting the Gospel in Ireland" was formed. During the visit of these two brethren, their eye deeply affected their heart, and, like Paul when surrounded with the idolatry at Athens, their "spirit was stirred within them" when they saw the darkness and superstition that everywhere prevailed. When at Westport, in the neighbourhood of Ballina, Mr. Ivimey saw a "begging pilgrim," respecting whom he says, "Not a Hindoo Fakir could exhibit stronger proof of personal austerities and mortification than this old devotee presented; nor could a Hindoo bazar have presented a more infatuated populace than the thousands collected in this respectable commercial town."

The Society immediately sent out a missionary to this town to preach the gospel and itinerate in the surrounding neighbourhood. Scripture schools were established, bible readers were employed, and considerable success attended these incipient efforts. At length, in the year 1827, six brethren, three of whom had been Roman Catholics, united together as a Christian church in Ballina, and Mr. Briscoe was chosen as their pastor. A considerable number, from time to time, by the blessing of God, were brought to believe on Jesus, who were united to the church after they had been baptized on a profession of their faith. As the cause of the Redeemer, however, spread, a spirit of opposition awoke. The church increased: its energies were put forth in developing its principles, plans, and designs for the spread of the gospel, and the formation of Christian churches in harmony with the simplicity of divine truth: opposition became determined, systematic, and strong. If we were willing to be "hewers of wood and drawers of water," acting as servants of ecclesiastical establishments which we deem unscriptural, then we might dwell in peace; but if we contended for the faith once delivered to the saints, powerful opposition from the great bulk, even of protestants who possess influence and power, was to be expected.

The town of Ballina was by no means the only one where the Society laboured, and where opposition became determined; nevertheless, those labours have been abundantly blessed, and much good has been done. Dark places have been visited with the light of divine truth, uninstructed villages have been favoured with the means of scriptural education, and many who were afar off have been brought to the Saviour; both Roman Catholics and formal Protestants have given evidence of a change of heart. So far as information can be gained, it is found in this one place that about *eighty-two* persons have joined the church since it was formed in 1827. About

twenty of these, or more, were Roman Catholics. One young man has been recently placed with Dr. Carson, with a view of receiving instruction for the ministry ; while brother Mullarky of Parsonstown, brother Berry of Abbeyliex, and brother Mulhern of Conlig, all members of this church, are now usefully employed in preaching the gospel to others. The church, however, has suffered much by emigration, and only *three* members, at the present time, are living in the town. Several have left lately, being unable to withstand the opposition that they had to encounter. Others are living within a few miles, whose attendance is pretty regular ; some are living at the distance of twelve, fifteen, or twenty miles, and one or two even thirty, or more than that.

Christian brethren in England, we give you this statement of facts because we fear that you are unacquainted with the good that has been done. Other stations can exhibit an equally encouraging record of facts, perhaps even more so. Yet we say of the few converted to God, what are these among so many ? Ireland contains more than *eight millions* of souls : nearly *seven millions* are Roman Catholics. About *three millions* speak the Irish language, for whom but little religious instruction in their own tongue is provided. To that little most of our scripture readers and ex-pounders contribute, and they are listened to with delight. There are also 196 islands around the coast, 140 of which are inhabited by more than 50,000 souls, and these millions of men, generally speaking, are in the most destitute condition as regards means of religious knowledge. Here is a fine country, enriched by beautiful rivers and fertile glens, but the majority of the population either buried in ignorance, entrenched in prejudice, or sunk into the lowest state of poverty, superstition, and vice. Popery has its four archbishops, twenty-three bishops, and about 3,000 inferior clergy, with eight colleges, besides Maynooth, and an increasing number of monasteries, convents, nunneries, societies, clubs, and private seminaries for the diffusion of its principles in every direction around. How many labourers have we—nay, and other sections of the voluntary churches of Christ to cope with, and counteract the pernicious errors thus plentifully diffused ? These *eight millions* of our fellow men, who are in this awful condition, lie in the very bosom of the British empire, almost in sight of the British throne, and at the very threshold of our Christian churches at home ; yet so far as our own denomination is concerned, we spend nothing for missionary purposes in Ireland, in comparison with what we do for the inhabitants on the opposite side of the globe.

For example, in this town our missionary, nearly 100 miles from any of his brethren, surrounded with a full proportion of the vast mass of ignorance and superstition which prevails in the island, is *stationed entirely alone*, while Catholic priests are swarming around him like locusts from the Nile ; yet the island of Jamaica, with scarcely *half a million* of souls, shall be favoured with *thirty missionaries* and many superior schools ; then, because we do not reap the same prosperity here as in Jamaica, it is gravely asked, “What are you doing in Ireland ?” To act according to the rule of proportion, you should send nearly 500 missionaries here without delay. Suppose you had only sent *one* man to Jamaica, what do you think would have been done ? You have only *one* missionary in the province of Connaught where there is more than a *million and a half* of Roman Catholics, and do you really expect that this is all that is required ? If there had been only *one missionary* in Jamaica and nearly 500 in Ireland for these last twenty years, would there not have been a very different result ? If this number had been employed, and the Lord had blessed their labours to the same amount as he has blessed those of that one who is stationed in this town, instead of seeing only a

few scattered churches, you might behold a large number in various parts of this land, containing more than 40,000 members.

You will say, "We have a right to give our money for what object we please;" but if it all goes in one direction, surely your contributions are regulated by taste or caprice more than by the word of God. Placed as the missionary is here, entirely alone, he would feel greatly encouraged if he had *one* brother to *live* and *pray* and *labour* with him in this barren spot. The country around is mourning in moral destitution from age to age, and the inhabitants exclaim, "No man careth for our souls." Look, O look to Ireland, and remember the *eight millions* of souls. The conversion of this land is not only important to itself, but important to England, to Scotland, and to the world at large. Should your year of jubilee, your fiftieth year of missions, have passed without renewing your missionary exertions in every part of the world, but especially in this land where so many Roman Catholics are dwelling in ignorance, as it were around the suburbs of your churches, and lying almost in sight of your throne. The year has gone by. Let not another year pass without giving vigorous attention to this work of justice and Christian benevolence. "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

A WORD TO LIVING TESTATORS.

"Bis dat qui cito dat."

AN excellent friend of the Society, in a distant county, who intended to leave by will £500, to aid in carrying on its operations, has changed his plan within a few days past, and gives to the Treasurer at once the net proceeds which such a legacy would have left. The committee are thus enabled to keep the agents of the Society at work, and are so encouraged by this and by other expressions of sympathy and zeal for Ireland's welfare, as to listen to repeated and loud cries for help, and engage an additional agent. Several others offer. It may be for you to say whether they shall be employed.

A liberal contributor to the Society wrote, in the early part of 1841, to a friend, a letter, which was forwarded to the Secretary, and which is now before him, containing the following sentence: "God hath been pleased to keep me in existence in this world, to see the time return when I have been accustomed to send you my subscription to the Baptist Society for promoting the gospel in Ireland; I beg you therefore to receive and send it. I believe this will be the last I shall be permitted to send you; but after my death, and my debts, &c., are all paid, perhaps a surplus will remain from my personal effects: that will be given to the Baptist Home Missionary Society and the Baptist Irish Society, for the Saviour's cause and interest. I expect my stewardship is almost ended." It was as our friend supposed. He died soon afterwards, and left behind him a large property, nearly all of which has fallen into the hands of the assignees of a bankrupt relative. There were no children: creditors to whom the testator owed nothing, and to whom he did not know that his legatee was indebted, take all. Societies receive nothing.

A third friend recently left by will his residuary property, to be divided between our own and two other societies. Two thirds only of this property

are at present available ; the remainder may be in a few years. A fourth friend, some two years since, left a considerable legacy, worth some five or six hundred pounds, also to be divided between societies—our own being one ; but as yet, through pressure of the times, nothing has been realized, nor is there an immediate prospect of the kind intentions of the testator being fulfilled.

We would submit these facts with all seriousness to dear friends who intend to benefit the Society by their wills. Which, on the showing thus presented, is the better course, to give even though it were less, than to leave subject to uncertainty and delay. Should it not be remembered that fifty pounds will keep a valued agent at work for a twelvemonth? And would it not contribute to the happiness of beloved Christian friends, to know that they are doing good, rather than that at some future time good will be done, with what they possess? Men who are their own executors, besides the saving they effect (legacies pay ten per cent. duty)—even now rejoice in what God enables them to do ; and would it not perhaps even augment their future joy, to be greeted as they enter heaven by one and another who through their liberality were met by some messenger of the word of life, and brought to the Son of God? We do not wish, however, either to reason on the facts stated or to dictate. We will only repeat our motto—“He gives twice who gives quickly.”

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; ROBERT STOCK, Esq., Treasurer, Regent-street; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury, Messrs. GLYN, HALLIFAX, MILLS, and Co., Bankers, 67, Lombard-street; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 77, Lower Gardner-street, Dublin; and by any Baptist Minister, in any of our principal towns.

. *The present Treasurer of the Society, ROBERT STOCK, Esq., requests that Contributions for the Society may be sent, in addition to the above names, to the Union Bank, Argyll Place, Regent Street.*

THE

BAPTIST MAGAZINE.

AUGUST, 1843.

MEMOIR OF JUSTIN MARTYR.

JUSTIN, to whose name the epithet Martyr is usually attached, was one of the most eminent of those who in the second century "were beheaded for the witness of Jesus and for the word of God." An elaborate examination of his life, writings, and opinions, has recently been published by the Rev. Charles Semisch, of Trebnitz, Silesia. This work, translated from the German, with the author's concurrence, by Mr. J. E. Ryland, constitutes the forty-first and forty-second volumes of the Edinburgh Biblical Cabinet. As it is the result of laborious research, in which the original sources of information have been explored with great care, we have not doubted that we should gratify many of our readers by presenting to them an abridgment of the first book, which is on Justin's life, labours, and martyrdom.

Justin Martyr was born at Flavia Neapolis, (the ancient Sichem, and the modern Naplous,) a Roman colony, in which the Grecian manners and culture prevailed. The year of his birth is not precisely known. He was brought up in the religious faith of the Greeks, to

which his parents belonged. As he grew up, his natural love of knowledge and thirst after truth, led him to the most noted schools of Grecian philosophy, which he looked upon as the repositories of true wisdom. At the beginning of his *Dialogue with Trypho the Jew*, he describes the hopes with which he entered on the study of philosophy, and the disappointments in which his highly raised expectations issued, till, in the Christian faith, he found that certainty and truth which had been the constant aim of his inquiries. Justin first joined himself to a disciple of the Stoa, but after a short time left him with the bitterness of blighted hopes, since of the deity, (in whose nature and being Justin wished, above all, to be instructed), he could say little, and, indeed, spoke of this subject as holding a very subordinate place in philosophical discussions. But still keener was the disappointment which our inquirer met with from a Peripatetic, who debased philosophy into a mere instrument of secular advantage, and concealed under his philosopher's cloak a sordid love of gain; after giving a few lessons, he demanded of

Justin the fee, the payment of which he made indispensable to a continued attendance on his philosophical lectures and exercises. Provoked by such grovelling meanness, Justin immediately quitted this pretended philosopher. But these untoward events in no degree weakened his attachment to philosophy. On the contrary, with the same confiding spirit as at first, he betook himself to the school of a Pythagorean, whose reputation for philosophic depth and refinement was not inferior to his own high self-estimation. Here, again, Justin's hopes were deceived, and the truth he sought for was still involved in darkness. The philosopher launched out into the praises of music, geometry, and astronomy, and prescribed an acquaintance with these sciences as the indispensable preliminary of all philosophic inquiry, as the best means of withdrawing the soul from sensible objects, and rendering it capable of apprehending super-sensual truth; and at last excluded Justin from the circle of his scholars, when he confessed his ignorance on these subjects. Justin was almost in despair of ever satisfying, in the schools of the philosophers, his ardent longing after truth, when the great repute in which the Platonic philosophy was held, and the circumstance that just at that time a very noted Platonist had opened a school in the place where he was then residing, induced him to make one more attempt. And here, indeed, his wishes were gratified even beyond his expectations. The conversations with the philosopher furnished his inquisitive mind with the richest materials; the Platonic philosophy, and especially the doctrine of ideas, powerfully impressed him; his philosophic knowledge increased daily; and he now believed himself on the verge of the consummating height of the Platonic philosophy, the intuition of the deity; when a seeming accident gave an entirely different direction to

his energies, and, from a contemplative Platonist, changed him into a happy Christian believer. That he might surrender himself undisturbed to contemplation, Justin one day resorted, as was his wont, to a lonely spot on the seashore. But scarcely had he begun to be absorbed in the speculation to which his thoughts were turned, when happening to look back, he saw coming behind him, an aged man of gentle, venerable aspect. Surprised at this unexpected and unwished for meeting, he stopped till the stranger came up to him, and found on inquiry that he had come down to the beach, to wait for some absent relations, whose return he was anxiously expecting. Justin could not help giving an explanation of his own presence on that spot, and after stating that he had chosen that place for the purpose of speculation, he was not a little astonished when the aged man said in reply, "You are then a lover of discourse, but no lover of deeds nor of truth, nor do you attempt to be a man of action, so much as a clever disputant?" Justin replied, that in his opinion, no employment could be more worthy and urgent than to make it manifest that intelligence was the presiding principle of all things, and by means of this intelligence to discern the erroneous and the undivine in all other pursuits. Without philosophy there could be no clear understanding or prudence. Philosophical knowledge ought, therefore, to be an object of universal attention; all other pursuits should retire into the background before it, or be altogether renounced if they could not be brought into connexion with philosophy. The aged man inquired whether philosophy led to happiness, and what was the proper definition of philosophy; he was told that philosophy was the science of being and the knowledge of truth,—but that happiness was the reward of this knowledge and wisdom. He then endeavoured to convince this eloquent

advocate that philosophy, as long as it depended purely on its own resources, was utterly incapable of solving such a problem. For a knowledge of God, who is the highest object of all, and especially of Platonic speculation, could not be acquired by an empirical method, or by discursive contemplation, like the knowledge of music, arithmetic, and astronomy, or an acquaintance with the healing art and military tactics. Only that knowledge of God could claim truth and certainty, which had for its origin an immediate view of the divine, or the instructions of one who enjoyed such a view. But to such an origin philosophy in all its extent could make no pretensions. For when the Platonic philosophy asserted that a power resided in the human reason (*νοῦς*) to rise to this vision of God, the assertion was a mere postulate without any foundation. Reason might certainly ascertain by itself the reality of the divine existence and moral principles, but could not behold the essence of God. If the latter were the case, a vision of the divine essence would be possible for the souls of beasts, since these, according to their measure, are not specifically different from human souls. Besides, this postulate of the Platonic philosophy would be overturned by another maxim of the same philosophy, that not every man, but only the righteous and the pure, can attain to the actual vision of God; for, according to this, the actual attainment of this vision would depend, not on the intellectual power inherent to man by nature, but on his moral capability. But as to beasts, this subterfuge in reference to moral considerations fails at once. For it cannot be asserted of them that they are unrighteous. But if their corporeal organization be available as a ground of hindrance that they cannot attain to a vision of God, it becomes a question whether, if they had the power of speech, they might not with greater

justice depreciate human bodies rather than men theirs.

After the aged man, by this line of argument, had endeavoured to bring the staunch advocate of Platonism to a conviction that his favourite philosophy failed exactly in the highest point of its professed aim, he adduced two articles of its psychology, in order to show Justin, in these, the unsatisfactoriness of the system; namely, the doctrines of metempsychosis and the immortality of the soul. In reference to the former, he directed his attention to the complete uselessness of the doctrine. Since it maintained, that the souls doomed to inhabit the bodies of beasts, had neither the consciousness of their former aberrations, nor a sense of their degradation in the present state,—the doctrine was divested of the only consideration which could give it any colour of probability, that, namely, of moral retribution. But the Platonic doctrine of the immortality of the soul, so far was open to censure, that it viewed this immortality as absolute, and necessarily founded in the essential constitution of the soul. That origination in time, which the soul shared in connexion with the world, rather involved the possibility of its destruction. Yet it could not really be affirmed that it would ever be destroyed; on the contrary, it endures (in order to realize the idea of retribution), not only from its own nature, but through the will and power of him who gave it existence.

The unwavering confidence which Justin had hitherto placed in the correctness of the Platonic theorem was shaken, and he broke out into the bitter exclamation, "On what teacher can we rely, or to what quarter can we look for aid, if these are not the doctrines that contain the truth?" The ancient pillars of philosophical science, hitherto deemed immovable, were shattered, and the confidence they had inspired was succeeded by a yearning after some substi-

tute: a consciousness of the insecurity and uncertainty of all mere human investigation was awakened, and gave rise to anxiety for new and satisfactory instruction. The venerable man indicated to him by brief hints, that if he would only apply to the right source he might easily find the truth which he had hitherto longed for so intensely, but had sought in vain among the Hellenic philosophers. He stated that in remote ages there had appeared men, called prophets, distinguished above all the philosophers by their antiquity and sanctity, and accredited by miracles and prophecies, as organs of the divine Spirit, in whose extant writings were deposited the choicest treasures of infallible religious truth. If he turned to these records, in them he would find the amplest information respecting the first principles and design of all things,—the most satisfactory explanation on all the points which it behoved a philosopher to know.

Having thus spoken, the stranger went his way, and Justin saw him no more. But his words had kindled a flame in Justin's heart which nothing could extinguish. He attentively revolved the information he had received; he seized with eagerness the writings of the prophets; he anxiously sought the acquaintance of those persons who were known by him to be the friends of Christ; and the result of this threefold effort was his passing over to the Christian church. The quickness with which this transition was made, cannot be thought strange, if we consider that his attachment to heathenism depended almost entirely on his faith in the truth and rectitude of certain philosophical tenets, especially of Platonism. This illusion once broken up, the last ties were snapt asunder which had hitherto kept him from joining the Christian community. For some time before, Christianity had exerted a silent influence over him, and had been imperceptibly winning his heart. The

intrepidity and cheerfulness with which Christians maintained their faith under all the tortures which the rage and cruelty of their heathen adversaries were ready to inflict upon them; the ready determination with which they met death itself for their profession, had impressed him with the conviction that it could not consist with the secret vices and crimes of which the Christians were accused—since sensual indulgence, and joy in the prospect of death, form the most direct antipodes—"For I myself, when an adherent of the Platonic school, heard the imputations cast upon Christians; but when I observed their fearlessness in reference to death, and to all other things that are usually objects of dread, it struck me as utterly impossible that they could indulge in vice and voluptuousness. A voluptuary,—a man without self-control,—one who could reckon it a luxury to feed on human flesh—how could such a man embrace death, which would deprive him of his indulgences: would he not rather attempt, by every means, to prolong his existence in this world, and avoid falling into the hands of the magistrate? Least of all, would he by self-impeachment expose himself to capital punishment." But after this sentiment had once taken root in Justin's mind, it needed, in fact, only a confirmed scepticism in the sufficiency of the philosophic doctrines of the Greeks, and the conviction, that Christians in reference to religious knowledge, were at least not behind the Greeks, to destroy the last bulwark of heathenism which still remained in his breast; and thus it may be very naturally explained, how Justin's accidental conversation with the aged stranger produced the astonishing effect of converting the enthusiastic friend and advocate of the Platonic philosophy, as if by magic, into the equally decided friend and advocate of the Christian doctrine.*

* In what year his conversion to Christianity took

The new faith to which in so natural and yet so wonderful a manner the philosopher had been led, from this moment became the mainspring and centre point of all his efforts. To building up the Christian church, both inwardly and outwardly, his life was henceforward dedicated. It was his desire that the light which had risen on his own mind, should shine also on others; that the repose and peace which he had found, might also make others happy. Justin considered himself laid under a religious obligation to devote himself to the immediate, incessant propagation of the gospel. He, indeed, made no material change in his outward mode of living; but the spirit that animated him was a new one; the aim which he pursued was no longer the same. He continued to wear his philosophical cloak, in order to indicate, symbolically, by his outward appearance, that as a Christian, he was still a friend of philosophy, though no longer a disciple of human but of heavenly wisdom. He retained, also, his former habits, in travelling about, teaching and learning, without any fixed dwelling-place, without accepting any civil or church office.

Justin visited Egypt, and beheld in the Isle of Pharos, near Alexandria, the remains of the cells in which the Seventy Interpreters, according to the sacred legend, separately translated into Greek the books of the Old Testament, and yet with a literal agreement. At Ephesus he met with Trypho the Jew, and entered into that conversation on religion with him, the substance of which, though modified here and there, is contained in the dialogue now extant. Nor did he overlook the west. At Cumæ, in southern Italy, he surveyed with amazement the massive structure in which the sybil

uttered her oracles; and sojourned for a long time in Rome the metropolis of the world.

In all these journeys, he kept fixedly in view his main object, that of leading other wandering and seeking minds to those fountains of eternal truth, from which he had been able to draw, after long and unsuccessful efforts. By word of mouth and by writing, "in season and out of season," he laboured for the cause of Christianity. But it is not within our power to give a perfectly satisfactory representation of his agency, since Christian antiquity has left us only a few scanty notices respecting it; and a great part of Justin's writings are lost; yet the memorials of it still in existence are sufficient to prove its importance. The titles that are still left of some of his lost writings, show us that he did not neglect the promotion of the Christian cause by the positive representation and development of Christian doctrine; and, according to the account of the ancient martyrology, he opened a school at Rome, in which he instructed in the saving truths of Christianity all who were led to him by a sense of their moral necessities; but the most prominent feature of his agency was the polemical and apologetical.

Interests, religious and political, public and private, were confederated to suppress the new faith; philosophers and priests, rulers and people, united their energies to blot out the Christian name. The philosophers, indeed, joined with Christians in despising the popular faith, but they considered it ridiculous that the knowledge of truth, instead of depending on the speculative reason, was made to rest on the authority of a crucified Jew, and the tradition of a few uneducated Galileans: they esteemed it absurd that not only thinkers and investigators, but even mechanics and slaves, women and children, might become initiated into philosophy. The priests,

place, in the absence of all documents respecting it, cannot be determined. Dommerich fixes on the year 132; Möhler on the year 133; and Tzschirner on 137, A.D.

artists, and craftsmen, saw that their influence and gains were put in extreme jeopardy by Christianity: wherever the Christian faith found entrance and acceptance men ceased to bring sacrifices, they no longer had occasion for statues and paintings; splendid public festivities were at an end. Emperors and statesmen could feel no attachment for a cultus which not only was destitute itself of the venerableness of antiquity, but also avowed as its precise object, the overthrow of all other religions; a cultus which aimed not merely at being tolerated along with other modes of devotion, but laid claim to exclusive authority, which enticed the Roman citizens to violate one of their most sacred duties, fidelity to the popular religion sanctioned by the laws. Emperors and statesmen must have been alarmed at the existence of a community which in its secret assemblies withdrew from public inspection, and appeared to make use of secret signs which brought into danger the supremacy of the ruling powers by withholding the marks of homage, which, since the time of Augustus, it had been customary to pay to the sovereign; which by the refusal of oaths and military service had set itself in opposition to the existing order of society, and which, especially by its strong (according to appearance) idealistic tendency, seemed to be perfectly unadapted to public life. The common people, too, saw in Christians only manifest atheists; in their minds divine worship and a temple-service were inseparable ideas; a religion without temples and altars, without images of the gods, and sacrifices,—was in their eyes equivalent to no religion at all: the worshipping of God “in spirit” was a complete nonentity. “Away with the atheists!” was the common expression by which the populace vented their hatred to the Christians. This feeling was strengthened by the wide spread reports of the abominations

which the Christians were said to practise in their nightly assemblies; reports which indeed were often despised and allowed to be without foundation, but yet were more frequently credited and received as unquestionable. On these and other grounds, the heathen world, educated and uneducated, rulers and subjects, were combined as a counteractive force against the progress of Christianity. The emperors of the second century did not, it is true, proceed immediately against the Christians, and set on foot no direct persecutions. But, on the other hand, the Christians felt so much more severely the hatred and vengeance of the populace, and of many provincial governors. Where the provincial authorities spared the Christians, the popular fury made them the objects of bloody persecution; and the governors were often compelled, at the celebration of the public games, to sacrifice the Christians to the vengeance of the people, though they themselves might be actuated by a more kindly disposition. The desertion of the temples, which daily became more visible, and the withholding of public sacrifices,—the withdrawment of the Christians from the public festivities and games,—the displeasure and abhorrence which the new converts not unfrequently, both by words and looks, frankly expressed against all purely heathenish institutions,—the numerous public calamities by which the reigns of Antoninus Pius and Marcus Aurelius were disturbed in an extraordinary degree,—these, and perhaps many other causes, cooperated to influence to the greatest intensity the hatred of the people against the Christians. When all classes hastened to the temples and solemn sacrifices, the Christians alone stood aloof; when the population of a city poured into the circus and amphitheatre to witness the games and gladiatorial combats, the Christians were not to be seen; when all, in a frenzy of unbridled joy, tu-

multuously celebrated their bacchanalian feasts, the Christian matrons and virgins sat at home, lightening and consecrating the labours of the spinning-wheel and the loom by holy hymns and psalms ; when all the inhabitants of a place, at the celebration of the accession or birthday of an emperor, illuminated their windows, or adorned their doors with festoons of flowers, the dwellings of the Christians alone were unilluminated, unadorned ; at funerals or marriages, when the relations of the parties assembled, the Christian members of the family were wanting. These indications exasperated an easily inflamed populace. If, in addition, the Tiber happened to overflow, or the annual inundation of the Nile failed, or extraordinary distress was occasioned by earthquakes, pestilence, or famine, the ill-restrained wrath of an enraged populace broke loose, from time to time, against the Christians, and indulged in the most cruel deeds of violence. They had accustomed themselves to attribute all public calamities to the anger of the gods for the abandonment of their worship, that had been caused by the Christians, and believed that by shedding the blood of these enemies of their gods they presented an acceptable atonement to heaven. Thus the opposition of the heathens to Christianity had already, in Justin's time, risen more than once to a bloody persecution. Justin himself, as he narrates at the beginning of his Second Apology, was more than once a witness of the injuries which were inflicted on the Christians ; nothing therefore could be more natural than his attempt to construct the apology for Christianity, by contrasting it with Hellenism, and to counteract and disarm the physical preponderance of heathenism, by evincing the intellectual and moral superiority of Christianity. Besides the representatives of Hellenic intelligence, the philosophers were sufficiently active in verbal disputation, to

do the utmost injury in their power to the Christian cause ; and Justin found, in the efforts of the cynic philosopher Crescens, who carried on his profession at Rome, the most cogent inducement for defending the Christian faith against the attacks of Grecian science and philosophy.

Justin at last verified in his own person what had so often been the subject of his boast, both to Jews and Gentiles, respecting his fellow Christians, namely, the steadfastness of their faith, and their cheerfulness in meeting death. He became a martyr to Christian truth. He suffered death in company with six other Christians. Cheerful and undaunted as in life, when death was in sight, he bore his testimony for evangelical truth. The answers which he gave to the questions proposed to him by the prefect Rusticus, who tried him and his companions, breathes entirely the same spirit which emanates from his writings that still remain, the spirit of the most unshaken love and fidelity to the Christian faith. To the questions of the prefect respecting the doctrines held by Christians, he simply and comprehensively replied : " We believe in one God, the original creator and framer of all things visible and invisible, who is not enclosed in any space, but, invisible as he is, fills heaven and earth ; and in Jesus Christ the Son of God, whom the prophets announced beforehand, as a teacher of truth and herald of salvation. Of his eternal godhead I am not able, in my weakness, to speak satisfactorily ; this is the function of a prophetic power, as likewise in truth the prophets in former ages, prophesied of his becoming man." When the prefect asked the accused the question which would determine his fate, " Art thou then a Christian ?" he replied with firmness, " I am a Christian." To the jeering observation of the prefect, " Thou believest then in thy ascension to heaven, when I have caused thee to be scourged

and beheaded?" Justin answered with the distinctness of a spirit full of faith, "I hope that I shall receive the gift of Christ's grace, when I have suffered that." The fresh inquiry of Rusticus, whether he really thought that he should go to heaven and be rewarded there, was met by Justin with a still more decisive declaration,— "I not only think so, but I know it with a certainty that does not admit of a doubt." The patience of the prefect was now exhausted. In a threatening tone, he called out to the accused, "Join together and offer a unanimous mind to the gods." On Justin's rejoining, "No reasonable man will abjure godliness and embrace impiety;" the prefect said with increased warmth, "If ye will not obey, ye shall be chastised without mercy." But this threatening, so far from daunting the accused, only made his courage rise

higher. "We wish nothing more," said he, "than to suffer for our Lord Jesus Christ, for this will give us salvation and joy at his dread tribunal, before which all the world must appear." With this declaration the trial closed. Forthwith the prefect passed sentence of death on the accused, and ordered him, after being scourged, to be beheaded.

If it be asked *when* did Justin suffer martyrdom, the accounts of antiquity are tolerably unanimous in pointing to the reign of the emperor Marcus Aurelius, and his associate in the government, Lucius Verus. These testimonies are confirmed by the contents of the Second Apology, which imply the existing sovereignty of Marcus Aurelius. If the authority of the Alexandrian Chronicle be thought sufficient, then the year A. D. 166 may be considered as the year of Justin's death.

INFANT BAPTISM.

In the fourth part of Kitto's Cyclopædia of Biblical Literature, just published, there is an elaborate article on baptism from the pen of a learned German. "As the topic of baptism seemed to be well exhausted in this country, the editor thought that some freshness of effect might be produced by presenting the subject to the reader from a German point of view. The article was, therefore, offered to Dr. Neander, the church historian, and Professor of Theology in the university of Berlin. His multiplied pre-engagements, however, induced him, with the editor's consent, to consign the subject to the Rev. J. Jacobi, of the same university; and in due time the manuscript of the present article arrived, accompanied by the following note from Dr. Neander, to whose inspection it had previously been submitted by the author:—

'As my other labours would not permit me to work out the article (on baptism) for the 'Cyclopædia of Biblical Literature,' I requested a dear friend, J. Jacobi, to undertake it, who, by his knowledge and critical talents, is fully qualified for the task, and whose theological principles are in unison with my own.

'A. NEANDER.'

It will interest some of our readers to have the opportunity of seeing the foundation on which infant baptism is placed by this erudite foreigner; we therefore transfer to our pages those paragraphs in which this subject is discussed.

Infant baptism was established neither by Christ nor the apostles. In all places where we find the necessity of baptism notified, either in a dogmatic or historical point of view, it is evident that it was

only meant for those who were capable of comprehending the word preached, and of being converted to Christ by an act of their own will. A pretty sure testimony of its non-existence in the

apostolic age may be inferred from 1 Cor. vii. 14, since Paul would certainly have referred to the baptism of children for their holiness (comp. Neander, *Hist. of the Planting, &c.*, i. p. 206). But even in later times, several teachers of the church, such as Tertullian (*De Bapt.* 18) and others, reject this custom; indeed, his church in general (that of North Africa) adhered longer than others to the primitive regulations. Even when baptism of children was already theoretically derived from the apostles, its practice was nevertheless for a long time confined to a maturer age.

In support of the contrary opinion, the advocates in former ages (now hardly any) used to appeal to Matt. xix. 14; but their strongest argument in its favour is the regulation of baptizing all the members of a house and family (1 Cor. xvi. 15; Acts xvi. 33, xviii. 8). In none of these instances has it been proved that there were little children among them; but, even supposing that there were, there was no necessity for excluding them from baptism in plain words, since such exclusion was understood as a matter of course. Many circumstances conspired early to introduce the practice of infant-baptizing. The confusion between the outward and inward conditions of baptism, and the magical effect that was imputed to it; confusion of thought about the visible and invisible church, condemning all those who did not belong to the former; the doctrine of the natural corruption of man so closely connected with the preceding; and, finally, the desire of distinguishing Christian children from the Jewish and heathen, and of commending them more effectually to the care of the Christian community—all these circumstances, and

many more, have contributed to the introduction of infant baptism at a very early period.

But, on the other hand, the baptism of children is not at all at variance with the principle of Christian baptism in general, after what we have observed on the separation of regeneration and baptism. For, since it cannot be determined when the former begins, the real test of its existence lying only in the holiness continued to the end of man's life, the fittest point for baptism is evidently the beginning of life. Nevertheless, the profession of faith is still needed to complete it; confirmation, or some equivalent observance, is therefore a very important consummation. The *fides infantium* is an absurd assumption, of which the scriptures know nothing. On the other hand, the baptized child is strongly recommended to the community and to the Spirit of God dwelling therein, becoming the careful object of the education and holy influence of the church (comp. 1 Cor. vii. 14). Nature and experience teach us, therefore, to retain the baptism of children, now that it is introduced.

The sum of the statement is this: Infant baptism was established neither by Christ nor the apostles; the magical effect imputed to baptism, confusion of thought, and human policy introduced it into the church; and now, as it is introduced, nature and experience teach us to retain it.—Surely it was not worse policy for the ancient Hebrews to go down to Egypt for help, than it is for the advocates of infant baptism to send for aid to Germany!—ED. BAP. MAG.

SOME POINTS OF DIFFERENCE BETWEEN THE FIRST AND THE SECOND COVENANTS, BEARING ON THE SUBJECT OF BAPTISM.

BY THE REV. JAMES SMITH.

OUR pædobaptist brethren, when writing on the subject of baptism, are constantly referring us to the first covenant (Heb. viii. 7, ix. 1); and insisting upon it, that because *male* children were to be circumcised under that covenant, therefore *all* children are to be baptized under the second. Losing sight of its typical nature, they appear to me to run into error, and confound things that differ. There are many points of difference between the covenant which was found fault with, and that which was established in its stead; but the following have particularly struck me as bearing upon the subject of baptism, which at present engrosses so much attention.

1. Children were introduced into the first covenant by a natural birth; so that all the natural seed of Abraham, were in covenant with God, Gen. xvii. 4, 14; but there is no introduction into the second covenant but by a spiritual birth: so that only the children of God are in that covenant, John iii. 3—7; Heb. viii. 10, x. 17.

2. Children under the old economy were circumcised because they were the seed of Abraham, in covenant with God, and it was expressly commanded, Gen. xvii. 10, 11; but under the present dispensation no persons are in covenant with God, or are reckoned of the seed of Abraham, or are commanded to be baptized, but believers: such are blessed with faithful Abraham, Gal. iii. 9; are the children of God by faith in Christ Jesus, Gal. iii. 26, 27; and are permitted and required to be baptized, Acts viii. 36, 37; Mark xvi. 16: such, and such only, are recognized as in the covenant of grace.

3. Under the first covenant persons were admitted to the passover, and other appointed feasts, because they were circumcised and included in that covenant, Exod. xii. 43—49; under the new dispensation believers only were admitted to all the privileges of the gospel, as being born again, baptized in the name of the Lord Jesus, and capable of discerning their nature and holding fellowship with God through them, 1 Cor. xi. 27—29, ii. 14, 15.

4. Under the former economy no persons were entitled to the privileges of the sanctuary except they were the seed of Abraham or became proselytes, though they were circumcised, (witness the Ishmaelites and the posterity of Abraham by Keturah); and under the present economy no persons are entitled to church fellowship or the Lord's supper, though they are baptized, except they prove that they are born from above by the holiness of their lives. Gospel privileges are intended only for the true circumcision, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3.

5. The first covenant gave every circumcised, obedient Jew, a title to an inheritance in the land of Canaan; but the second covenant gives every regenerate, baptized, obedient Christian, a title to an inheritance incorruptible, undefiled, and that fadeth not away, which is reserved in heaven for all such, 1 Pet. i. 4.

No Jew under the typical dispensation would have dreamt of circumcising a *dead child*, knowing it to be incapable of enjoying any of the privileges to which circumcision gave a right; and knowing also, that circumcision was not

intended to raise the dead to life ; but was only the token of a covenant existing between the living God and the living seed of Abraham, Gen. xvii. 11 : but Christians have dreamed, yea more, they have baptized (so they call the rite they administer), thousands of children destitute of all spiritual life, and totally incapable of discerning, or enjoying any of the ordinances of the gospel, though they know that baptism was not intended to give spiritual life, or raise the dead in sins to a life of righteousness. Surely if we take the New Testament only for our guide on this subject, we must see that no person, child or adult, if dead in sins, if Christless and hopeless, ought to be baptized or admitted to the Lord's supper ; seeing the apostles required the signs of spiritual life in those they admitted to these holy institutions. They required knowledge, repentance, and faith ; ability to perceive and enter into the kingdom of God, to discern the spiritual nature and meaning of these significant rites. Baptism was not intended to regenerate, or produce a new and spiritual life ; but to afford an opportunity to those who were begotten of God to show their faith in Christ, to profess their entire dependence on Christ for everlasting salvation, and to manifest their cheerful obedience to Christ as the only King in Zion. The past dispensation was typical, the present is spiritual ; the church then comprised the whole nation, now it only includes the faithful in Christ Jesus ; the Jewish children were born in the church and of the church, not so the children of believers. The sanctuary was worldly, the ordinances carnal, the covenant faulty ; the temple now is heavenly, the ordinances spiritual, and the covenant perfect. Consequently only those who are partakers of the heavenly calling, only those who are spiritual, only those who are in the new and better covenant, have any title to a place in the church, or right

to the ordinances of the gospel. Gospel order appears to have been as follows,—the word was preached, the soul was quickened, faith was professed, the believer was baptized, the baptized were added to the church, and the church surrounded the Lord's table as one holy, obedient, loving family. Such was the first church, and such were the first Christians, who continued stedfastly in the apostles' doctrine and fellowship, in breaking of bread and in prayer. To such a church the apostle Paul wrote, exhorting the brethren to endeavour to keep the unity of the Spirit in the bond of peace ; because there is one body and one spirit, even as we are called in one hope of our calling ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all. Such were directed to exhort one another daily, and teach one another to observe all things whatsoever Jesus had commanded, because he had promised to be with them even unto the end of the world.

But some one may be ready to ask, "What is to become of our children?" May I not ask also, What becomes of them now? What does infant baptism do for them? Does it regenerate them? Does it cast out Satan? Does it give them an interest in Christ? Does it raise them one inch above, or place them one step before the unbaptized? It does not.

Then some may ask, "Why do we baptize them?" Truly, why do you baptize them? God has not bidden you. His Spirit does not sanction you. His word does not command you. Infant baptism has done a world of mischief, but it never did any good. It is doing incalculable mischief at the present time ; may the Lord root it up, and root it out, of his church entirely and for ever !

"But what are we to do with our children?" Do, bring them up in the

nurture and admonition of the Lord. Teach them that by nature they are without Christ, afar off from God, and exposed to everlasting misery. Show them that they form no part of the church of God, which is composed only of his friends, but they are numbered with his enemies. Inform them of their need of the pardon the gospel proclaims, of the sanctifying Spirit, and the finished work of Jesus to furnish them with a title to everlasting life; that they must repent of sin or perish, believe in Jesus or be for ever condemned. Set forth Christ in all his love and loveliness, and by a holy life, by frequent exhortation, by leading them to the house of prayer, and by endeavouring to render religion lovely, strive to bring them to decision and salvation. I cannot see that infant baptism gives a parent any assistance, imparts to the child any blessing, brings to the Lord any honour, or does any party the

least good; but it does appear to me to throw a stumbling block in the way, to lead to soul-deception, and do much mischief. It is in my view a pillar of popery, the principal basis of all corrupt religious establishments, and one of Satan's strongest holds. It divides the Lord's people, unites the world and the church together, and leads thousands into mischief and misery; and it is to me truly wonderful that a thing so destitute of all scriptural authority, so totally and entirely useless, so opposed to the nature of the present dispensation, should be practised, approved, and defended by so many godly men. The Lord hasten the time when the watchmen on the walls of Zion shall see eye to eye; and until that period arrive give us all that brotherly love, Christian forbearance, and celestial charity which the present imperfect state of the church requires!

New Park Street.

"THE MARYS."

On reading the account of the departure of Dr. Prince and his companions from Gravesend, June 14th., in the ship "The Marys."

Now may God speed "the Marys," and protect her on her way;
Watch over her in darkness, defend her in the day,
And bring her to her haven!—How many hearts shall pray
Our God to speed "the Marys," and protect her on her way.

She is not for the battle, she is not for the spoil,
She is not for the capture of those who strive and toil;
She beareth on her bosom the noble and the free,
With love to unloved Africa for a royal argosy.

She carrieth a banner,—'tis the banner of a King;
"Good will" unto the nations, and from on high the spring;
Oh, soon may Ethiopia stretch out her withered arms,
And her dark sons in peace sit down beneath their native palms.

Our God support our brethren; they have left their home and land,
And a weary toil awaiteth each of that little band!
Shall we not pray, dear Christians, that from the sacred Three
A blessing may their steps surround,—a blessing full and free?

And when from off "the Marys," all in the quiet night,
They view again the Southern Cross and its pale stars of light,
Oh, deep into their inmost souls a radiance be given,
From that dear cross, our common hope, whose centre is in heaven,

Then, may God speed "the Marys," and protect her on her way,
Watch over her in darkness, and defend her in the day;
Bring her safely to her haven, and listen as we pray,—
O God! speed "the Marys," and protect her on her way!

A. C.

REVIEWS.

Sacred Hermeneutics Developed and Applied ; Including a History of Biblical Interpretation from the earliest of the Fathers to the Reformation. By SAMUEL DAVIDSON, LL.D., Author of Lectures on Biblical Criticism. Edinburgh : Clark. London : Hamilton, Adams, and Co. 1843. 8vo. pp. 747.

THE opprobrium of Christianity is the multitude of sects into which its adherents are divided, maintaining discordant opinions, all of which are professedly derived from the same book. This is the common taunt of infidels :—Your rule of faith is worthless ; for you cannot agree among yourselves as to its meaning, but deduce from it opposite conclusions. This is the chief argument of the Romanist :—Scripture alone is an inadequate guide ; it leads to nothing certain or definite, as the endless variety of your protestant divisions shows. This endangers more than any thing else our religious liberty : worldly men, indifferent to the claims of truth, and anxious that religion should not interfere with their enjoyments, decline the trouble of personal investigation, and say, There ought to be a standard ; there must be a standard ; something determinate and decisive to which all shall be compelled to bow. Thus they think an end may be put to proselytism, contention, and strife, which must distract the country so long as private judgment is permitted to exercise itself on the scriptures, and every man is at liberty to inculcate on others the opinions he derives from this vague and indefinite collection of ancient writings.

But, is it fact that the diverse creeds professed by different classes of religionists are all derived from the same book ? Is it true that it is to the natural diversities of the human mind, or to destitution of learning, or to mental weakness, that the differences of opinion among the students of scripture are principally owing ? A little consideration may show that it is because men do not take the scriptures alone as the rule of faith and practice, that they differ. Appeal to the

inspired word they may ; but the appeal to it is so conducted as necessarily to render it inefficient, and educe diversities of sentiment instead of concord.

Let seven men take possession of seven apartments—or, like the fabled translators of Ptolemy, be shut up for a sufficient season in an equal number of cells. Let their business be to draw from the scriptures of the Old and New Testaments a correct exhibition of the facts, doctrines, and duties, set forth in those authoritative writings. Let them all be intent on the work ; all men of acute intellect ; all well skilled in the original languages, and proficient in human science. Shall we not have a unanimous verdict respecting almost every article of belief and item of duty ? We shall see.

The first is a sincere and devout member of the church of Rome. He is fully persuaded that the true sense of scripture is the sense accordant with the judgment of the church. While he examines the sacred pages, he avails himself of the light thrown on them by the traditions that have come down orally through the apostolic line of teachers ; he remembers the manner in which inspired phraseology is used in the writings of the fathers ; and calls to mind with reverence the decisions of councils. He interprets sincerely ; but as he proceeds, it affords him pleasure to observe how fully his interpretation accords with the orthodoxy in which he was educated. Whether his system be right or wrong, it is however evident that he has not derived it from the scriptures alone, but from scripture interpreted in conformity with the traditions and authoritative teaching of the Roman Catholic Church.

The second investigator, however, rejoices that the Bible and the Bible alone is the religion of protestants. He accounts it, too, his great happiness that he was born a member of that pure part of the apostolic church established in these realms ; that he was taught in his youth its doctrines, and that his earliest recollections are entwined with the use of its formularies. He has been ac-

customed to join, from childhood, in the recital of the liturgy, a liturgy in which many scriptural phrases are incorporated, and in which the words of scripture are used in the senses accordant with the sentiments of the compilers; and he is full of expectation that he shall find the articles and formularies of the church sustained by the holy volume. He has great reverence, too, for the opinions of the reformers, and of the fathers of the first three or four centuries. He studies diligently,—unconscious, perhaps, of the extraneous influences operating on his mind,—and in his own apprehension he studies successfully, for he finds that the Bible teaches just what the church under which his mental habits and associations were formed had led him to expect that it would teach.

The third is an upright member of the Society of Friends. He believes that an inward, immediate revelation, is the only sure foundation of Christian faith, so that the scriptures to be interpreted truly must be interpreted in accordance with the light within. He remembers the case recorded by Barclay of some divinely illuminated Friends who, being unable to read even their own language, when pressed by their antagonists with the words of the English translation, finding them to disagree with the manifestation of truth in their hearts, boldly affirmed that the Spirit of God had never said so. He remembers that when Barclay examined the originals, he found that they corresponded, not with the translation, but with the convictions entertained by these illiterate members of his own brotherhood. In like manner the present investigator finds his own previous convictions confirmed by examination. The system taught in the scripture accords, in his view, with the manifestation of truth to his own heart. He fully expected when he set himself to the task that this would be the result; and it is even so.

In the next cell is an erudite but somewhat aged German, an admirer of the celebrated Immanuel Kant. What he calls the moral interpretation seems to him to be preferable to any other; skill in exposition consisting, in his view, in educing from the text that meaning which is most conformable to the dictates of pure morality and sound reason. The obvious or natural meaning of an apostle he unscrupulously rejects; deeming it much more respectful to the apostle to suppose that he meant some

thing more accordant with reason and morals as deduced from modern philosophy. His favourite writer taught that rational, reflecting teachers had long continued to comment and refine upon the holy scriptures, until they brought them very nearly to agree with the general precepts of morality. This plan he pursues; and consequently finds that the scriptures teach just what accords with his reason, and nothing more.

A younger man of the same nation, a disciple of Paulus, is the next in order. He has entered on the inquiry with a deep conviction that we must carefully distinguish between facts, and the views of facts entertained by the narrators. Honest men as the apostles were, faithfully recording their own impressions, they were subject to all the prejudices of their country and times; and we, wise men of the nineteenth century, must make allowance for their proneness to mistake. Credulous peasants of Galilee, they were always looking for miraculous events; and influenced by the love of the marvellous, they exaggerated unconsciously all that they heard and saw. The just interpretation is, not the meaning of their words, but a sober notion of what was probably the basis of their honest but mistaken language.

Next comes a student of the school of Semler. He has been taught that Christ and his apostles, accommodating themselves to the opinions of their contemporaries, sanctioned many views that they knew to be erroneous, that they might insinuate the more effectively their own elevated principles. The notions of the Jews respecting the Holy Spirit, reconciliation to God by sacrifice, the person and kingdom of the Messiah, the resurrection, judgment, demons, angels, were retained by the Saviour and his apostles, therefore, in condescension to the current belief; and their own instructions were annexed and adapted to these notions. He interprets the language of these holy men, then, not in conformity with their words, but with constant reference to their well meant dissimulation.

The seventh is an allegorist. Of the genus allegorist there is many a species. One finds in Jeroboam a type of Luther, another finds in Jeroboam a type of the pope. One who had not much learning found in the nine and twenty knives mentioned by Ezra, a type of the four and twenty elders mentioned in the apocalypse. One who has much learning has discovered that Joseph the husband

of Mary is only a symbolical representation of the relation of Judaism to Christianity, analogous to that of a step-father to his son ; that John the Baptist is only a mythic representation of the collective body of the Jewish prophets ; and that the age of his parents at the time of his birth merely denotes that new ideas are wont to appear only after those which may be called their ancestors begin to be old and powerless ! Of the seventh, we only say that he is an allegorist.

Now how many systems is it reasonable to suppose that these seven men shall deduce from the one book ? Is it the fault of the book if they profess to derive from it seven systems ? Can it be said with truth that the scripture is the rule of faith and practice to them all, or to any one of them ? Is the appropriate remedy for their divisions the substitution of any other rule, or is it not rather that laying aside all collateral knowledge, all prejudices, and all artificial systems of interpretation, they should hearken to its unsophisticated statements ?

Sacred Hermeneutics are intended to prevent such errors, and guide the inquirer to correct interpretation. "Hermeneutics," says Ernesti, the most celebrated of the writers who have professedly treated of the subject, "are the science of attaining clearness both in comprehending and explaining the sense of any author ; or of discovering and explaining clearly what is the meaning of any sentence." "The meaning of all language, written or spoken," says Dr. Davidson, "is developed by the application of general laws, usually termed hermeneutics. These principles, in their relation to scripture, are styled *sacred hermeneutics* ; and their application to particular instances has received the name of *exegesis*." It is to the science of sacred hermeneutics that the volume before us refers ; and to this we shall confine our remarks. The science is obviously one of immense importance. If its principles are correctly developed and skilfully applied, they may render aid of unspeakable value ; but if the rules be themselves erroneous, the mischief accruing from them will be proportionably great. We must take good heed that the light that is in us be not darkness. The seven men whose proceedings we have contemplated, have gone wrong, not because being ignorant and simple minded they took every thing according to its natural significa-

tion, but because they were biassed by their respective systems. They had their sacred hermeneutics, and these misled them. The fundamental principle of one was that the interpretation to be correct must be in accordance with the doctrine of the church ; that of another that it must be in accordance with the testimony of the Spirit to his heart ; that of a third that it must be in accordance with his system of philosophy. This is the prevailing error of the various classes of rationalists. The Wolfian philosophy, the Kantian, the Fichtian, have had successively their advocates, who have all agreed in subjecting the interpretation of the Bible to their respective philosophical principles ; and, as Dr. Davidson justly remarks, "Even sound and able divines lean too much to philosophy."

The principles of the science, to be of any use, must be not only true, but evidently true. It is not enough that they are correct ; their correctness must be indisputable. If they are self evident, it is well ; if not, their truth must be established, either by reasoning or by authority. Here lies the difficulty. With regard to general hermeneutics, they are but the dictates of common sense. Take for example the first rule of interpretation given by Planck :—"The first of all the laws of interpretation is certainly this : to endeavour to investigate the sense of a writing or passage which is to be interpreted, according to the signification which the general use of the language, or also the well known particular usage of the writer, connects with the words which he employs. The rule, in one word, amounts to this : we should seek, in the first place, the literal sense of every passage to be interpreted, as it must be afforded, either by the general usage, or by one which is peculiar to the writer. But why this must be sought first is a point which need not be explained to any one ; for every man's natural sense will tell him why, and will also instinctively bring him first to this means of exposition." Now this law, and the other laws following it in Planck's clear and concise treatise are, we repeat, nothing but the dictates of common sense. There is, however, a widely spread opinion that there are peculiarities connected with the interpretation of the Christian scriptures. This opinion, correct or not, gives occasion for the dis-

inct science of sacred hermeneutics. Whence then are the peculiar rules for the interpretation of the Christian scriptures to be derived?

Dr. Carson, in a work entitled "Examination of the Principles of Biblical Interpretation of Ernesti, Ammon, Stuart, and other philologists,"—a work evincing extraordinary acuteness of intellect as well as great learning, though too little known,—has exposed in a masterly style the baseless character and injurious tendency of the rules given by many profound continental philologists, and imported into this country. We do not think that he goes too far when he says, "The German writers, indeed, speak of hermeneutics as a science; and their American and British friends, confessing the deficiency of their respective countries, give them the praise of exhibiting the subject in a scientific dress. But German hermeneutics is a science only in name. They have no axioms; they have many false principles, and are a mere bundle of rules and observations. They have invented many technical names, and made many fanciful divisions and distinctions. They have nothing of the philosopher but the cloak and the staff." The object of Dr. Carson was, however, to pull down rather than to build up: he throws light in this work on the principles of interpretation, but we should be glad to receive one from his pen treating of the subject systematically.

The volume before us contains much information that cannot fail to gratify and assist the student of biblical literature. A review of the history of biblical interpretation occupies one hundred and twenty pages, giving insight into some prevalent mistakes of the fathers and their successors down to the sixteenth century. One hundred and eighty pages are devoted to the subject of the quotations from the Old Testament in the New, comprising a full list of these quotations in four columns:—the Greek text of the passage quoted, according to the Seventy,—the Greek text as it stands in the New Testament,—the Hebrew original,—and the common English version of the Hebrew. This list is much better adapted for reference than that of Horne in his Introduction, and is accompanied with many judicious and practically useful observations. We should be glad to see this part of the work issued in a separate form. About one hundred

pages are occupied with remarks on alleged contradictions in scripture, which may be consulted with great advantage. Another large portion consists of criticisms on detached texts, illustrative of rules and suggestions respecting interpretation. Any student of scripture will find in these pages ample reward for the time employed in their perusal, and much to which, as occasions arise, he will wish to recur.

Yet we must confess that the work does not equal the expectations we formed when we first glanced at its contents, perceiving that it came from a man of so much knowledge, industry, and Christian feeling as Dr. Davidson. Though it contains much valuable information relating to hermeneutics, yet it falls short materially of what we think a treatise on hermeneutics should be. It is not sufficiently systematic; and very often assertion alone is given, where the importance of the precept requires proof. Even in the opening chapter, on hermeneutical qualifications, we cannot accompany the author from the beginning to the end without some misgivings. He describes qualities of head and heart needed by him who undertakes to expound the Bible, not merely as ornamental appendages, but *inseparable concomitants of real advancement*. The first, he illustrates excellently; it is "a singleness of desire to know the mind of God, accompanied by a sincere and steady determination to obey it;" but when he says, in treating of literary qualifications, "A knowledge of various subjects and sciences is demanded:—history, civil and sacred; geography; chronology; antiquities; mental philosophy; rhetoric; the natural sciences, as astronomy, geology, metereology, &c. &c.," we think he overshoots the mark. These things are useful to an interpreter, but we cannot admit that they are "inseparable concomitants of real advancement." Nor can we coincide with him in the opinion, in reference to the course of education for candidates for the ministry, that "it is well to range over the field of literature, and to take a general survey of its varied products, before coming into close contact with the field of the written word."

In his second chapter, on the use of reason in the exposition of scripture, Dr. Davidson unfolds the principles of his system. Having observed that the first thing reason has to do in relation to

the Bible is to examine the evidences of its divine origin and authority, and the second to discover what laws of interpretation should be applied to it, he goes on to say, "The first law we shall mention is that *the Bible does not contradict itself*. If it proceed from God, it must be consistent with itself." Now this is a fact; but we can scarcely recognise it as a law. An inference deducible from the fact may be a law; but then the inference is less certain than the fact itself. A fact may be correct, and yet inferences drawn from it in relation to the interpretation of a sentence or a paragraph may be erroneous. Inferences from this fact are very likely to mislead. That is often apparently contradictory which is not really contradictory. Assertions are often contradictory in the eyes of a tyro, which to a master of the subject are perfectly reconcilable. As applied to the revelation which God has actually given, the use of this law, if we admit it to be a law, requires peculiar nicety of discrimination. It has pleased him to establish at different times different dispensations; and portions of our scriptures were written under each of those dispensations. One was local, national, and temporary, and its enactments differed in important particulars both from that which preceded and that which followed it. There is great danger of blending and confounding the different covenants; nothing has been a more fruitful source of error in the Christian church than this; and, in our judgment, it is one of the most important rules of biblical interpretation to distinguish them carefully. But we apprehend that between us and Dr. Davidson there is on this point a substantial difference. We perceive that he speaks of Ernesti as the first who formally separated the hermeneutics of the Old Testament from those of the New; and adds, "the unity of the Bible slips from the memory amid the disquisitions of such hermeneutical writers as Ernesti. The substantial sameness of divine truth loses its hold upon the faculties. While there are peculiarities connected with the two covenants, there is yet a much greater communion between them than the disjoining hermeneutics of German writers would lead us to suppose." We fear, on the other hand, that the diversity of divine dispensations would "slip from the memory" under the guidance of Dr. Davidson.

His second rule is announced thus: "Another rule of interpretation, similar to the last, is, that we should compare *scripture* with *scripture*, or, in the words of the apostle, 'spiritual things with spiritual.' This principle is recommended in the scriptures themselves, and none will be so bold as to deny its truth." We do not deny its truth; on the contrary we acknowledge that the practice it recommends is excellent; but we are surprised to see it in its present position. We wonder that Dr. Davidson should rest his second fundamental rule so completely on the meaning of a single phrase, which has been variously interpreted by the best expositors, and is confessedly difficult of explanation. Calvin, for example, renders the word "comparing" by fitting, or adapting (*aptare*), and says that the apostle means that he adapted spiritual things to spiritual men," tempering the celestial wisdom of the Spirit with simple language, which conveyed by itself the native energy of the Spirit. We are not contending against the interpretation which Dr. Davidson follows; we only advert to the fact that he lays great stress on a single clause of disputed signification; but we do contend that it is not a principle belonging peculiarly to *sacred* hermeneutics. We should compare one phrase with another if we wished to ascertain the meaning of a letter from a friend. We approve, however, very cordially of Dr. Davidson's principle respecting general canons, that "if any be contained within the Bible, or sanctioned by its declarations, they must be the best." As a rule of faith, it would be imperfect if every thing in which its interpretation differs from that of other books were not taught in its own pages; and we believe that its own instructions are sufficient for any one who has an attentive mind and a docile heart.

It is due to the learned and industrious author to lay before our readers a synopsis of his minor directions, which he himself has furnished near the close of his work.

"The following axiomatic principles may be laid down for the guidance of biblical expositors. They are founded on the preceding chapters, of which they are only a condensation. Perhaps in their present form they will be serviceable, if not in conducting the interpreter to the correct sense in every case, at least in preventing him from falling into error.

"Leaving versions out of consideration, the usual, established signification of a word should be followed in a given place except there be some necessity for abandoning it. This necessity is unfolded in the succeeding rules.

"1st, When the context obviously rejects such a signification.

"2dly, When by adhering to the ordinary meaning, a sentiment inconsistent with one or more parallel places would be elicited."

"But when the vicinity of a term and parallel passages harmonise with its common usage, there arises the greatest certainty that no other usage should be sought or created. The context, when rightly understood, can never be opposed to the signification which a word bears in a parallel place. Both agree in testimony, although it may not be equally definite or unambiguous.

"Taking versions into account, it may be safely affirmed:—

"1. The signification of a word, though found in no more than one version, if agreeable to its general usage and to the context, is to be admitted.

"2. The signification of a word not given by any of the ancient versions, in a particular locality, provided it be the usual one and recommended by the connexion, should be adopted.

"3. A signification supported by all the versions, but contrary to the *sens loquendi* and the context, is to be rejected.

"4. The signification given to an *ὁμαλὸς λέξις*, in all or in a majority of versions, should be received as correct.

"5. When parallel passages, context, and versions agree in restricting a term to a certain sense, that sense should be received.

"6. When a signification attached to a word in all other places of the Bible is opposed to the vicinity of a particular locality, it cannot be admitted there, though sanctioned by the best versions.

"7. Where versions, parallels, and context appear to disagree among themselves respecting the signification of a word in a certain place, the context must be considered as of greater weight than either of the others, provided it recommend *explicitly* and *clearly* a certain sense. The next degree of authority is due to parallel places, and a lower to ancient versions. The three, however, are seldom found to disagree in one place; and where two unite against the third, they should be followed.

"There is no instance in which the signification of a term sanctioned both by versions and parallels, is opposed to the context of a passage. The testimony of versions may truly disagree with that of the context and of parallels;—but the context rightly understood cannot contra-

dict the signification which parallels manifestly require. When, therefore, versions and parallels agree in affixing a certain sense in opposition to the context, the testimony of parallels or of the context is misunderstood.

"These rules, *mutatis mutandis*, apply to sentences and paragraphs. When the testimony of the context or of parallels is ambiguous, the necessity for departing from the ordinary signification of terms becomes less; while external helps are more needed. Too great caution cannot be applied in determining what are parallels, and what light they are capable of throwing on a place under examination. The connexion also is very various. Its evidence is not always certain, nor even probable to the inquirer. In every case, the judicious interpreter will prayerfully avail himself of all the assistance which the researches of others afford, and give to each circumstance its due value. Comparing and combining all the testimony which he can procure, he will arrive at such a conclusion as approves itself to his conscientious and best judgment."—Pp. 641, 642.

These suggestions deserve the attention of Christian students. Proficiency in verbal criticism will not, however, remove the chief causes of the differences of opinion respecting revealed truth, to which we adverted at the commencement of this article, and which are so generally deplored. It must not be despised; it is useful in its place, but it does not go to the root of the evil. To some of our readers it may perhaps be acceptable if we mention a few principles, the recognition of which appears to us to be essential to success in all investigation of the meaning of scripture, and which are drawn exclusively from the sacred volume. By some it may be thought that they are theological rather than hermeneutical; but it is of *sacred* hermeneutics that we are writing, and in these we are persuaded they are of paramount importance.

1. The successful student must possess divine illumination. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." The prejudices of the human mind, and its natural aversion to all that is congenial with the peculiarities of the divine plans, render necessary the enlightening and guiding operations of the Holy Spirit. If we do not believe this, we should not say so in our sermons; if we do believe it, we should not omit to say it in our

treatises on the interpretation of scripture. Our Lord declares that the kingdom of God cannot be *seen* by a man, unless he is born again. It was candid to declare this to Nicodemus at the outset.

2. The established connexion between humble desire for divine illumination and its enjoyment, is a second important principle. "The meek will he guide in judgment; and the meek will he teach his way." "If any lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." These are inspired hermeneutics. Luther's often quoted maxim, "To have prayed well is to have studied well," has higher authority than that of the celebrated German reformer.

3. The third is the necessity of dismissing from the mind all notions of divine truth derived from any other source than the scriptures. In the spirit of a little child, conscious of ignorance and wishing for instruction, the inquirer must sit docile and submissive before the oracle. "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." "If any man seemeth to be wise in this world, let him become a fool that he may be wise." The impressions he received in the nursery, the sentiments of his favourite teacher, the doctrine of theological schools, the decisions of ecclesiastical councils, philosophy ancient and modern, the speculations of others and his own speculations, all must be placed in abeyance, while the investigator is examining the meaning of the sacred page. Let him wipe the mental mirror clean, that it may reflect the more clearly and precisely the image that is set before it.

4. The popular character of the inspired writings, is a principle to be kept in view in their interpretation. Neither

the writings of the prophets, nor those of the apostles, were addressed exclusively to the dignified, the refined, or the philosophic. Recondite meanings, artificial trains of thought, metaphysical subtleties, and technicalities of expression, are not therefore to be expected, but their language is to be read as the language of men deeply in earnest addressing the masses.

5. The explanatory character of the later portions of revelation with regard to the earlier, is a principle of immense importance. "The darkness is past," says the apostle John, "and the true light now shineth." It might have been supposed, to judge from the writings of some interpreters of unfulfilled prophecy, that the apostles had each a veil over his face, but that Moses and the prophets used great plainness of speech. They interpret the New Testament by the light of the Old, instead of interpreting the Old Testament by the light of the New. The epistles contain explanations of some parts of ancient prophecy, and principles applicable to other parts: it is natural for a Jew to reject their aid and interpret independently; but for any one to do so who professes to believe that the apostles were inspired, is egregious folly.

6. The participation of believers in every nation in the ancient advantages of the seed of Abraham, is an apostolic principle of interpretation which writers on hermeneutics have frequently overlooked. "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart."

There are other principles of the same kind to which it would give us pleasure to advert; but these will suffice for one lesson.

BRIEF NOTICES.

A Hebrew Grammar, containing a Copious and Systematic Development of the Etymology and Punctuation of that Language. By SAMUEL RANSOM, Classical and Hebrew Tutor in Hackney Theological Seminary, &c. London: Snow. pp. 210.

A few years ago this book would, beyond all question, have been pronounced the best Hebrew

Grammar in the English language, and its appearance would have been hailed as marking the commencement of a new era in the study of the language. So rapid, however, have been the advances made in our knowledge of the grammatical structure of Hebrew words, that we are compelled to assign to Mr. Ransom's work a much lower place than that which it would have

justly claimed ten or fifteen years back. The Hebrew language is in fact now a far more interesting and intelligible study than it ever has been amongst Christians in any previous age, and its structure is probably better understood in the present day than at any period since it ceased to be spoken. Gesenius, Ewald, and many more in Germany; Hurwitz and Lee in England; Stuart and Nordheimer in America; with many others of less note, have indeed produced a complete revolution in the grammar of the language. Mr. Ransom has availed himself of the labours of all the authors named except Ewald, and his book will be found to contain the results of the principles which they have developed. We are rather surprised that Mr. Ransom should not mention Ewald amongst his authorities, especially as there exists an English translation of his very philosophical work; yet we acknowledge the difficulty of incorporating the somewhat abstract views of Ewald in a work of practical rules and matter of fact like Mr. Ransom's. The title of the book will show that it does not extend to the syntax of the language. This is to form a separate volume if the author receives sufficient encouragement to proceed. The present work is divided into three parts. The first treats of the accidence, in which Mr. Ransom has, we believe, chiefly followed Gesenius. The rules for the changes of vowels are all brought together in the second part; an arrangement which will save the student the trouble and perplexity which arises from his having to turn to various portions of his grammar in order to account for all the alterations in the form of a single word. The third part, which is in our opinion the most valuable, and which chiefly distinguishes this grammar from other elementary works, treats of the nature and use of the accents. On this subject Mr. Ransom takes Dr. Nordheimer as his authority, and places very perspicuously before the learner the substance of Dr. Nordheimer's views, with which hitherto he could only become acquainted from the large and expensive critical grammar of that author. Elegance of style is not to be demanded in a work of this nature, but the rules laid down by Mr. Ransom are generally concise and clearly expressed, and will, we believe be found in almost all cases adapted to the wants of those for whose use this grammar is especially intended,—those who are learning the language. The book, as far as we have observed, is printed with accuracy, and in a type sufficiently large and distinct to be read with ease by those who are but imperfectly acquainted with the forms of the Hebrew letters.

Letters from Madras, during the Years 1836—1839. By a Lady. London: Murray. Imperial 12mo. pp. 300.

To any of our readers who are inclined to look at India from another point of view than that whence it is seen by missionaries, we strongly recommend these letters. They are from the pen of an amiable, intelligent, and enterprising young lady, who having become the wife of a legal gentleman accompanied him to India, where he sustained the office of judge in a northern district of the Madras presidency.

Addressed to her relatives at home, they enter familiarly into details illustrating the manners of both native and European residents; and the humorous and graceful style of composition renders them peculiarly fascinating. There is something about them that inclines one to believe all that the writer says, and even to receive all her opinions. Many of her observations have reference to the intellectual and moral degradation of those around, whose condition she and her husband were anxious to improve, especially by educating the young. Her remarks on topics connected with missions are discriminating and kind. One which does not often occur in missionary correspondence, but which it is important that the friends of missions should remember, is this: "It seems to me that in this country a small income must be wretched indeed, for what would be luxuries in England, such as large airy houses, carriages, plenty of servants, &c. &c., are here necessities indispensable to the preservation of health, independently of comfort, the real luxury here, and for which one would gladly pay any price, would be the power of doing without such matters."

The Highlands, the Scottish Martyrs, and other Poems. By the Rev. JAMES G. SMALL. Edinburgh; Whyte and Co. 12mo. pp. 276.

The admirers of religious poetry will find in this volume an acceptable addition to the stores previously within their reach. The sentiment pervading it is good, and the talent evinced respectable. In the first and largest piece devout thought is interwoven with descriptions of proverbially romantic scenery, and tales of former centuries. The poem on Scottish Martyrs calls to mind sufferings endured for conscience' sake under the Romish church in the early days of the reformation, and under the English episcopalians in the days of the restored Stuarts. The emotions enkindled in his own breast while expressing the feelings of ancient sufferers probably prepared the author to place himself in the position which we believe he now occupies, as one of the licentiates of the Scottish establishment who have renounced their connexion with the state, and cast themselves on the voluntary support of those who may value their labours. One of the smaller pieces is addressed to one of our missionaries in Calcutta, with whose name our readers are familiar, a brother of the author's, on his departure for India in July, 1840.

The Pleasures of Piety: a Poem in Ten Books. By the Rev. ROBERT WILSON, A.M. Edinburgh: Oliver and Boyd; London: Hamilton and Adams. 1840.

We owe an apology to the author for not having noticed his volume before. It has reached, we are glad to see, a second edition. It is a highly creditable performance containing much genuine poetry. So long a poem on such a subject was no easy task, but it is one in which the author has by no means failed.

The Gospel Promotive of True Happiness. By the Rev. HUGH WHITE, A.M., Curate of St. Mary's Parish. Dublin: W. Curry, Jun. London: Longman. 1843.

The author of this work appears to be a good

man truly desirous to be useful. He has made a thick book of 460 pages, foolscap 8vo. In this labour he has occupied leisure time which was afforded him by seclusion through weakness from the active duties of the ministry. His work is distinguished by manifest zeal for truth and holiness. It might with very great advantage have been compressed within narrower limits. The sentences are by far too complex; in the preface we found one occupying nearly two pages. The author's successful promotion of the truths he advocates would be more readily secured by the adoption of a more forcible and simple style.

The Works of WILLIAM JAY, collected and revised by Himself. Volume VII. Containing Sermons preached on various and particular Occasions. London: C. A. Bartlett. pp. 437.

Of the fourteen sermons comprised in this volume, the greater part attained great and deserved celebrity many years ago. The earliest is that on the mutual duties of husbands and wives: the latest that delivered at the funeral of Mr. Rowland Hill.

RECENT PUBLICATIONS

Approved.

Sketches of Nature: Comprising Views of Zoology, Botany, and Geology, Illustrated by Original Poetry, by JANE LUCRETIA GUINNESS, Author of *Sacred Portraiture*, and other Poems. London: Hamilton & Co. 12mo. pp. 406.

Peace, Permanent and Universal: its Practicability, Value, and Consistency with Divine Revelation. A Prize Essay, by H. T. J. MACNAMARA. London: Saunders & Otley. 8vo. pp. 354.

Cyclopædia of Biblical Literature. By JOHN KIRTO, Editor of the "Pictorial Bible," &c. &c. Assisted by various able Scholars and Divines. Part IV. Edinburgh: Price 2s. 6d.

The Final Triumph of God's Faithful Servants. A Sermon preached in Stepney Meeting House, on the Morning of Lord's Day, June 18, 1843, on Occasion of the lamented Death of the Rev. Joseph Fletcher, D.D., by RALPH WARDLAW, D.D. To which is prefixed the Funeral Address by HENRY FORSTER BURDER, D.D. London: 8vo. pp. 52. Price 1s. 6d.

The Separate State: a Sermon preached in South Parade Chapel, Halifax, on Monday, May 29th, 1843, on Occasion of the Death of the Rev. Thomas Galland, A.M., by SAMUEL DUNN. London: 12mo. pp. 28. Price 6d.

The Recovery of a Lost World to God: a Sermon preached before the Wesleyan Missionary Society, in the Spitalfields Chapel, London, on the 25th of April, 1843. By the Rev. J. BEECHAM, one of the Secretaries of the Society. Published at the Request of the Committee. London: Nichols. 8vo. pp. 24.

The Anatomy of a Christian. In three Parts. By R. MANN. London: 24mo. pp. 259.

Unitarianism Untenable. A Letter addressed to the Unitarians of Chester, Edinburgh, and Norwich,

Great Britain; and Pittsburgh, America; by W. J. BAKEWELL, their former Pastor. With an Appendix, containing Scripture Testimony respecting the Nature of our Saviour, the Personality of the Holy Spirit, and the Doctrine of Christian Redemption; Interspersed with Remarks. Reprinted from the American Edition of April, 1843. London: 12mo. pp. 60. Price 1s.

Portrait of Henry Althaus. A Finely Executed Engraving by Finden, from a Portrait by Morris, of the above distinguished Friend of Sunday Schools and Popular Education. Proofs 5s; Prints 2s. 6d.

Helps to English Grammar; or, Easy Exercises for Young Children. By G. F. GRAHAM, Author of "English, or, the Art of Composition." London: Longman & Co. Foolscap 8vo. pp. 134.

Grammar for Beginners: being an Introduction to Allen and Cornwell's English School Grammar, by the same Authors. London: 12mo. pp. 71. Price 1s.

Exercises on the Geography and History of the Countries and Nations of the Old and New Testaments. For the Use of Bible Classes. Illustrated by Maps. By JOSEPH HAY, A.M., Minister, Arbroath. Edinburgh: 18mo. pp. 32. Price 6d.

The Infant Altar; or, Hymns and Prayers for Children. Brighton: Whittemore. 16mo. square. pp. 48.

Blind Celestine of Paturages. Translated from the French. London (Tract Society) 24mo. pp. 72.

The Morning Star. London: (Tract Society) 24mo. pp. 36.

A Present for Female Servants: or, the Secret of their Getting and Keeping Good Places. By SAMUEL DUNN. Fourth Edition. London: 32mo. pp. 64. Price 6d.

An Exposure from Personal Observation of Female Prostitution in London, Leeds, and Rochdale, and especially in the city of Glasgow; with Remarks on the Cause, Extent, Results, and Remedy of the Evil. By WILLIAM LOGAN, City Missionary. Second Edition, enlarged. Glasgow: 12mo. pp. 48. Price 6d.

Wastefulness, a Tale for Female Servants. London: pp. 35. Price 3d.

The Christian Lady's Toilette, or, the Principles which should regulate her Dress, suggested. An Essay read to a Society of Young Ladies, meeting for Mutual Improvement. By one of the Members. Birmingham: 32mo. pp. 27. Price 2d.

An Earnest and Affectionate Persuasive to do Good. Extracted from a Work entitled, "Benefacius, or Essays (Attempts) to do Good;" by Dr. COTTON MATHER, of Boston, New England. Birmingham: 32mo. pp. 43. Price 2d.

Remarks on the Principles of [the Established Church of England. London: Ward & Co. pp. 12.

The Eclectic Review. July, 1843. London: Ward & Co.

INTELLIGENCE.

CANADA.

THE BAPTIST COLLEGE, MONTREAL.

In the fifth Annual Report of this Institution it is stated that the good hand of God has been upon it during the past year, granting encouragement to its friends and supporters. Its members have been enabled to attend to their duties with constancy and success. Some that suffered serious illness have experienced a merciful and thorough restoration to health.

A very desirable change has lately been made in the domestic arrangements of the establishment, by removing it to a large building which stands on the property that was bought by the Society as the site of the College. By this removal the health and comfort of the students have been greatly promoted, the house being very pleasantly and healthfully situated in the outskirt of the city, and easily capable of accommodating upwards of fifteen boarders.

With a view to extend the usefulness of the institution, by opening it, according to the original intention, to youths generally who may desire a liberal education at their own expense, the services of Rev. F. Bosworth have been engaged as tutor. And in consequence of this arrangement, the committee are ready to receive a small number of youths for general literary training, under circumstances highly favourable also to their moral culture.

Lest any person should still mistake or misrepresent our object, we must again repeat, *that our main design is to enable young men of approved piety and gifts, when encouraged by their brethren, to improve their minds, and to gain such learning as will, by the divine blessing, render their gifts of more benefit to the church and the world.* And in accordance with this design, such studies are pursued as appear most conducive to mental discipline, and to the faithful interpretation of the bible. The attention paid to classical studies is, therefore, intended to be entirely subservient to biblical and theological learning.

No student can be received without being recommended by his pastor and brethren, as a person whom they judge to be eligible for the ministry of the gospel. Each candidate for admission must also furnish a written statement of his experience as a Christian, and of his leading views of evangelical truth; and at the same time he must present himself for examination before a committee, who

will, if satisfied, admit him for three months, on probation, after which it will be decided whether he shall remain for the usual period of study, which is four years.

Every student is expected to maintain himself to the extent of his means; but when private support is wanting, both education and maintenance are gratuitously provided by the society. But each beneficiary is required to furnish his own books and clothes, together with a few other trifling expenses.

As the institution is open to all young men who may desire its advantages at their own charges, it is proper to add that the above regulations apply only to such students as have in view the ministry of the gospel among the baptists. A classical education may be obtained, on very moderate terms, by any youths that desire to prepare for what are called the learned professions.

The character and amount of the instruction imparted are made in a great measure dependent on the age, circumstances, capacities, and intentions of the students, the constant endeavour being to teach in the shortest time what is likely to be most useful to each. The principal branches of education have hitherto been English grammar and composition, Latin, Greek, Hebrew, Chaldee, and Syriac; also geography, modern and ancient, mathematics, logic, mental philosophy, and ethics. To these may be added German and drawing, though as yet these have not been required.

During the past session, seven have been under instruction with a view to the ministry. Their deportment and their assiduity in study have been in keeping with their principles. They have not been wanting in attempts to do good, by distributing tracts, visiting the hospital and the goal, teaching children in the Sunday-school, and preaching the Word. In several places in and near this city, they have more or less frequently conducted meetings for prayer and exhortation; and during the present vacation they are engaged in preaching the gospel as they have opportunity.

Besides the above students in theology, six youths received literary training at their own expense. Three of these are connected with other religious denominations. One is now student at law.

The examination of the students took place on the 30th and 31st of May. The examiners, the Rev. H. Esson, A.M., of the Scotch church, the Rev. E. Black, D.D., minister of St. Paul's, and the Rev. J. Girdwood, pastor of the baptist church in Mon-

treat, speak in the highest terms of the excellence of the course of study and mode of tuition pursued by the president, Dr. Davies, and of the proficiency of the young men under his care.

EUROPEAN CONTINENT.

DENMARK.

We are happy to learn that the worthy pastor of the church in Copenhagen, Mr. Peter Münster, is at large, and active in the service of his Lord. The severe decree recently promulgated has not yet been enforced, and it is believed that the government would rather overlook the proceedings of our brethren than act upon it; though the clergy and many provincial magistrates are animated by a decidedly hostile spirit. Meanwhile a blessing rests on the exertions made for the diffusion of truth. In a letter to Mr. Rothery, dated July 5th, Mr. Münster says,

"Fifty-nine persons have during the last three months been added to the congregation of Copenhagen, which now consists of about 200 members; the other congregations in the country consist of about 100 members. The harvest here in Denmark is relatively great, but there is a lack of able labourers and of pecuniary means. I am invited to different parts of the country, but as my congregation is unwilling to be without me for any length of time, and travelling in this country, when performed with any degree of speed, is expensive, I must, I am sorry to say, suppress my fondest desire of accepting these invitations. The smaller congregations round about the country do also require my attendance, and they intreat me to come to them, but I cannot do it, and this is painful to me. Pray, my dear brother, that the Lord of the harvest may send labourers into his vineyard, and send the necessary means to the propagation of his kingdom; and give to me, unworthy as I am, grace to do the work of my calling with faithfulness, for I must confess, if the Lord did not support me in a wonderful manner, I must succumb under the heavy loads which lie on my weak shoulders; but the power of God, which also is perfected in my weakness, has preserved, and will furthermore preserve me in my trials, that I may remain faithful unto the end.

"Last Sunday I had a visit of upwards of twenty brethren (and among these two superintendents of congregations) from different parts of the country, and likewise one brother from Hamburg; and we enjoyed a mutual advantage and joy in the Lord from this interview.

"There are some brethren, and even sisters, who every Sunday do walk between twenty and thirty English miles, backwards and forwards, on purpose to join the meeting,

such is their desire of congregating and of the Word; and thus it will become necessary to form several small congregations round about in the country."

Mr. Münster acknowledges with thankfulness a remittance of five pounds which Mr. Rothery had had the pleasure of transmitting; and speaks of himself and brethren as greatly cheered by the expressions of sympathy which they had received from their English friends.

HAMBURG.

In May last, our readers are aware, Mr. Oncken was sentenced to a month's imprisonment for administering the sacraments, not having been ordained by the state church. His imprisonment, however, only lasted five days. His state of health had been bad, and he petitioned the senate to postpone his incarceration till he was recovered. The application was successful, and his prayer exceeded, for he was liberated altogether, and in a way that justifies the hope that there will be no more annoyance from this quarter. On this affair Mr. Oncken observes, my last petition before leaving the prison was that I might not be enmeshed by conditions, and I rejoice to add that my temporal deliverance was such a one as I need in Christ for my soul—unconditional and free. I am sure great praise is due for the prompt and generous manner in which our senate decided in this matter, and especially to the chief magistrate, Senator Binder, who immediately the decision was come to dispatched a messenger to the prison, and on my arrival at the Town Hall, although at dinner, came out and communicated himself the pleasing intelligence of my freedom. "I am anxious," he adds, "to give in every possible way publicity to this, as in justice I am bound to do."

FRANCE.

A letter from a protestant gentleman in Paris to the Rev. J. H. Hinton, dated 19th May, 1843, contains the following passages with which we have been favoured.

"The catholic clergy in France, and especially the Jesuits, are at this moment engaged in a furious attack on religious liberty; and the protestants are alarmed at the opposition made to the exercise of their worship. We seem to have returned to the days of Charles the Tenth. A most illiberal obstruction arrests every generous effort among us. For the honour of M. Guizot we must believe that he resists this interference; but we suffer from it.

A journal has just been established for the defence of religious liberty. It is now a

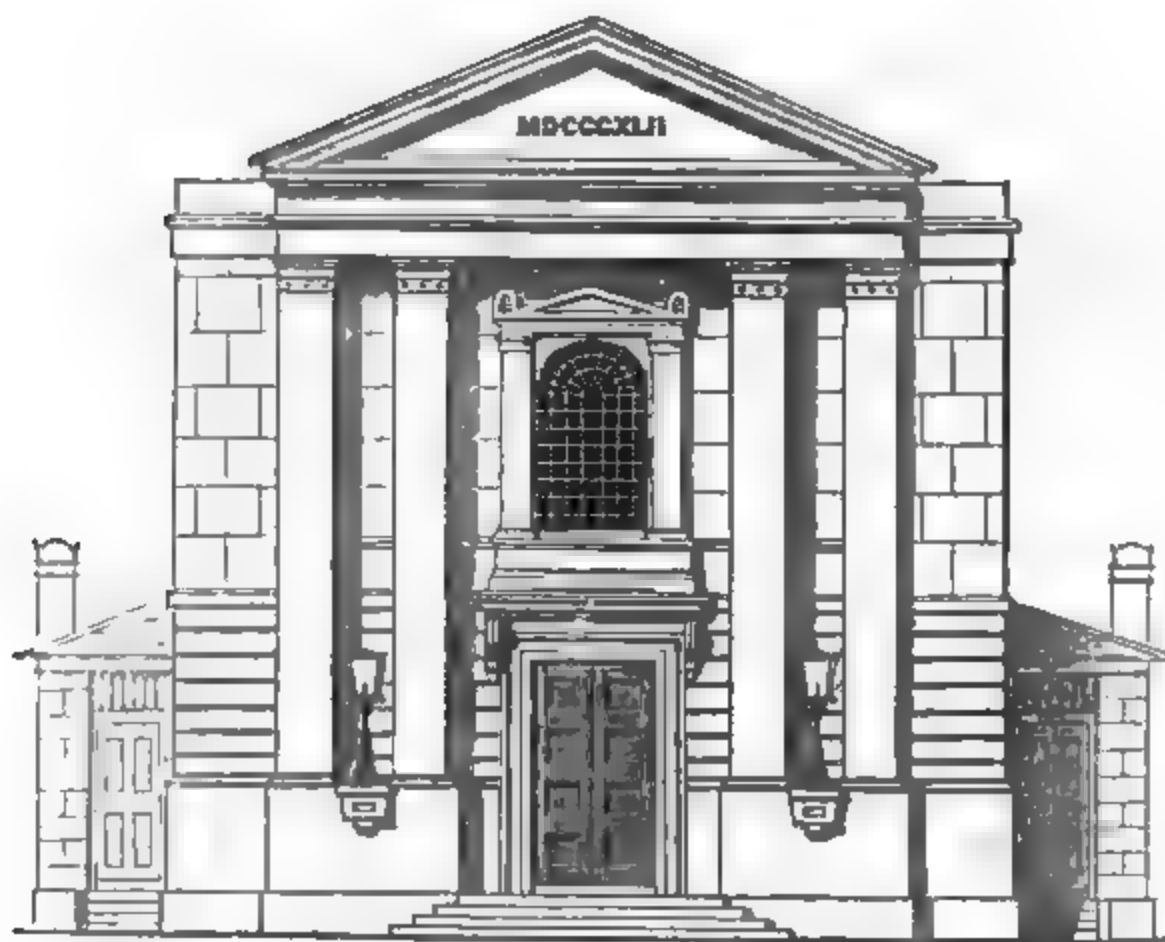
monthly publication, but we want to render it a weekly one, in order to rally the dissenters. We wish to give it a character exclusively religious; but we have been obliged to conform to the sentiment which resists every thing sectarian, and we profess neutrality. In reality, however, we are anti-Romish Christians.

We desire to hold intercourse with the baptist communion of which you are one of the ministers; in order to demonstrate to France that the catholic unity possesses no real advantage, while it would become in fact the oppression of other believers. We wish to publish the exact religious statistics of the three kingdoms. We wish also to

know the cause of that extensive conversion to catholicism which is observable in the church of England. Is it because she fears the loss of her power and her wealth that she inclines to reunite herself to the catholic church? Is such a consummation possible? Can England ever acknowledge the spiritual supremacy of the pope? And will she tolerate the everlasting strife which arises out of the mixture of the spiritual with the temporal? Is it at this moment, when every thing tends to render the church subject to the state, that the queen's government will abdicate one part her sovereignty for the advantage of the pope? Favour me with your views of the actual conflict, and its probable results."

NEW CHAPELS.

CHARD.



The baptist church at Chard, in the county of Somerset, is of ancient origin. From well-authenticated documents it is known to have existed before the year 1653, and is supposed to have been planted by a Captain Wallington, an officer of Cromwell's army, who appears to have preached in a barn in Crimchard lane. In the year 1700, a place of worship situated on the eastern side of the town, was given by a Mr. George Strong, a clothier, for the use of the church and congregation. This meeting house after a lapse of eighty-six years having

become very much dilapidated, and being too small, another chapel was erected on a spot of ground adjoining, in the year 1786.

From the increased population of the town, (now about 6,000) as well as the changes it has undergone since that period, it has been long felt that the place of worship was too small as well as inconveniently situated. After waiting many years an eligible spot of ground has been obtained, the cost of which (exceeding the sum of £400) has been met by the fulfilment of a generous bequest of

one of the deacons, the late Mr. Samuel Brown. On this spot a chapel has been erected, an elevation of which is given in the above engraving. The dimensions are thirty-four feet by fifty-one, inside the walls, with large and convenient school rooms and vestry behind. The foundation stone was laid March 1, 1842; and the chapel was opened for worship on the 21st of June last. Appropriate discourses were delivered on this occasion by the Rev. George Smith of Poplar, and the Rev. Samuel Nicholson of Plymouth; and prayers were offered by the Rev. Messrs. Clarke of Bridport, Sincor of Dorchester, Evans of Winsbam, Fry of Hatch, and Griffith, independent minister of Chard. The services of the day were deeply interesting to the overflowing congregations that assembled, and the collections amounted to more than fifty pounds. The expenditure has been about £1650, of which £700 are still needed.

RAMSGATE, KENT.

On the 11th of July a neat and commodious chapel invested in trust for the baptist denomination was opened for divine worship. The Rev. Thomas Shirley of Sevenoaks preached in the morning; the Rev. William Garwood, minister of the chapel, in the afternoon, and the Rev. Philip Dickerson of Little Alie Street, London, in the evening. The Rev. Messrs. Gates and Reed took part in the devotional services.

NEW CHURCH.

LIVERPOOL.

On Lord's day, June 18, 1843, a new particular baptist church was formed in Providence chapel, Pleasant Street, Liverpool, consisting of twenty-seven members, who having conscientious objections to the introduction of instrumental music into the public worship of God, had received their dismission from the church in Lime Street, Liverpool, under the pastoral care of Rev. James Lister, for the purpose of being formed into a church of the same faith and order.

ORDINATIONS.

ST. ANDREWS, FIFE, SCOTLAND.

On Tuesday and Wednesday, June 6 and 7, services were held for the purpose of setting apart Mr. T. P. Henderson to the pastoral office over the English baptist church in St. Andrews, the ancient capital of Scotland. On the former evening the Rev. Francis Johnston of Cupar preached. On Wednesday, at 11 o'clock the service was introduced by Mr. Johnston, who read the scriptures and prayed; the Rev. James Blair of Dunfermline

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proposed the questions, and offered the ordination prayer, and the Rev. James Clark of Newington, Edinburgh, delivered a discourse on the duties and difficulties of the Christian ministry. In the afternoon Mr. Blair addressed the church. In the evening, the Rev. James Taylor, of the united secession church, St. Andrews, delivered a discourse on Christian union, from Gal. iii. 28, "Ye are all one in Christ Jesus." The services were held in the chapel erected for the use of the church, and opened in October last year.

GUERNSEY.

On Tuesday, July 4, the Rev. Samuel Spurgeon was ordained to the pastorate of the English baptist church, in the Wealy Road, Guernsey. The public service commenced at ten o'clock in the forenoon, by the Rev. J. S. Hine, pastor of the French independent church, reading various appropriate portions of scripture and praying. The Rev. T. Ridge, of the methodist new connexion, stated the nature and design of a Christian church, in a concise and interesting manner. The Rev. Eustace Carey asked the usual questions of the church and the minister, and prayed the ordination prayer. The Rev. J. Millard of Lymington gave the charge to the pastor: the morning service was closed with prayer by the Rev. J. W. Etheridge, Wesleyan.

In the evening the church and congregation assembled. The Rev. W. Laxon, independent, read and prayed. The Rev. E. Carey preached to the people from Heb. xiii. 20, 21. The Rev. S. Williamson, baptist minister of Jersey, concluded the engagements of the day with prayer.

The prospects of Mr. Spurgeon are gratifying; the church being united and increasing. May the little one become a thousand, and, with the three French baptist churches on the island, and their respective pastors, be blessed with an abundant effusion of the Holy Spirit.

SOUTH MOLTON, DEVON.

Mr. J. Teall, from the baptist academy, Taunton, having accepted the unanimous invitation of the church and congregation, South Molton, entered upon his stated labours there the third sabbath in June.

HIGHGATE.

The Rev. G. H. Orchard of Steventon, Beds, has accepted the cordial invitation of the particular baptist church, Southwood Lane, Highgate, to become their pastor; and has entered on his labours.

KENSINGTON.

The Rev. Francis Wills, having resigned the pastoral charge of the church at Milford, near Lymington, Hants, and accepted the invitation of the church in Silver Street, Kensington, entered on his new charge on Lord's day, July 16th.

RECENT DEATHS.

MR. J. MACADAM.

James McAdam, a preacher of the gospel, and member of the second baptist church, Carlisle, died in that city June 20, 1843, in his eighty-fourth year. He was a venerable old man, had known the truth, and been a preacher, nearly seventy years; and although the latter part of his life was spent in retirement and obscurity, yet so long as he was able he never ceased to make himself useful in publishing salvation. The following brief sketch, says Mr. Johnston of Cupar, was drawn up from his own lips at my request nearly two years ago, and may not be uninteresting, not only as it relates to the good old man, but also as affording a glimpse of what religion was in our land seventy years ago. He says:

"I was born in Charlemont, county of Armagh, Ireland, April 15, 1760. My father was a farmer and a Roman catholic, my mother a protestant; on account of which difference in sentiment religious education was entirely set aside in the house, the reading of the Bible prohibited, and the family left in gross darkness; so that we had no more knowledge of God or ourselves than the beasts which perish. In this ignorant state I remained till I was twelve years of age; but having a great thirst for instruction in the way of salvation, I began to go to the methodist prayer meeting, at which I soon received a knowledge of God and of myself. But that knowledge was merely by the law, which was the knowledge of sin. I could not see how God could be just and justify the ungodly, though there is nothing more plainly recorded in the scriptures; but from Rom. iii. I thought I saw what was meant by the blessedness of the man to whom the Lord will not impute sin. I then joined the methodist society, and at the age of fifteen was sent out as a travelling preacher to Carlisle, in 1775.

"When I got there I found only twelve members. They had no chapel, but met in a barn behind the Bush inn. A hot persecution attended us wherever we went; and we were in danger of our lives while preaching; but of the Lord's mercy we were spared." Of this time it may be mentioned, I have heard him say, he has been in the pulpit with John Wesley at Whitehaven. "I kept struggling on till next conference, at which

time I was removed to Bernard Castle. But a change of sentiment taking place in my mind, I left the methodists, and went to Kendal. Not knowing what to do, I went first to one place of worship and then to another, but found no satisfaction, and cried to the Lord to help me. Some people can make a meal of anything, but I could not. One sabbath morning I thought I would go and take a walk. I had not gone far till I heard some people singing in a chapel, so I went in and heard a sermon, and saw their order of worship. Here I got a sumptuous meal; to me it was marrow and fatness, wine upon the lees well refined. I got clearly to see that a man is justified by faith, without the deeds of the law; and that by the knowledge of Christ the Lord will justify many, for he hath borne their iniquities. This people were called Inghamites, and finding that the obedience, suffering, and resurrection of Christ formed the ground of their hope, and that the word of God was the rule of their faith and conduct, I joined them, and preached there three years." He now mainly supported his family by working at the same time with his own hands.

"From thence I was removed into Lancashire, where I remained preaching eleven years; during which time my wife died, and left me with five children. I then returned to Carlisle, but unconnected with any society. But I was not idle; for I considered myself accountable to God for my talent, though but one. Accordingly I exercised it in, and twenty miles around, Carlisle. Nor was my labour in vain; for I succeeded in forming a church of about fourteen members at Upperley, a village two miles distant.

"But after many disputes with the baptists, I was obliged to yield to the word of God, and joined them in the year 1820. Upon this the church at Upperley was broken up, for only one of them joined the baptists with me. By the grace of God, I have continued preaching the word wherever an opportunity offered, declaring no other things than Moses and the prophets did say should come to pass. I am now eighty-one years of age, and my change is at hand; and though I have many things to be ashamed of, and as many to repent, yet I see a fulness in Christ more than adequate to the state into which sin has brought me. I see he has finished transgression, and made an end of sin, and brought in everlasting righteousness; and in all my troubles through which I have been brought, what he has done has been the comfort of my mind. I now expect even to realize that promise, 'Where I am ye shall be also.' Yea, I can say, 'Whom have I in heaven but thee, and there is none upon earth I desire besides thee.'"

To this autobiographical sketch I may add, that in consequence of some unpleasantness.

he had been for some years out of fellowship with the Scotch baptist church, but during my stay in Carlisle he joined ours, and was truly happy that he was again favoured with opportunities of commemorating the dying love of his dear Redeemer. Although his deafness precluded his enjoyment of hearing the word, yet he was a frequent attendant at the sanctuary. He used occasionally to preach even after he was eighty years of age, but latterly he was unable to bear the fatigue. He was a hale old man, and was able to be at a friend's house a few days before his death, on which occasion he engaged in prayer. He was confined to his bed only two days before he died. When his end drew nigh, a friend says, he was one of the happiest men he ever saw in the arms of death. At short intervals his breath seemed to leave him, and when it returned a friend said to him, "It is hard work." He answered, with great energy, "Pleasant labour! pleasant labour!" He was asked if Christ was precious, and replied, "Very precious." When asked if he could bear a word of prayer, he said, "Yes, it is always seasonable." Afterwards he exclaimed, "I have fought the good fight, I have finished my course, and am going to my rest." The Christian friends who were with him say they can never forget the heavenly treat they had. His end was peace; he sweetly fell asleep in Jesus almost without a struggle. "Mark the perfect man, and behold the upright, for the end of that man is peace." His second wife, now his widow, survives him, and supports herself by a small school and her own handiwork, living in the sweet hope of ere long being with him in the cloudless realms of glory.

MRS. YARNOLD.

Mrs. Sarah Yarnold, the beloved wife of the Rev. William Yarnold, Ramsey, Hants, terminated, on the 10th of May, 1843, aged fifty-four, a long season of suffering affliction, which was borne with much Christian patience and submission; and in obedience to the welcome summons of her Lord, departed to mingle with those redeemed spirits that are for ever rejoicing in his glorious presence. This second bereavement in the short space of five weeks has deprived the husband of a very affectionate wife; the children of a parent ever anxious for their spiritual welfare; the church of Christ, of a member to whom its peace and prosperity were very dear; and a wide circle of relatives and Christian friends of an associate who when among them never forgot how sweet it is to love and to be loved of those belonging to Christ.

MR. JOHN LANE.

Mr John Lane, of Stepney College, died at Chelsea, on Sunday the 18th of June.

The disease by which he was cut off was a rapid consumption. Symptoms of it began to alarm his friends and interrupt his studies early in April; and in May, after the country air had been resorted to with no good result, it became apparent that he was hastening to the grave. Through the whole of his wasting sickness his mind calmly reposed on the wisdom and goodness of the divine disposal; and in his last days his gentle spirit was peculiarly bedewed with heavenly influences. He peacefully fell asleep in Jesus. In the bloom of an amiable life, at the starting post of a high and holy course, has he been summoned away, and his youthful form now slumbers in the house appointed for all living. Mr. Lane was baptized and admitted into the church at Brompton in October, 1838. In the spring of 1842 he was called to the ministry, and recommended for admission into Stepney college, which he entered in September last. His death was improved by the Rev. W. Barnes in a sermon from John xi. 14; on which occasion several of his fellow-students, as well as many other friends, attended to evince their respect and affection for his memory.

MRS. SPICE.

Died at Helleston, near Norwich, June 29, Emily, eldest daughter of Mr. T. W. Spice of that place, aged 27. As a member of the church under the pastorate of the Rev. J. E. Giles of Leeds, she diligently and unostentatiously laboured in connexion with the Christian Instruction Society and sabbath school, to bring sinners to the Saviour; as one about to be united with an individual now in the ministry, she desired, should life be prolonged, to be eminently useful in the church of Christ; as one suffering from a painful and wasting sickness, she exhibited Christian resignation, patience, cheerfulness, and hope; and as one now gone to glory, she is remembered by those who think of her with affectionate esteem, with sorrow in which there is hope, and with desire of reunion in another, a better, and an undying world.

MISCELLANEA.

PROFITS OF THE MAGAZINE.

The half-yearly meeting of the proprietors was held July 13th, when the following sums were voted to the widows of deceased ministers:—

Recommended by	
E. L. H. . . .	25 Rev. M. Kent.
M. C.	5 Thomas Winter.
R. R.	3 Thomas Thomas.
A. E.	3 J. Williams.

	Recommended by
S. W.	£5 Rev. A. Wayland.
M. V.	5 G. Jayne.
J. F.	3 H. Jones.
E. E.	5 E. Probert.
M. E.	3 Timothy Thomas.
A. D.	3 Timothy Thomas.
E. A.	5 J. Trimming.
H. B.	5 C. Elven.
E. H.	5 Thomas Baker.
H. W.	3 Timothy Thomas.
J. C.	5 Thos. Middleditch.
S. L.	3 William Jones.
M. N.	5 J. Evans.
E. C.	5 D. Nunnick.
J. A.	5 J. Boulton.
E. G.	5 S. Evans.
P. T.	5 S. Kent.
M. D.	4 W. Brock.
E. H.	3 J. Jones.
S. C.	4 R. Tunley.
E. G.	4 S. Nicholson.
B. A.	4 Thomas Dawson.
M. R.	3 D. R. Stephen.
M. T.	3 Benjamin Thomas.
J. W.	3 Dr. Davies.
E. Y.	5 Mr. J. Penny.

STEPNEY COLLEGE.

The Annual Meeting of subscribers and friends to this institution was held June 22nd, W. B. Gurney, Esq., Treasurer, in the Chair. The Rev. Messrs. Angus, Barnes, Brawn, Gotch, Groser, Hinton, Tomkins, and Messrs. Beddome, Danford, and W. L. Smith, took part in the proceedings. The Report stated that twenty-six students had enjoyed the advantages of the College during the year; of whom ten had matriculated at the University of London. Seven others have passed their examination subsequently. Dr. Murch, the respected Theological Tutor, having found it necessary in consequence of ill health to resign his charge, the Committee has invited the Rev. Dr. Davies of Montreal to succeed him. Of eleven applicants for admission at the present time, the Committee is able to receive only one: four others have been accepted conditionally, but owing to a debt of £700 they cannot be admitted now. It is greatly to be regretted that, at the present important crisis, the usefulness of an institution adapted to the accommodation of six or eight and twenty students should be limited, through want of pecuniary support, to eighteen or twenty.

RESIGNATION.

The Rev. Robert Brewer informs us that he has resigned his connexion with the baptist church at Coleford, Gloucestershire.

SUNDAY SCHOOLS.

The Committee of the Sunday School Union being anxious that the attention of ministers and Sunday-school teachers should be directed to some observations in the Report presented to the Annual General Meeting, held in Exeter Hall, 4th May, 1843, we cheerfully transfer them to our pages; persuaded that the increased efficiency of these valuable institutions is at the present time of paramount importance.

“ In the Report presented at the last Annual Meeting, reference was made to the returns received from the four London Auxiliaries, as showing that above two-thirds of the schools had lending libraries connected with them for the use of the scholars; that rather more than one-third had select classes for the benefit of elder children; that nearly two-thirds of the teachers were members of Christian churches; that one-third of the children attended morning school, and two-thirds attended afternoon school, on an average of three months. During the last year the Committee felt it their duty to take into consideration the attendance of scholars, feeling by no means satisfied that so large a proportion should be regularly absent, especially at morning school. A deputation was appointed to confer with the Committee of each auxiliary, with the superintendents and secretaries of schools; and such conferences were accordingly held. Other meetings were subsequently convened, when the subject was fully and freely discussed. In some instances doubts were expressed as to the accuracy of the returns, but further inquiries proved their correctness; there were certainly many schools which had a more numerous attendance, but it was thus evident that other schools must be proportionally deficient, in order to produce the general average result. It was found that there were but few schools in which the average morning attendance exceeded one-third of the children belonging to them, while in many it fell considerably short of that number. Several matters were suggested by way of explanation of the fact. It was urged that in many cases the numbers of children on the books were over-rated, by sufficient attention not being paid to the removing the names of those children who have left the school; that the late hour to which business is continued on Saturday nights, operates injuriously on scholars, parents, and teachers; that the morning school, combined with public worship, is objected to by some

parents and scholars on account of the length of time occupied. The Committee feel that these considerations should not be lost sight of, but several facts which were mentioned at the meeting seemed to prove that these circumstances were not sufficient to account for the deficient morning attendance.

"Various remedies for the evil were suggested; referring to the parents of the scholars, to the scholars themselves, to the ministers, to the superintendents, and to the teachers; and the Committee think that they will be promoting the efficiency of Sunday-schools by placing these suggestions on record in their Report, by which means they will be made known to the great body of Sunday-school teachers.

"With respect to the parents, it was recommended that they should be regularly visited by the teachers in order to excite in them an interest in the instruction and regular attendance of their children, and to induce them to prepare their children in time for morning school. It was also thought that a quarterly address to parents, connected with an examination of the children, would be beneficial.

"The scholars should be encouraged to get their clothes ready on Saturday, so as to leave as little as possible to be done on Sunday morning. There should also be more solemnity connected with admission to the school, and it would be desirable that their admission should take place at an earlier age, so as to enable the elder children to bring their younger brothers and sisters with them, and thus prevent their being detained at home to take care of them. If the scholars were encouraged to inquire after their absent school-fellows, a beneficial result might be expected.

"Some striking facts were mentioned at some of the meetings, showing the influence of the attendance of the minister in the school. The Committee are fully aware of the important duties which devolve upon the minister on the Lord's day, and how unfair it would be to ask of him any active interference with the school, but they would respectfully suggest that if he could attend at the time for opening the school in the morning, he would find that the teachers and scholars would be alike ashamed of being absent, unless under the pressure of unavoidable circumstances.

"It is, however, upon the superintendent that the responsibility of conducting the school principally rests. He should feel this, and act up to his station. It is his duty to carry out the regulations of the school with affection, but yet with firmness; he should not be afraid of doing this, even should it compel him to use the language of reproof.

"The Committee, however, feel that while much advantage would result from the above suggestions being acted upon, yet that they

will fail in securing the end desired, unless the teachers at large are faithful to their engagements. They cannot feel too deeply the importance of their work; it is a voluntary one on their part. They profess that love to the Saviour, and concern for the temporal, and especially for the eternal interests of the young, have prompted them to engage in it, and having undertaken the office of a Sunday school teacher, it is no longer a matter of choice whether they shall discharge its duties. The secret of the non-attendance of the children will be found explained in the late and irregular attendance of the teachers. It was fully established that when teachers are punctual, the children will overcome the difficulties which are great in the way of their attendance; the Committee fully concur in this, and they will therefore only add that, with reference to teachers, it was suggested that they should make such previous arrangements as would prevent hindrances on Sunday morning; all of them should belong to the church with which the school is connected; there should be a union of feeling among the teachers; and the instruction given in the school should be rendered more interesting.

"It is with much pleasure that the Committee state that these discussions have not been unproductive of benefit. It is to be regretted that so much difficulty is experienced in obtaining correct returns from many of the schools, but from those which have been received, it appears that during the three months ending the 31st December, 1842, out of 61,905 scholars, there were present on an average in the morning 33,838, and in the afternoon 44,657, thus showing that the morning attendance had increased to more than half, and that the afternoon attendance considerably exceeded two-thirds of the scholars on the books. The Committee trust that teachers will be encouraged to continue to this subject their prayerful attention, that the improvement which has been made may be preserved, and a still larger attendance of scholars be obtained."

MARRIAGES.

At Holywell Mount Chapel, London, by the Rev. F. A. Cox, D.D., LL.D., June 6th, the Rev. A. W. GILLSON, baptist minister, Kingsbridge, Devon, to MARGARET, eldest daughter of Mr. Samuel ELLWOOD, of London.

In the baptist chapel, Ridgmount, by the Rev. J. H. Brooks, June 22nd, Mr. ELI MILLARD of Husbourn, Crawley, to ROSANNA, second daughter of Mrs. SIBLEY, of the same place.

In the baptist chapel, Andover, by the Rev. T. Applegate, June 26th, Mr. G. DUCKY to Miss MARTHA SMITH, both of that town.

At Bethany Chapel, Cardiff, by the Rev. W. Jones, June 27, Mr. WILLIAM PELL HILEY, Ironmonger, to JANE, eldest daughter of Mr. George GOULD, deacon of the baptist church, Counterslip, Bristol.

At Regent Street Chapel, Lambeth, by the Rev. John Clarke, baptist missionary from Fernando Po. June 28th, R. B. SHERRING, Esq., of Bristol, to CLARA V. RYLEY, daughter of the Rev. John Ryley of Leicester.

In the baptist chapel, Andover, by Rev. T. Applegate, July 6th, Mr. THOMAS GAYTON, Longparish, to Miss CHARLOTTE WIGNORE, Popham.

At Northampton, July 4th, the Rev. J. J. of Kettering, to SELINA, only daughter of Joseph ASHROD, baptist minister of Northamptonshire. Immediately on the from the Superintendent Registrar's office the marriage took place, the newly married attended the baptist chapel at Harpole, special religious service was conducted, and presented on their behalf by the father of

At Rochdale, on the 12th inst., by the F. Burchell, SAMUEL MORTON Peto, Esq. of Herts, to SARAH AINSWORTH, eldest of Henry KELSALL, Esq., of The Butts, L.

CORRESPONDENCE.

ON THE TRANSMISSION OF MONEY BY POST.

To the Editor of the Baptist Magazine.

DEAR SIR,—I received, a few days since, a letter from some unknown friend, stating that a sovereign was enclosed for the "Continental Aid Society," and which I was to acknowledge in your Magazine. Before, however, the letter reached me, the sovereign had been abstracted, and though information was sent to the Post Master General of the theft, no tidings have been heard of the money.

I trust our friends who make remittances will learn from this circumstance the wisdom of sending a post-office order, and not cash.

Dear Sir,

Yours respectfully,
GEORGE MORTON.

Leeds, July 8th, 1843.

ON MUTUAL SUPPORT IN BUSINESS.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—A correspondent in the last number of your Magazine, subscribing himself a Layman, supplied an article on "The Mutual Support, in Pecuniary Affairs, which Christians owe to each other." I sincerely approve of almost all he has written, and earnestly wish that all Christians thought and acted as they ought on that subject. There are, however, two sides to every case; and had your lay correspondent given a few friendly hints to Christians who keep shops, his letter would have been greatly improved, and I should not have troubled you with this reply. Doubtless the disciples of our Lord ought to support each other in their pecuniary affairs as much as possible; and I am disposed to think that real Christians

delight in doing so, as far as they consistently with other circumstances nexions. They cannot always forbent of their own inclinations in this for they are sometimes prevented from ing with their fellow Christians by connexions and engagements, which not be well to break. Nor would for Christians to deal exclusively with other, even if previous engagements prevent; for were they to adopt such tice, the people of the world, who in their generation than the children perceiving their exclusiveness, would likely to retaliate, by dealing with the worldly. In that case we would be very great losers, for some very best customers often are of the

The layman refers to failures which taken place among Christians. such failures much more frequently from lavish expenditure, in dress, and food—from beginning life to keeping too much company—not diligent in business, and careful to unnecessary expense, rather than neglect of their fellow Christians them a full share of their custom?

It has afforded me much pleasure repeated attempts made by the disciples of Christ to sustain their brethren in the stations in society. I cannot doubt Christians will very much prefer doing their brethren in Christ, if those who keep shops will sell their goods as other fair and honest tradesmen they are as courteous and accommodate their Christian customers as worldly to those who deal with them. I can no account recommend a fawning smile to any man; but a polite and attention on the part of shopkeepers

becoming them, and very pleasing to their customers whether they are Christians or not. A man who has a few pounds or shillings to part with, likes to spend them where he can purchase at a fair price, and where he feels assured, from past experience, the people will be attentive and obliging. I have lived half a century, and thirty years of that time have been spent in very intimate association with Christian people, and as I have had to provide for a large family, I have had much to do with all sorts of shopkeepers, and I am sorry to be compelled to say I have met with some, whose piety I do not at all suspect, who were not so courteous and obliging in conducting their business as their worldly neighbours, and whose articles were not so cheap as those sold by other fair and honest tradesmen. Christians of this stamp seem to take advantage of the Christianity of their customers, and to presume too much on that circumstance, as though they thought that Christian brethren must deal at their shops, and be content to be put off with articles not very desirable, at such prices, even from brethren. It is painful for me to think and write thus; and as a word to the wise is sufficient, I will add no more on this subject, only in closing these lines just remind Christian shopkeepers of two short texts of scripture, which I most earnestly recommend to their attention. The one is 1 Pet. iii. 8, "Be courteous;" and the other is Matt. vii. 12, "Whatsoever ye would that men should do to you, do ye even so to them." From a practical regard to these precepts some Christian tradesmen would be very likely to increase their connexion, and none would be in danger of losing a single customer from a want of polite attention.

Wishing the letter of a Layman may do good, and hoping this will do no evil,

I am yours,

Very respectfully,

A FARMER.

EDITORIAL POSTSCRIPT.

THE half yearly distribution of the profits of this Magazine among needy widows of Baptist ministers took place on the 13th of last month, when the proprietors had the satisfaction of voting to them one hundred and twenty-four pounds. This is a larger sum than has been voted at any previous Midsummer distribution for more than twenty years; and we share with our readers in the gratification yielded by this encouraging fact. Yet, what is it among the many whose necessities lead them to apply! It is painful to contemplate the destitute condition in which many are left when their husbands, who have expended their strength in the service of the churches, cease from their labours. Pleasing

as it is to be able to afford relief to some, it is painful to know that others need it to whom it cannot be extended; and that the aid afforded to those who receive assistance is far from being adequate to their wants. The exertions of our friends, however, to increase the sale have been availing; and we doubt not that they will still be continued and attended with additional success.

In a letter with which Mr. Trend has favoured us, he defends, at considerable length, his views respecting the Concessions of Opponents, developed in his essay in our number for May. The letter was designed for publication; but as there has been a paper on each side of the question, our readers are already in a condition to judge for themselves where the truth lies, and it is doubtful whether a continuance of the discussion would be advantageous. It is just, however, to Mr. Trend to make known the fact that he is not convinced by the arguments of Mr. Angus, or silenced; but is quite prepared to maintain his original position.

Mr. Price, who was deputed to visit London on behalf of the Pontypool Baptist Theological Institution, is anxious to acknowledge the kindness with which he has been received in the metropolis, and the liberal assistance which has been rendered. He expresses also his persuasion that the Christian public can in no way more effectually serve the great cause of religion and of Christian missions, than by patronizing those institutions which prepare devoted and able men for the work of the ministry.

The Factories' Bill is deferred to another session. We rejoice that the ministry should have been taught that a direct attempt to diminish the religious liberty of nonconformists cannot be made without arousing a spirit with which it is impossible to trifle, and endangering the measure into which it is introduced. It must be admitted too that the bill, even as presented the third time to the House, contained objectionable clauses, and was a crude and bungling attempt at legislation. On the other hand, the existing acts, which in the preamble it proposed to repeal, are any thing but satisfactory. Some of our contemporaries who have inveighed strongly against the third edition of the bill, have apparently overlooked some portions of the existing law which it would have superseded. They have compared it with the act passed ten years ago, but have not directed attention to an act passed forty years ago, which it proposed to repeal, and which contained very baneful provisions. By the act of the 42nd of George III., occupiers of mills and factories are bound to cause their apprentices to be instructed on working days and one part of every sabbath; to take care

that they attend divine service once in the month at least; and, if their parents are members of the church of England, to cause them to be examined once in the year at least by the rector, vicar, or curate of the parish, and before they attain the age of eighteen to be taken to the bishop of the diocese for confirmation;—the justices of the peace for the division having power to appoint two visitors, one a justice and the other a clergyman, to enforce the provisions of the act, and to fine the master or mistress of any factory who should infringe them. This act, the bill recently before parliament proposed to repeal; and we confess that we should have been glad to be fairly rid of it. The act of 1833 gave the executive the power of appointing four inspectors, because for want of proper visitors the provisions of the former act had not been duly carried into execution; but it did not take away from the justices of the division the power of appointing visitors, one a magistrate and the other “a clergyman of the established church of England or Scotland as the case may be,” or in case that should be found inconvenient, “two such justices, or two such clergymen.” As matters now stand, the whole subject of national education will most probably be brought before parliament again next session; we hope that in the interim the dissenting body will prepare for the discussion; and we shall be exceedingly glad to find that all classes of dissenters take what we believe to be the only tenable ground, and maintain that the education of the community is altogether beyond the province of legislation, and is one of those concerns which a government cannot safely be trusted to direct or enforce.

We are happy to learn that Mrs. Owen Birt has arrived safely in Ceylon. She is residing with Mr. and Mrs. Dawson, at Kandy, and is usefully engaged.

Mr. Oughton of Kingston, Mr. Dutton, and Mrs. Knibb, have arrived in London, from Jamaica, all greatly improved in health by their voyage.

We have learned with regret from the daily papers that the Rev. J. Mackenzie, Professor of Biblical Criticism and Church History in the Congregational Theological Academy at Glasgow, was among the number of the passengers in the *Pegasus* when it struck upon a rock, July 20th, on its passage from Leith to Hull. It appears from the testimony of one of the small number of survivors, that just before the vessel went down, Mr. Mackenzie was seen with a group of kneeling passengers around him, in the midst of whom he was offering prayer. A few years ago, it is said, Mr. Mackenzie preached a funeral sermon for two intimate friends, who were wrecked near the same spot: his text was, “And the sea gave up the dead which were in it.”

A correspondent informs us that, a few weeks ago, the house of the baptist minister at Downton, Wilts, was entered in his absence by a bailiff, at the instance of the vicar of the parish, to distrain for two shillings and eleven pence, alleged to be due for two years tithes on a little garden of herbs and flowers; and an old family watch, hanging over the mantel piece, was carried away.

The New York Baptist Advocate says, “The estimated value of property at Hong Kong, held in the name of the Baptist Board of Foreign Missions, is about 8000 dollars. And when it is remembered that these possessions were procured without either money or encouragement from the Board at Boston, it seems to us a strong indication by providence that all things are now ready for lengthening our cords and strengthening our stakes in China. The congregations are increasingly large, and there is a fine prospect of increase in the church.”

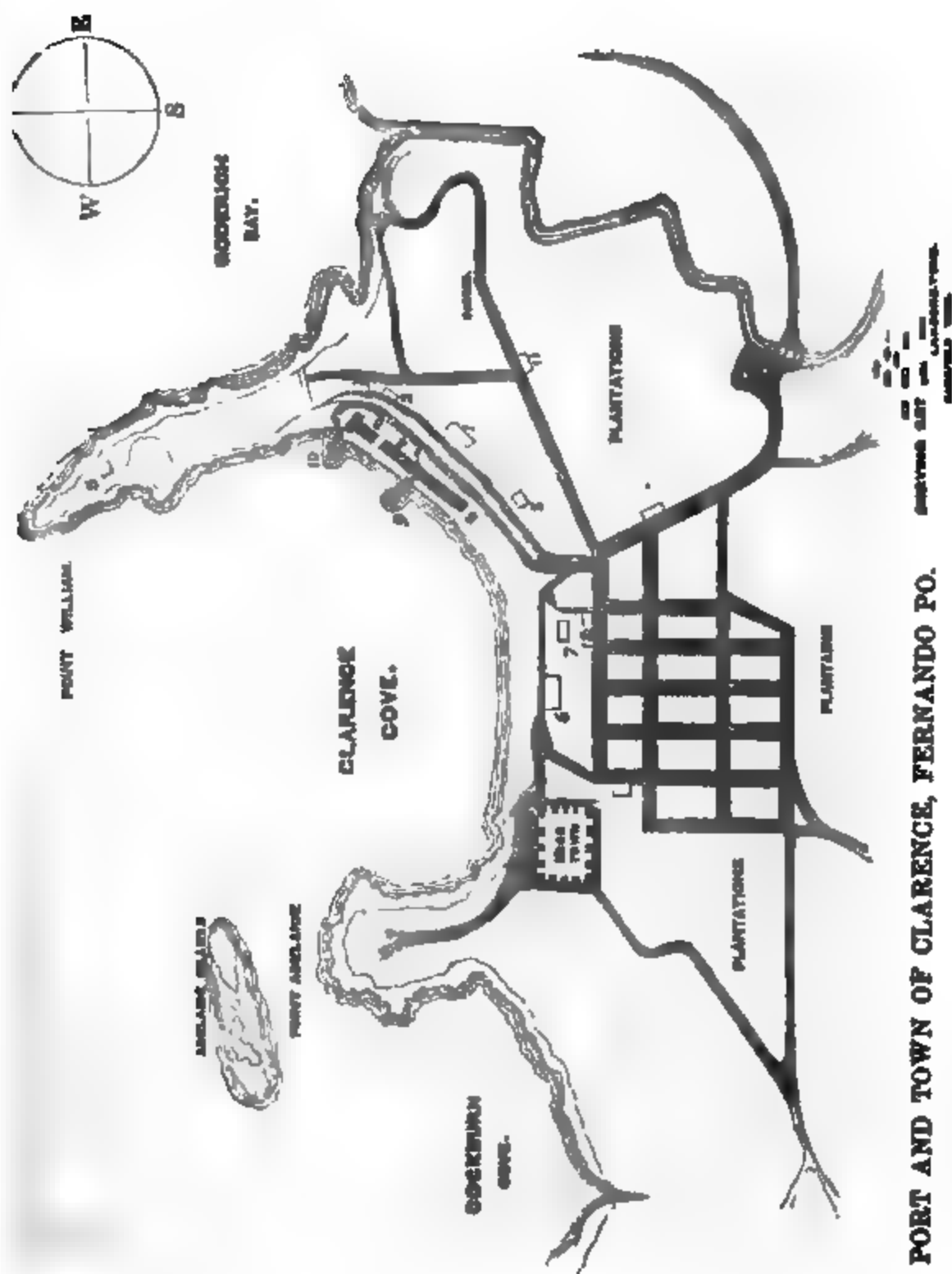
The Christian Watchman of June 23, contains a paragraph illustrative of the character of the present President of the United States. It is published, it will be remembered, at Boston: “We have noticed with regret the announcement in most of the papers in the city, that our invited guest, the chief magistrate of the United States, while in the city, attended the theatre, and that on sabbath afternoon he visited Mount Auburn. These occurrences cannot fail to fill with sorrow and humiliation the hearts of our citizens which are still animated with those high moral and religious sentiments, that inspired the founders of the New England colonies, and which constitute the basis of every thing distinctive and lovely in New England character. However compatible may have been these things with the ordinary habits of the President, or however congenial to his moral sympathies, he ought as our guest and chief magistrate sufficiently to have remembered where he was, to refrain from setting such an example before our youth.”

A correspondent, (E. G.) requests the elucidation of a subject respecting which he says he feels some difficulty. He states it thus:—“If a person who had been baptized on his profession of faith, should afterwards profess to have been converted at some time subsequent to his baptism, ought his baptism to be considered valid? My reasons for doubting whether such a person's baptism would be valid are,

“1. If no acceptable obedience can be rendered to God without faith, then such a person has never rendered acceptable obedience to God in the ordinance of baptism.

“2. The scriptures expressly require *faith*, and not a mere *profession* of faith, as a qualification for baptism.”

THE MISSIONARY HERALD.



PORT AND TOWN OF CLARENCE, FERNANDO PO.

- | | | |
|----------------------------|----------------------------|---|
| 1 Chapel and School-room. | 8 Hospital. | 9 Jetty. |
| 2 Mission House. | 6 Mr. Sturgeon's Dwelling. | 10 Stone Jetty. |
| 3 Dr. Prince's Residence. | 7 Mr. Scott's Store. | 11 Mr. Clark's and Dr. Prince's former Residence. |
| 4 Mr. Merrick's Residence. | 8 Storehouses and Sheds. | 12 J. W. Christian's House. |

AFRICA.

CLARENCE.

On the other side of this page is a plan of the town of Clarence, Fernando Po. This settlement was formed in 1827, by Colonel Nicolls, in the name of the British government, and with the concurrence of the government of Spain, who held, and still hold, the sovereignty of the island. At that time it was intended to form here a Mixed Commission Court for the adjudication of slavers, but after some years the plan was abandoned, and the property sold to a trading company, from whom it has recently been purchased by the Baptist Missionary Society. The company, while the settlement was its property, purchased of the natives two small tracts of land, running by the coast : these, also, are now the property of the Society. Their value is but small ; but in the event of negroes from Jamaica settling in the island, they will furnish very acceptable provision grounds for their use. The soil and climate are also admirably adapted for the cultivation of cotton, sugar, and other productions of the tropics. The title by which the Society hold the property is the sale of the ground by the natives, and of the premises, &c., by the British government.

Our readers may judge of the size of the settlement from the fact that the two points of the Cove, Point William and Point Adelaide, are about a mile apart. The residences of our missionaries are close to the shore, on a cliff about eighty feet above the sea. Behind them lies the town, and behind the town, the Peak of Clarence, rising to a height of 10,190 feet. On that mountain (and about six miles from Clarence) our missionaries have a piece of land to which, in case of sickness, they can retreat. As it is above what is called *fever height*, it is likely to be more salubrious than the coast.

At Clarence we have premises about to be converted into a chapel, school-room, and houses for our missionaries, and a building that can be used, if need be, as a hospital. Here our friend, Dr. Prince, will reside ; and while occupied in instructing the people in spiritual knowledge, will use his medical skill for their temporal relief. Here, too, Mr. Sturgeon has his school. The last accounts stated the number of children to be about seventy. Upwards of 5000 garments of different kinds have been sent out during the last month—contributions to the good cause from Christian friends in various parts of the country. The acknowledgments, on another page, will prove how much the committee are indebted to the liberality of their friends for agricultural and other implements. To the contributions we have mentioned, we may add the grants of books, &c., from the British and Foreign Bible Society, the Religious Tract Society, the Sunday School Union, and the British and Foreign School Society. The Committee have much reason to acknowledge the goodness of God in giving their cause favour in the eyes of so many friends of Christian missions.

NEIGHBOURING CONTINENT.

While the island of Fernando Po, with its population of 20,000, will occupy some of the time of our brethren, their attention will be mainly devoted to the neighbouring continent—an extent of not less than eight hundred miles of coast being left to our brethren without a single missionary, with about forty rivers, including the Niger, and the large towns at their mouths. From Badagry, in the

north, where our brethren of the Wesleyan Society have just formed a settlement, to the river Gaboons on the south, where the American Board of Foreign Missions are about to form one, the whole coast is without a missionary or a religious teacher of any kind. The cry of the people is loud and urgent, and it depends on us whether it shall be responded by the Christian church.

NATIVE AGENCY.

Most of the towns on the coast are insalubrious : European missionaries cannot safely reside in them. They might visit them, and at certain seasons of the year remain at them for a month or two without injury, but it would not be wise to do more. Africans, or those born in tropical climates, alone are qualified for this work ; and with thankfulness it should be stated such are not wanting. Mr. Merrick, Mr. Fuller, and Mrs. Prince, who were all born in Jamaica, are now on their voyage ; and our brother, Mr. Clarke, is about to visit Jamaica for the purpose of taking with him a band of black and coloured teachers to the land of their fathers. These will go in the first instance to Clarence ; and will either settle as opportunity offers at the various towns on the neighbouring coast, or will go from place to place, carrying with them the words of eternal life. In Clarence the number of inhabitants is about 800 ; they are from more than thirty different tribes, and can in general speak some English in addition to the language of their tribe. The churches in Jamaica also contain individual members of most of these tribes ; so that we have in Jamaica or Clarence an agency prepared to our hands.

MISSION VESSEL.

The necessity for such a vessel as the Committee have ordered, may be judged of from the following remarks, drawn up by our brother, Mr. Clarke.

I. It is an unnecessary exposure of life to go to any distant part of the island in a small canoe, or in an open boat. Tornadoes are very common ; frequently, when a strong sea breeze sets in, the sea is too rough for such craft, and the danger from exposure in them to sun and rain, is always great.

The canoe in which I sailed was upset, *twice*, from the danger of going out from the shore, we struck upon rocks. Four hours I have been compelled to continue wetting my umbrella in the sea, to prevent a " coup de soleil."

Four towns can be reached from Clarence by land : these contain about 1200 inhabitants. All the others must be journeyed to by sea ; so that in order to visit from 15,000 to 20,000 aborigines, we must have the means of going by water to the different landing places.

II. There are no regular traders from Fernando Po to the continent. Vessels calling at Fernando Po on their way to the rivers, are few in number, and uncertain as to time. In most of these it would be unsuitable for missionaries to go, on account of the common practices of many African traders. In the first voyage to the continent, made by Dr. Prince and myself, we ventured to cross to the

River Cameroons in a small boat. We were exposed to the sun and rain, and to a sea almost too high for our little vessel. Fever followed as a consequence, and we believed, that for us to think of a repetition of such a voyage, would be nothing short of tempting God. The Doctor next went in a schooner. The captain was constantly in a state of intoxication ; the vessel was not sea-worthy ; and in her next voyage was wrecked, when several of the crew were drowned, and the rest were exposed to savage men, near the mouth of the New Calebar. In consequence of the state of the vessel, and the bad accommodation in the rainy season, the Doctor got fever ; and, but for his speedy return to Fernando Po, must have fallen a sacrifice to his zeal.

III. Missionaries should be placed in Fernando Po for "acclimating ;" and when accustomed to the climate of Africa, some should be sent to Cameroons, Bimbia, Bonny, and Calebar. The coast near the Amboises, and the Rio del Rey, should be explored, as the land is high, the country populous and easy of access from the island.

Missionaries placed at the different stations should be visited frequently *with supplies* ; a sea voyage and a change should be practi-

cable, when ill health requires them ; and advice from brother missionaries, it should be possible to obtain.

A regular communication is, I think, absolutely necessary for the comfort of the missionaries, and for the speedy and permanent success of the mission. To supply this a steam boat of about fifty tons would be required ; and by means of this, at all seasons we could visit the different stations, impart aid by advice and encouragement, and remove a sick or unsuccessful missionary.

The expense of such a vessel, both original and permanent, would, I believe, be amply repaid by the great facilities it would give for the spread of the gospel in Africa. Fuel would be obtained at the cost of cutting it. The engineer should, if possible, be also a missionary.

IV. Missionaries on first visiting a place, should not be compelled to apply for lodging on board a ship, the captain of which may have rendered himself obnoxious to the people on shore by his extortion or cruelty.

V. Missionaries should not be landed from a canoe or boat, at a town, and cast upon the king, or head man, for shelter and food. Such was our situation more than once. We had not a small boat or canoe in which to land. We stood in our boat until a captain took pity upon us, and came with his small boat, and took us on shore.

A steam boat with moderate accommodation, would afford a sleeping place at first visits ; our clothing and articles for barter would be more secure on board our own vessel ; and in every point of view this means of conveyance would be economical and use-

ful. Suitable sailing vessels at Fernando Po there are not any, and if there were, the frequent calms would make them nearly useless. The idea of a large boat impelled by oars is altogether out of the question. The boat in which we went to Cameroons and Bimbia, was of fifteen tons, and had oars, but they were comparatively useless, and indeed the hands could scarcely be prevailed upon to use them. The amount of labour of this kind is too great for a hot climate, and the difficulty of obtaining labourers to pull at such oars is always very great. The shelter in such a boat would be of no value, and it would be useless as a place to sleep in by night at the towns we might visit. All these considerations combine to show that a large boat impelled by oars is quite unsuitable for the work we contemplate in Africa.

To withhold this means would be to shut up missionaries in Fernando Po, or to desert those who might occasionally obtain a passage to the mainland. I could hope for no considerable success, unless the means of communication be afforded, and the various stations we hope to establish, be regularly visited, and watched over with devotedness, tenderness, and care.

With the aid of such a vessel we should be able, in connexion with our higher object, to do much to promote civilization ; and to open the way for legitimate trade from the Lagos to the Gaboon, and to an indeterminate extent up the numerous mouths of the Niger and other rivers in the Bights of Benin and Biafra ; cultivation of the soil would no doubt follow, and soon we might hope that a supply of cotton and sugar would be furnished, and a wide field for our manufactures opened throughout this populous country.

A few pages onward there will be found, under the head "Correspondence," some encouraging communications on this subject, from gentlemen whose opinions cannot fail to have great weight with the public.

GRAHAM'S TOWN.

THE spacious Baptist Chapel, a view of the elevation of which was presented to the readers of the Herald in February 1842, having been completed, was opened for divine service on the 14th of March, 1843.

The state of society in this colony is very different from that of Fernando Po ; and the Baptist Church at Graham's Town, though it has availed itself of the aid of the Baptist Missionary Society in the selection of its pastors, is perfectly independent in all its proceedings, and instead of receiving, contributes liberally to our funds. It is necessary to premise this, to obviate objections that might otherwise be taken to the elegance of the structure, as described in a local paper, the Cape

Frontier Times, whence we quote, without abridging the account. The harmony and cordial friendship subsisting among Christians of different denominations in this town is very delightful.

The new Baptist chapel in Bathurst-street was opened for public worship on Sunday last; when three appropriate sermons were preached to crowded congregations by the Rev. Messrs. Aveline, Locke, and Shaw. By a singular coincidence, the two latter gentlemen selected the same text for the occasion, Ps. xxvi. 8; but in variety of remark and illustration, these discourses exhibited the possibility of diversity in detail being combined with unity of sentiment and aim. Mr. Aveline's text was Exod. xx. 24, the latter clause.

On Monday evening tea was provided in the spacious school-room adjoining the Wesleyan chapel, which had been kindly lent for the occasion, of which a large assembly from the various religious communities in the town partook. A more numerous party never before assembled in this room, so frequently awarded to these festive purposes, in which "the cup which cheers but not inebriates" waits on each.

No fewer than 300 could have taken tea.

An orchestra was separated at the top of the room, which was occupied by a numerous company of amateur musicians, who kindly performed various pieces for the entertainment of the company.

At the conclusion of the tea, the company adjourned to hold a public meeting in the new chapel, which was again crowded by a respectable and interested audience.

Mr. Aveline presided, and briefly introduced the engagements of the evening.

The assembly was subsequently addressed by the Rev. Messrs. Shaw, Palmer, and Locke, as also by Messrs. Nelson, Temlett, and W. Smith. Nothing could surpass the liberal and kindly feeling which every speaker manifested, and in which the entire congregation appeared wholly to sympathise.

A financial statement was read by the treasurer, Mr. Nelson, by which it appears that the sum of £1032 4s. 8d. has already been paid up; that £112 9s. 6d. of subscriptions remain yet to be collected; and that a debt of £810 remains to be liquidated. Towards the latter, however, we are happy to state, that the following sums are already contributed: by the liberality of Christian friends at Cape Town and Port Elizabeth, during the recent visit of Mr. Nelson to those places, £49 11s. were raised; the collections after the services on Sunday amounted to £45 13s. 2d., and subscriptions were entered into at the public meeting to the amount of £79 2s. 6d., with the probability of augmentation; the proceeds of the tea were £10;—making the opening services produce the handsome sum of £134 15s. 8d.

The probable cost of the building, when externally completed, will be about £2000.

This chapel is another proof of the growing wealth, taste, and Christian liberality of our community. Of its exterior we at present offer no opinion, as the design is not completed; but we are led to expect, that when finished it will be worthy the interior, which is remarkable for its just proportions, chaste yet elegant ceiling and cornice, and general style of painting and fitting up. Nothing of which we can boast in our architectural achievements at all equals the beauty and elegance of the ceiling, which would be admired in any town of Europe.

The pulpit is of the finest and most beautifully grained stinkwood we ever remember to have seen; the pedestal and base in their exquisite graining almost resembling tortoiseshell. It is highly creditable to the workmanship of Mr. Gush, the builder of the chapel. The pulpit is entered from behind, through a private vestry for the use of the minister.

Perhaps the most striking part of the fittings up of the chapel is the furniture of the communion pew—the table and pastor's chair being of massive, yet elegant proportions, and never exceeded in substantial handsomeness by any thing of the kind we remember to have seen. They are made of beautiful and highly polished stinkwood, the massive legs of the table being carved in the Gothic style, to correspond with the chair, which is richly carved in the florid Gothic, and of proportions and solidity that carry the thoughts back to the cloistered buildings, and other ecclesiastical relics of our father-land. We were never so struck with the richness and capabilities of our colonial wood, than by the fittings up of this handsome building.

Mr. James Temlett, jun., is the maker of both table and chair; and the latter, with a liberality highly honourable to our young fellow-townsmen, has been presented to the chapel, in which it will remain, for generations, a lasting monument of his generosity and skill.

The following hymn, composed for the occasion by Mr. Aveline, was sung at several of the services:

Speak, oh speak Jehovah's praises,
Sweetly let our hymns arise;—
Mercy, mercy 'tis that raises
All our feelings to the skies:
Hallelujah,
Hallelujah, hallelujah. Amen.

He hath help'd us, he hath crown'd us,
With our long-desired success;
And the walls, which now surround us,
Speak his power and will to bless:
Hallelujah, &c.

When to Afric's sunny region
We (or else our fathers) came,
Fears, and doubts, and ills—a legion—
We surmounted in his name:

Hallelujah,
Hallelujah, hallelujah. Amen.

'Twas in grateful adoration—
'Twas to speak his worthy praise—
That we laid these walls' foundation,
Where we now the topstone raise:

Grace unto it,
Grace unto it,
Hallelujah. Amen.

Here may truth, as dew distilling,
Us, our sons, and daughters bless;
Peace and joy our spirits filling,
More than words can e'er express:
Hallelujah, &c.

Here may holy love abounding,
All its sacred fragrance shed;
Here the gospel trumpet sounding,
Thousands to the cross be led:
Hallelujah, &c.

Peace on all who favour Zion,
Grace with all who love the Lord.
May the arm their souls rely on,
All its help to them afford!
Hallelujah, &c.

A S I A.

BEERBHOOM.

From Sewry, in the district of Beerbhoom, a station about one hundred miles N. N. W. of Calcutta, our missionary, Mr. Williams, writes as follows, April 5th, 1843.

My last letter, you will probably recollect, was written under circumstances of considerable discouragement. I was then obliged to inform you, that, instead of enlargement, we had sustained a considerable diminution in numbers; some having been excluded from our communion, and others having withdrawn themselves. I have now the privilege of acquainting you, that the breach has again, in some measure, been made up; partly by restoration, and partly by the addition of new members. Of three persons, whom I had lately the pleasure of baptizing, one is of Christian parentage; and the other two of heathen extraction. All seem to have made a sincere profession, and appear likely to maintain a steady Christian deportment. May they be kept by the power of God, through faith unto salvation; and may our highest hopes respecting them be realized! We were all apparently delighted with a fresh accession to our church, after a season of unusual depression. I am truly sorry to say, that there are some nominal Christians residing amongst us, who have never made any profession of religion, and who hold out very little hopes of their speedily doing so. Such, together with others who have been repeatedly excluded from the church, and of whose readmission there is no immediate prospect, are, to say the least, a dishonour to the sacred name they bear, a pernicious example to the Christian community among whom they live, especially to the young; and a stumbling-block to the heathen around.

Their case is, indeed, a sad one, demanding all our endeavours, if possible, to remedy it. I have lately been thinking of devoting more attention to their truly affecting condition, particularly by making them a more especial subject of prayer, both public and private, and by using the most likely means of awakening them to a sense of their awful state. We ought not to despair of such, though we are apt enough to do so, until met by the question, Is there any thing too hard for the Lord?

In four schools, one English and three Bengali, we have, at present, about 100 children. The schools are entirely supported by local subscriptions and donations, both of Europeans and natives; and sustain a decidedly Christian character, the bible being a class-book in all. I prefer educating the natives through the medium of their own language, when this can be effected, but we are obliged, in some degree, to yield to the tide of public opinion, which, in Bengal at least, runs in an opposite direction. Indeed, it is very difficult here to get the children of the higher classes to attend our Bengali schools. But they are ready enough to rush into an English school, as soon as opened, in order to obtain the reputation of possessing an English education, and to qualify themselves for government situations. Our English school is on the increase, and we are expecting an additional native teacher from Calcutta, to assist me in the tuition of the higher classes, and to superintend the school in my

absence during a part of the day, and also during a considerable portion of the cold season.

Our missionary tours, during the past cold season, have been carried on to the extent of former years, and with nearly the same results. In general, we had good, attentive congregations, as eager to obtain our books as ever, though, I fear, they are not all read and studied to the extent of our wishes. But we must do our duty, and leave the result to God. The superstitions of the Hindoo religion are evidently on the wane, and will, ere long, we firmly believe, share the fate of those of other nations, which have long ceased to exist. May the Lord hasten it in his time.

In January last, I had the pleasure of seeing, at Serampore, the greater number of our brethren in Bengal. I doubt not, that the annual association then resolved on, will be attended with many precious fruits. A closer union, both of soul and sentiment, as well as of operations, will no doubt be one result. Our native churches also, are likely to be supplied with a better Christian library than they are at present in possession of; and a new periodical, for their special benefit, has just been set on foot. May the Lord graciously vouchsafe the light of his countenance on all our humble attempts to do good to the souls of our fellow men and fellow Christians.

MONGHIR.

The state of the mission in this vicinity is thus described in a letter from Mr. John Parson, dated Monghir, Feb. 8th, 1843.

With gratitude I again write to testify of the Lord's goodness to me during a few more months of my sojourn in a strange and heathen land, especially that I have been permitted to proclaim to so many the precious words of salvation. They are rejected and scorned by the many; but if one among the crowd, specially blest of God, shall receive them to his soul's salvation, it will be a rich and gracious reward for labours, which themselves need the exercise of divine forgiveness—the cleansing efficacy of the Saviour's blood.

Since the 21st of November last, either my esteemed brother Lawrence or myself has been constantly engaged in visiting the neighbouring parts of the country. First, on the second anniversary of my arrival in Calcutta, I set out with Nainsukh and a Swiss brother, who is in connexion with Mr. Start, and was then visiting me, for a tour to the villages on either side of the river towards Patna. We extended our visit to a large native town, called Bar, remaining chiefly on this side of the river. In all these villages the word has been frequently preached, both by the missionaries stationed at Patna and here, and also by those passing up and down the river. Hence we met with that kind of reception which we meet with here. The "common people" indeed usually hear us quietly, if they do not lay what we say to heart; but there is rarely an assembly, large or small, in town, village, or field, in parts where the word has been often proclaimed, in which one or more will not be found to do Satan's work in supporting idolatry, or raising a sneer against "the Christians." In Bar I had been led to expect much opposition; but as it frequently happens that where we expect the

greatest trials we are surprised by uncommon aid, so was it here. We did indeed meet many opposers, but we had many attentive hearers, and were enabled to carry the gospel into, I think, almost every street of the town, and were favoured to witness some instances of earnest and candid inquiry that cheered and delighted our hearts. Especially were we interested in the case of a shop-keeper, who, on our first entering the town, invited us to sit down in his shop and expound the scriptures, he having previously known Nainsukh, and was afterwards an attentive listener to the word, whenever spoken at or near his house, and begged a copy of the entire Testament. He has since, on our way through Bar to Gyá, invited us to his shop, and asked us to eat. We then also spoke in his shop to many who came round, and he afterwards proposed some questions, apart from the subject of the discourse, which showed considerable attention to what he had previously read or heard. His cordiality and quiet docility in hearing are something very different from what we usually witness, and in leaving him I felt constrained to entertain the hope that his impressions were the result of the Spirit's power. Oh, may they lead him in living faith to Christ! In returning we kept to the opposite bank of the river, visiting villages one and a half or two miles from the bank, which had much less frequently heard the word; in some of which, in Nainsukh's opinion, the gospel had never before been preached. Our usual plan was to divide into two parties. My Swiss brother, Mr. Hurter, and Nainsukh went on one side, and, taking my bearer with me, I went on the other side; and thus we explored the whole, gathering congregations

of from four or five to eighty or a hundred wherever we could. Here, the holy, anti-idolatrous tendency of the gospel being less known and feared, the opposition was less, and we were frequently listened to for a long time without a dissentient word. Even Brahmins quietly heard, and some expressed their approbation. In one village especially I was favoured to speak to not less, I think, than a hundred and fifty Brahmins, among whom I had scarce any disputation, save from one noisy old man, who, being of a litigious disposition, had frequently gone to the court at Monghir, and had there heard much of the gospel, and came forward boisterously demanding of me, that, as a proof of the truth of what I was saying, I would miraculously heal his foot. Thus is the word of life becoming widely known, while its dissemination gives us constant confirmation of its truth. "The world by wisdom knew not God." "The carnal mind is enmity against God." These and many more passages were forcibly brought to mind as they were daily illustrated and verified by what we saw and experienced. If one thing, however, more than another impressed my mind, it was the utter impossibility of our passing words having any permanent effect except the gracious Spirit should take up the work, and give effect to our most feeble instrumentality.

On my return, brother Lawrence took a fortnight's tour among the villages inland near Monghir, of which I will not attempt to give any account, as he may perhaps himself have written to you. On the 21st of December I set out for a tour to Gyá, in company with brother Hurter, Nainsukh, and Súdín, Mr. Lawrence having kindly afforded me the loan of his tent. The state of the roads appeared to render it necessary to go by way of Patna, but we hoped to come back by way of Behar, and so have an opportunity of visiting many large native towns. In our way we heard that the road to Behar was already dried and passable, though rough, and we resolved to attempt it; but we had only travelled two miles on it, and pitched our tent, when rain came on sufficient to keep us stationary for three days, and render the road in that direction impracticable for weeks to come. With great difficulty, therefore, we retraced our steps to the great Patna road, and proceeded with considerable hindrance, from the broken and muddy state of it. However, after resting ourselves and bullocks at Patna for a day or two, and enjoying an interview and Christian communion at the Lord's table with brother Beddy and his people, we reached Gyá on the 4th of January. At Patna, brother Hurter was detained by a painful circumstance, the mental derangement of one of the brethren, Mr. Schultze. Mr. Beddy sent with us his native preacher, Kási, who was glad to accompany his brother Nainsukh on such a mission. At Gyá we

found good Mr. Start—who had first proposed to brother Lawrence to come to Gyá this season, and who kindly entertained us all during our stay—and a German brother, Mr. Heinig. We formed altogether a company of six missionaries, three European and three native; and in order to improve the time as well as we could, we usually divided ourselves into three companies, each comprising one European and one native, and went in different directions. The mela had passed over, so that we saw but few pilgrims; but in the fine, wide streets of Sahibganj, or the new town, as it is sometimes called, we never lacked a considerable number of hearers. During the first few days of our labour especially, we were met by abundance of boisterous opposition; so that sometimes to attempt to speak was out of the question; and we could but stand still, and allow them to revile, sneer, and blaspheme, while we stood bearing quietly their ridicule, chiefly affected, I hope, with compassion for their awful condition. To the praise alone of divine grace would I say, that I think neither of us once lost his temper, and I believe that our quiet endurance on these occasions was more impressive than our words. Their religion, with all its boasted morality and its definitions of sin, makes no provision for a line of conduct like this, and I humbly hope that such an instance of the tendency of the despised Christian doctrine may prove not to have been fruitless. After they had tested our temper for some time their opposition began to decline; and during the close of our stay we experienced little annoyance beyond the persevering requests of the children and some others for books, with which it would have been wasteful to comply; indeed, we had but a limited field for distribution, as the people of Gyá have been supplied by Mr. Start. Twice we went to a market about two miles from Gyá. The whole term of our stay was eleven days. One individual, whose brother died some time ago, it is hoped, in the faith of the gospel, although he never made an open profession of Christianity, and who is himself thoroughly convinced of the fallacy of Hinduism and the truth of gospel, visited the native brethren every evening for the purpose of religious conversation, and attended our evening family worship, which was conducted in the native language. I do not know who was the honoured agent of conveying the truth first to the minds of these individuals. In leaving this fortress of Satan, we could not but rejoice that a testimony had been borne for Christ, though we lamented, alas! only too feebly, the fatal slavery in which such teeming thousands are held—bonds which, like Peter's chain, can only be dissoned by Almighty power. I was preserved to reach home on the 25th of last month, having spent another sabbath with brother Beddy at Patna, whence we came by boat, as being a saving

both of time and fatigue. At present, brother Lawrence is from home, on a missionary visit to a large mela at Peerpointy, below Bhagulpore, which has generally been visited annually from this station. May the Lord's presence accompany him! During these our tours, dear brother Moore, being mercifully strengthened, has kindly rendered much assistance in the English services. We rejoice to see him thus enabled vigorously to preach, after a long season of inability.

We are all enjoying a merciful degree of health, save dear Mrs. Lawrence, who is still

invalid. My dear motherless babe is thriving under her kind care and the blessing of God, the Author of all good. The year being closed, I return my best and grateful acknowledgments for the bounty of my brethren who, through the medium of the Society and by the grace of the Spirit, have supplied my temporal wants. I have drawn only ten months' salary during the past year.

May I beg my kind Christian regards to my respected brethren and fathers in Christ of the Committee, with entreaties for a continuance in their prayers, and yours.

SUCSESSES OF MISSIONARIES

CONNECTED WITH OTHER SOCIETIES.

In Mr. Sheppard's Lecture on Christian Missions delivered at the request of the Committee in April last, the following passage occurs, which will cheer and gratify our readers.

But I proceed to remind you of proofs from fact, that such missions are in our own days not *unsuccessful*. This topic, it may be thought, might have superseded the foregoing; which were suited, as some will judge, only for a former century. But I think, while success continues very partial, and in some cases very small, it were not well to have passed over such arguments as are most independent of it. On the other hand, while the instances of success are so familiar to most Christians that it may be wearisome to have them reproduced, it would be wrong entirely to omit this most practical and welcome kind of defence and encouragement. A few, therefore, I would now adduce, from the testimonies both of other societies and your own.

And first, in the region most remote from us, and whose inhabitants were perhaps at the lowest point of barbarism, the islands of New Zealand; Mr. Turton, a Wesleyan missionary, describes a religious assembly at Aotea, "when about nine hundred members, with their tickets in their hands, were arranged according to their several tribes." They consisted of "natives out of thirty-nine different tribes, amongst whom were the most influential chiefs in this district." "Let those (he adds) account for it who can, otherwise than on the principles of the bible, that so many who were but lately the most *inhuman of cannibals*, and at perpetual war, are now brought together, not merely as *friends*, but as *fellow-sinners*, conscious of their guilt—to worship the same God."

Mr. Waterhouse, of the same society, gives

the words of William, a principal chief, who said, "We are greatly indebted to the missionaries. Before they came, our delight was in *killing and devouring* one another; now we love to read the book, and to dwell in peace, cultivating our lands." He then urged the duty of contributions from the natives to the support of the missions, which have been considerable. From Mr. Williams, of the Church Missionary Society, we learn the desire of these New Zealanders for books. He writes—"Numbers have brought payment beforehand, to make sure of early possession on the arrival of a supply; and since the Testaments printed in New Zealand are expended, they are perfectly satisfied to leave their payment, hearing that others are on their way from England." He also states (from the eastern district), "Their animosities with distant tribes are given up, and their petty quarrels are settled by arbitration." Mr. Hadfield, of the same society, from the west of New Zealand, remarks, "One happy effect of the gospel, which infidelity itself cannot deny, has been the entire cessation of war." Truly, nominal Christians in England may learn much from real Christians at the Antipodes. The Wesleyan missionaries fully confirm the accounts of their desire for "the book;" and one of them (Mr. Warren) writes, "They constantly read it with such attention that many of them find no difficulty in repeating whole epistles from memory."

Let me conduct you very far from these southern islands, to the Esquimaux: and here I shall have recourse to a manuscript German letter, received by a Christian lady from the

Moravian Missionary Lundberg, at Nain, in Labrador. It was given to me by the receiver, and was in answer to a donation from her of clothing for the Esquimaux' children. "You give (writes Mr. Lundberg) to these little ones exceeding joy; and they will not cease, jointly with us, to implore for their benefactors a heavenly blessing from the Father of the orphan and the needy. With hearts full of thanks to Him do we look on the band of heathen Esquimaux who have become believers; who heretofore, in the darkness and delusion of sin, murdered each other and every European whom they could attack: seeing them now enlightened by the holy gospel, and by the power of the blood of Christ, our Reconciler, cleansed from their evil propensities; by the influence of the Holy Spirit peaceful and contented, bearing one another's failings, and so hastening towards the goal. In the last year we had many opportunities to observe this; for in August and September most of our Esquimaux lay under epidemic sickness, by which five adults and two children were removed from this life. Here the wonders of God's grace were signally shown. Not one of the departed discovered fear of death, but rather all rejoiced, at the moment of their farewell to this world, that they were going to Him whose death had redeemed them from an endless penalty. Numerous congregations of converted Esquimaux cannot, from the small number of the nation, be expected. Meanwhile only a few hundreds remain on the whole east coast of Labrador who have not yet given their allegiance to the gospel of Christ."

Passing to South Africa, and the successes of the London Missionary Society there, I cannot omit, though it be so well known, the instance of that "notable robber," that "human lion" (as Mr. Moffat terms him), who, amidst his many ravages, destroyed and burnt one of their missionary stations. Yet afterwards he adds, "Often have I seen him (Africaner) under the shadow of a great rock, nearly the livelong day, eagerly perusing the scripture. Many were the nights he sat with me on a great stone at my door, conversing with me till dawn, on creation, providence, redemption, and the glories of the heavenly world. He would at last rub his hands on his head, exclaiming, 'I have heard enough; I feel as if my head was too small, and as if it would swell with these great subjects.'" "During the whole period I lived there (adds Mr. Moffat) I do not remember having occasion to be grieved with him, or to complain of any part of his conduct. His very faults seemed to 'lean to virtue's side.' It may be emphatically said of him, that 'he wept with those who wept.' Notwithstanding all his spoils of former years, he had little to spare; but he was ever on the alert to stretch out a helping hand to the widow and the fatherless.

He who was formerly like a firebrand, would now make any sacrifice to prevent collision, would entreat contending parties to be reconciled, and ask, 'What have I now of all the battles which I fought, and all the cattle I took, but shame and remorse?' " Mr. Moffat prepared a colonial farmer for a visit from Africaner (who accompanied him in the disguise of a servant), by saying, "He is now a truly good man." The farmer answered, "I can believe almost any thing you say, but *that* I cannot credit. There seven wonders in the world; that would be the eighth." At last he said, "Well, if what you assert be true, as sure as the sun is over our heads I will go with you to see him, though he killed my own uncle." "Africaner was then presented to him, and when the farmer had assured himself that the terror of the border stood before him, now meek and lamb-like in his whole deportment, he lifted up his eyes and exclaimed, 'O God, what cannot thy grace accomplish!'"

Nor can I resist offering a very different instance. "Mamonyatsi" (Mr. Moffat writes) "was a Matabele captive, and had remained some time in the service of Mrs. Moffat. From her union with the church to the day of her death, she was a living epistle of the power of the gospel. Once I found her weeping. I said, 'What is the cause of your sorrow? Is the baby still unwell?' 'No.' 'Your mother-in-law?' 'No, no (she said), it is my own dear mother, who bore me.' Here, holding out Luke's gospel in a hand wet with tears, she said, 'My mother will never see this word; she will never hear this good news. Oh, my mother and my friends, they live in heathen darkness: and shall they die without seeing the light which has shone on me, and without tasting that love which I have tasted?' Truly these words are a whole lecture on missions.

Messrs. Freeman and Johns (of the same society) record among the martyrdoms of Madagascar, that of Ra-fara-lahy, a young man of property, who, continuing to hold meetings for worship in his house, was put in irons. Every thing being done to extort the names of his companions, he said, "Here am I; let the queen do what she pleases with me: I have done it, but I will not accuse my friends." "He went with his executioners, speaking to them all the way of Jesus Christ, and how happy he felt at the thought of shortly seeing him who had loved him and died for him. When he rose from his knees after fervent intercessions at the place of death, they prepared to throw him on the ground: he said there was no need, as he was now ready to die; laid himself down, and was immediately put to death."

A different kind of martyrdom is related in the journal of Mr. Harley, of the Church Missionary Society, stationed at Trichoor, in Cochin. "A Syrian named Curiatha was

reclaimed from a most sinful course by a copy of the gospels which he received from the late Mr. Ridsdale. In studying it he became quite another man; abandoned his covetous and worldly views, and travelled through great part of Southern India, preaching, and quite careless of any worldly emolu-

ment. He was preaching in the Kunnam-koolam bazaar, when an opposer of the truth, a Syrian, became so incensed that he went home, and, procuring a knife, stabbed Curiatha to the heart, who, putting up a prayer for his murderer, fell lifeless.

CORRESPONDENCE.

To the Rev. John Clarke.

Bath, June 11th, 1843.

DEAR SIR,

I can most highly commend your plan for the benefit of Africa. I firmly believe that Fernando Po is the best point from which to forward the civilization and the education of the negroes. I conceive that a Steam Vessel will be absolutely necessary for your purpose. I hope you will accept the enclosed small donation (£20), as a proof of the warm interest that I take in your present object.

Believe me, my dear Sir,

Ever very faithfully yours,

T. F. BUXTON.

To the Rev. John Clarke.

Playford Hall, June 10th, 1843.

DEAR MR. CLARKE,

Perhaps I need not tell you, that I would do every thing in my power to forward your views, as having been a faithful and indefatigable labourer in the cause of deeply injured Africa, but how shall I do it? I may state first, that having devoted myself for near fifty-nine years to the sacred cause of the abolition of slavery and the slave-trade, I ought to be a judge of what would be proper measures for promoting it, and of thereby opening a door for the civilization of its degraded inhabitants. Having premised this, I may now state it as my opinion that, situated as Fernando Po is, I mean locally, I can devise no plan more judicious, or more likely to answer the end proposed, than that which appears in your printed paper. Were it only for the necessary comfort of the missionaries, who are willing to encounter hardships and dangers, and even the risk of life itself, to benefit their fellow-creatures in their best interests, and thereby to glorify God, I think your request of a small vessel for missionary exertions should be complied with. But when I know that Fernando Po is situated opposite

the great rivers which flow into the Niger, and opposite also to the great continent of Africa, and only twenty or thirty miles from it, and where the tribes of Africans are the most *superstitious and barbarous of any upon its coast*, I think such a vessel as that now sought for would afford a facility of intercourse between the benighted natives and the Christian missionaries, which would be productive of *such a glorious moral change* as would fill the heart of every good man with joy. Were a man to reside in that part of Africa of which I am now speaking, for a few weeks, he might see, perhaps, the worship of a shark; or an innocent fellow-creature, but of a black skin, fastened to a post in one of the rivers there, with the hinder parts under water, to be devoured piecemeal by this ravenous divinity as a peace-offering; or he might see the funeral of some great man, where perhaps twenty or more of his slaves were thrown into the same grave, and buried with him alive, to wait upon him in another world. Oh! should such scenes knowingly be permitted to be going on when the gospel has appeared among us. But, alas! the gospel is not yet known among these poor creatures. The Europeans who have hitherto visited their shores have been generally monsters, men without any moral principle, and who have made them bleed at every pore for the sake of sordid gain, and who, so far from taking the gospel with them, have *encouraged* them in all their *cruel and wicked superstitions*. But now I hope the day-star of righteousness, and better customs and manners, is beginning to dawn upon them, and may the little vessel which you solicit be the bearer of "the glad tidings" to this much injured and greatly suffering people.

I am, dear Sir, with a due sense of all your services to your fellow-creatures,

Yours truly,

THOMAS CLARKSON.

To the Rev. John Clarke.

Shooters Hill, 9th June, 1843.

MY DEAR MR. CLARKE,

I have received and read with much pleasure your note of the 6th instant, and the papers which accompany it.

With regard to the printed paper I beg to say, that I entirely agree with the principles and views, and can fully confirm the statements it contains, I have therefore only to repeat what I said at the Jubilee Meeting of the Baptist Society, which was, "That considering such a vessel as could both steam and sail, vitally necessary to the success of missionary labours, I strongly recommended its adoption, and entreated the aid of all Christian men for the accomplishment of that object; considering that my twelve years experience in that beautiful but long oppressed region, and the warm interest I have ever taken in its welfare entitled me to be a good judge of the best means of promoting it." The respected names which are signed to your paper, will, I feel assured, be a further guarantee of its truth and usefulness.

* * * * *

I feel it my duty, although myself a member of the Church of England, to bear testimony to the good your Society has done and is doing to the natives of Africa, as well in the West Indies as on the African coast. Wherever your Society has planted the banner of the Christian religion, not only the spiritual but the temporal interests of the natives have been improved; piety, accompanied by sobriety, industry, and frugality have appeared, and have been followed by a greater degree of comfort, and even opulence, than could have been hoped for in so short a time. This has been accomplished by the religious instruction imparted, and by that afforded in tropical agriculture, peaceful and legal commerce, and by the schools established for the instruction of children.

I trust it will not be considered out of place here to add, what I have so often repeated both to government and the public, that if my views are followed in the future government of Africa, and that the different missionary societies follow up with equal zeal the plans adopted by the Baptist Missionary Society, Africa will yet repay the fifty millions expended by Great Britain, so munificently, but in many cases so injudiciously, in her noble endeavours to make amends to the African race, for the injuries inflicted upon them by some of our ancestors.

Wishing you, my dear and respected friend, all happiness and success in your dangerous but glorious and disinterested undertaking,

I remain your faithful friend and
humble servant,

EDWARD NICOLLS. !

*Late Commandant and Superintendent
of Fernando Po.*

To the Rev. John Clarke.

*London, 15, Great St. Helen's,
23rd June, 1843.*

SIR,

I have much pleasure in stating that an establishment at Clarence Cove, Fernando Po, where the youth of that island, and of the neighbouring mainland of Africa, may receive the inestimable benefits of a Christian education, combined with instruction in the useful arts and agriculture, will, in my opinion, be more successful than any similar efforts that have hitherto been made in other parts of the coast of Africa.

My reasons for thinking so are, that from the Cape de Verdes to the Cape of Good Hope, the only places that have sufficient elevation to secure the health of European residents are Cameroons and Fernando Po—the latter island you have wisely selected as your head-quarters—it has an elevation of 10,500 feet above the level of the sea—is free from marshy ground—has a fruitful soil—a harbour as secure as the London Docks—a peaceable population—and every advantage that nature can bestow on a tropical colony. It has always appeared to me to be the Gibraltar of Western Africa, commanding as it does all the navigable rivers that flow into the Bights of Benin and Biafra, including among them the embouchures of the Niger, Bonny, Calabar, Cameroons, Malemba, and Gaboon Rivers, the only channels by which Europeans or civilized Africans can ever penetrate into the interior, and upon whose banks at present three-fourths of the palm oil and ivory shipped to this country are collected.

Placed in the centre of the European trade, an establishment at Fernando Po which will number among its residents a physician, and it is to be hoped eventually possess an hospital, above the fever level (4000 feet) will be of the most essential service to the crews of the English traders and men-of-war; and on this account alone is entitled to the support of the mercantile public, and Her Majesty's government.

Although your settlement at Clarence Cove is situated so close to the great marts of our commerce, it is seldom visited by the *outward bound* traders, who go direct to the palm oil rivers, the communication by this means with the mainland cannot therefore be kept up, while the frequent and long continued calms render it all times in small sailing craft very uncertain; to render your Mission as exten-

sively useful as its position is central, a steam boat to keep up the communication with the mainland is indispensable.

Wishing you success in your enterprise,

I remain,

Sir,

Yours very respectfully,

MACGREGOR LAIRD.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, Feb. 9 and 20, March 3 and 18, April 12 and 19; Rev. Dr. Yates, April 7; Rev. J. Wenger, Feb. 19, April 20; Rev. A. Leslie, April 11; Rev. W. W. Evans, Oct. 19, Feb. 7, March 18.—Entally, Rev. G. Small, Feb. 9 (from Serampore), April 11.—Patna, Rev. H. Beddy, March 15 and 28, April 15.—Monghyr, Rev. John Parsons, Feb. 8; Rev. J. Lawrence, March 17.—Sewry, Rev. J. Williamson, April 5.—Agra, Rev. T. Phillips, August 5.

CEYLON.—Kandy, Rev. E. Daniel, Feb. 17, March 16; Rev. C. C. Dawson, March 20.—Colombo, Rev. E. Daniel, April 15.

WEST INDIES.

JAMAICA.—Kingston, Rev. J. Tinson, April 1, May 8 and 31; Rev. W. Nash, March 29 (off St. Domingo); Rev. J. H. Wood, March 16, April 1 and 5; Rev. S. Oughton, March 22 and 29.—Yallahs, Rev. J. Tinson, April 15 and 21.—Port Maria, Rev. D. Day, March 14, April 13, May 16.—Jericho, Rev. E. Hewett, March 15, May 22.—Fuller's Field, Rev. W. Hume, Feb. 27, May 26.—Spanish Town, Rev. H. C. Taylor and others, March 9; Rev. T. Dowson, March 21, April 15.—Salters' Hill, Rev. W. Dendy, May 1 and 8.—Bethsephil, Rev. T. Pickton, March 6, May 11.—Old Harbour, Rev. H. C. Taylor, March 28, May 4

and 17.—Montego Bay, Rev. T. Burchell, Feb. 28, April 18; Rev. P. H. Cornford, May 4.—Kettering, Rev. T. Burchell and others, Feb. 23; Rev. W. Knibb, March 1 and 28, April 5, May 13 and 31.—Ebony Grove, Rev. J. Reid, March 23.—Savanna-la-Mar, Rev. J. Hutchins, Feb. 10.—St. Ann's Bay, Rev. T. F. Abbott, March 14 (two letters), April 27, May 3.—Ocho Rios, Rev. B. Millard, May 29.—Stewart Town, Rev. B. B. Dexter, March 26; Rev. J. Tinson, April 27.—Bethsalem, Rev. John May, April 18.—Gurney's Mount, Rev. E. Woolley, Feb. 27, May 9 and 15.—Bethany, Rev. H. J. Dutton, Dec. 7.

BAHAMAS.—Nassau, Rev. H. Capern, March 10; Rev. W. Rycroft, March 9, April 21.—Turk's Island, Rev. W. Littlewood, April 2, May 15.

TRINIDAD.—Port of Spain, Rev. G. Cowen, March 3.

HONDURAS.—Belize, Rev. A. Henderson, Feb. 18.

WESTERN AFRICA.—Fernando Po, Rev. T. Sturgeon, Dec. 9 to 13 (several letters), Feb. 10 and 13, March 7, 9, and 10. Off Cape Finisterre, Dr. G. K. Prince, June 24 (all well).

SOUTH AFRICA.—Graham's Town, Rev. G. Aveline, January 27.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to an Old Subscriber, for a parcel of Magazines; to the Rev. R. Brewer, of Coleford, for Henry's Commentary, Butler's Analogy, and other books, for the Theological Institution, Jamaica; to Miss E. Price, and the Misses Barker, of Islington, for a box of useful articles, for the Rev. W. Knibb; to Mr. John Clay, of Steep Lane, for Calvin's Sermons, 1 vol. folio, for the Theological Institution, Jamaica; to Friends at Bow, for a case of useful and fancy articles, for the Rev. W. W. Evans, of Calcutta; to friends at Rochdale, for a box of apparel and haberdashery, for the Rev. T. Burchell; to Mr. Ward, of Romford, for a parcel of Magazines and Reports, for the Rev. C. C. Dawson, of Ceylon; to Mrs. Williams, of Reading, for a box of useful articles, for the Rev. J. M. Phillippo; to Mrs. Hull, and friends at Watford, for a case of clothing, &c., for the Montego Bay School; to the British and Foreign Bible Society, for a grant of Bibles and Testaments, for Hayti; to Miss Lade, for two parcels of useful articles, for Nassau; to Mrs. Fisher, for a box of useful articles, for the Rev. P. H. Cornford; to Mr. John Wright,

of Bristol, for specimens of copy books, for West Indian schools ; to the sisters and friends of Rev. E. Woolley, for a case of clothing and useful articles, for himself ; to Mr. E. Hancock, of Bath, for ten volumes of the Baptist Magazine ; to Rev. C. Hardcastle, of Waterford, for a box of books (fifteen vols.), for the Theological Institution, Jamaica ; to Miss Kilvington, of Ilford, for a parcel of Magazines, for Rev. J. E. Henderson ; to friends at Ramsgate, for a case of clothing, &c., for Rev. W. Knibb ; to Miss Sewell, of Stepney, for a box of clothing, &c., for Rev. B. Millard ; to Mrs. Clements and Miss Sarjeant, of Laytonstone, for two boxes of clothing, &c., for Rev. H. Capern and Rev. A. Henderson ; and to friends at place unknown, for a box, for Rev. W. Lloyd.

The Committee have thankfully to acknowledge the kindness of the British and Foreign Bible Society, the Religious Tract Society, and the Sunday School Union, for valuable grants for the use of the Missionaries at Fernando Po. Their thanks are likewise due to friends in various parts of the country for the following presents to the same Mission : a box of clothing (including a gross of combs from Messrs. Stewart and Rowell), from friends at Aberdeen, for Rev. J. Merrick ; a box of clothing and useful articles, from ladies at Halifax ; fifteen volumes of the Baptist Magazine, from Mr. J. Walker, of Halifax ; fifteen volumes of the Evangelical Magazine, from Miss Sherwood, of Beverley ; a case of books, from R. B. Sherring, Esq., of Bristol, for Rev. J. Clarke ; a bale of clothing, from friends at Rochdale ; a case of clothing, from the ladies connected with Mr. Haldane's church, Edinburgh, for Rev. J. Clarke ; a parcel of tracts, from Mrs. Knevett, Exeter, for Dr. Prince ; a parcel of frocks, from Mrs. Stephenson, of Taunton ; a box of clothing, from friends at Bourton on the Water, for Rev. J. Clarke ; a package (in oil cloth), from friends at Newcastle, for Rev. J. Clarke ; a box of clothing, from ladies of the Baptist congregation, St. Andrew's Street, Cambridge, by Mrs. Edmond Foster ; a parcel, from friends at Regent Street, Lambeth, for Dr. Prince ; a parcel of dresses and haberdashery, from friends at Torrington ; a parcel, from Mrs. Young, of Addlestone, for Rev. T. Sturgeon ; a case of axes and chisels, from G. Bayley, Esq., of Camberwell ; a parcel, from X. Y. Z. ; a case of clothing, &c., from ladies at Wotton under Edge ; Baptist Magazines (about twenty-six years'), from Rev. J. Griffith, Wotton under Edge ; a case of clothing, from friends at Devonport, by Mrs. Horton ; a box of clothing, from friends at Plymouth, by Miss Square ; a box of clothing and materials, from friends at Ashford ; a box of clothing, from friends at Sabden, by Mrs. Foster ; a box of clothing, from friends at Shelford ; two parcels of clothing, from Mrs. Meredith, of Lambeth ; a case of clothing, from friends at Exeter ; a parcel of books, from Mrs. E. Forster, of Tottenham, for Rev. J. Clarke ; a chest of clothing, from friends at Islington Green, for Rev. J. Clarke ; a case of clothing, from Mrs. and the Misses Cowell, of Prescott Street ; a chest of clothing, from friends at Horsington ; a parcel of clothing, from ladies of Lion Street, Walworth ; a parcel of clothing, from friends at Tottenham, by Mrs. Davies, for Rev. J. Clarke ; a parcel of clothing, &c., from friends at Tottenham, for Mr. and Mrs. Sturgeon ; a package, from friends at Manchester, for Rev. J. Clarke ; a parcel of clothing, from Mrs. Clements and Miss Sargent, for Rev. J. Clarke ; a box of tools, from Mr. J. Burn, of Berwick, for Rev. J. Clarke ; a cask of clothing, from the ladies of Eagle Street, for Rev. J. Clarke ; two packages of books, from friends at Northampton, for Dr. Prince ; a Bible, from Mr. Edward Cross, for Rev. J. Clarke ; a cask of tools, ironmongery, &c., from Messrs. Bligh, of Whitechapel ; a box of clothing, from ladies at Hampton and Harlington, for Rev. J. Merrick ; a box of clothing, from friends at Folkstone, for Rev. J. Clarke ; a parcel of clothing, from friends at Amersham, by Mr. West ; a box of clothing, from friends at Downton, for Rev. J. Merrick ; a box of clothing, from ladies at Salisbury, for Rev. T. Sturgeon ; a parcel of clothing, from Miss Penny, for Rev. J. Clarke ; two boxes and a bag of clothing and tools, from friends at Waltham Abbey, for Rev. T. Sturgeon ; two boxes, from friends at Ross ; a package of clothing and books, from friends at Loughton, for Rev. T. Sturgeon ; a box of clothing, from friends at Clipstone, by Mrs. Gough, for Rev. J. Clarke ; a box of clothing, from friends at Thornbury, for Rev. J. Clarke ; a case of clothing, from Mrs. Croffer, of Liverpool, for Rev. J. Clarke ; two cases of clothing, &c., from friends at Norwich, for Rev. J. Clarke ; a package of clothing, from friends at Maze Pond, for Rev. J. Clarke ; a chest of clothing, &c., from friends at Ipswich ; a box of clothing, from young friends at Montacute, for Dr. Prince ; a

chest of clothing, &c., from friends at Wellington, for Dr. Prince ; a box of clothing, &c., from friends at Devizes, for Rev. J. Merrick ; a parcel of clothing, &c., from friends at Colchester ; a box of clothing, &c., from friends at Keynsham, for Rev. J. Merrick ; a chest of clothing, &c., from friends at Lincoln, for Rev. J. Clarke ; a package of clothing, from friends at Liverpool, for Rev. J. Clarke ; a case of clothing, &c., from the ladies of Prescott Street, by Miss Bowser, for Rev. J. Clarke ; a parcel of clothing, &c., from Mrs. Gouldsmith, of Hackney, for Dr. Prince ; a case of clothing, &c., from friends at Pershore, by Mrs. Hudson, for Rev. J. Clarke ; a box of clothing, &c., from ladies of York Street Chapel, Bath, for Rev. J. Clarke ; a package of clothing, from a member of the church, Somerset Street, Bath, for Rev. J. Clarke ; a parcel of knives, from Mrs. Gray, of South Crescent ; a box of clothing, &c., from friends at Wincanton ; a box of clothing, &c., from friends at Louth, by Miss Beeten, for Rev. J. Clarke ; a case of clothing, from friends at Bristol ; a case of clothing, from friends at Birmingham, by Mrs. Harwood ; a box of clothing, from friends at Alcester, by Mrs. Brown ; a parcel of fancy articles, from Miss Nichols, of Battersea ; a parcel of knives and forks, from Mrs. Watson, of Walworth, for Rev. J. Merrick ; a parcel of clothing, from the Misses Watson, of Walworth ; a box of clothing, from friends at Hoxton, by Rev. J. Rothery, for Rev. J. Clarke ; a box of clothing and useful articles, from friends at St. Austell, for Rev. J. Clarke ; a box of clothing, &c., from friends at Luton, for Rev. J. Clarke ; two cases, containing a lathe and tools, from Mr. Lees, of Ashton under Lyne ; a case of clothing, from friends at Devonshire Square ; a box of cutlery, from friends at St. Albans, for Rev. J. Merrick ; a case of clothing, from friends at St. Albans, for Rev. J. Merrick ; a parcel of clothing, from Miss Quant, of Bury St. Edmunds ; a parcel of clothing, from Mrs. Thomas Smith ; a box of clothing, from friends at Margate ; a box and parcel of clothing, &c., from friends at Haddenham, by Rev. P. Tyler, for Rev. J. Merrick ; a trunk, box, and parcel of clothing, &c., from friends at Watford, by Rev. E. Hull, for Rev. J. Merrick ; five packages of clothing, from friends at John Street, for Dr. Prince ; a case of scripture prints, from friends at Stepney, by Miss Higga, for Dr. Prince ; a box of clothing and books, with a portable writing desk and various valuable books, from Mr. Charles Robson, of Berwick, for Rev. J. Clarke ; a box of books, from Mr. John Paxton, of Berwick, for Rev. John Clarke ; a package of clothing, from ladies at Berwick, for Rev. J. Clarke ; a parcel of ironmongery, from Mr. Alexander Moor, of Berwick, for Rev. J. Clarke ; a parcel of "unsold articles from the Jubilee Bazaar," Bugbrook, for Dr. Prince ; a chest of clothing, from friends at Falmouth, by Rev. I. Watts, for Rev. J. Clarke ; a box of buttons, from Messrs. Turner, of Birmingham ; a box of steel buttons and brass ornaments, from Mr. John Aston, of Birmingham ; a parcel of cotton handkerchiefs, from Mr. Houghton, of Birmingham ; a parcel of clothing, from ladies at Mount Zion Chapel, Birmingham ; a parcel of useful articles, from Mrs. Earp, of Birmingham ; a parcel of clothing, from Mrs. Lewis and Miss Mines, of Diss, for Rev. J. Clarke ; a parcel of clothing and useful articles, from friends at Cupar, Fife, by Mrs. Johnston, for Rev. J. Clarke ; a box of clothing and books, from friends at Cirencester, by Rev. D. White, for Rev. J. Clarke ; a box of clothing and useful articles, from friends at Edinburgh, by Rev. J. Innes and Rev. J. Watson (by Mr. Rose), for Rev. J. Clarke ; a box of clothing, from young ladies of Broadmead, Bristol, by Mr. E. H. Phillips, for Rev. J. Clarke ; two packages of clothing and useful articles, from friends of the Baptist church at Ross, by Mr. Smith ; twenty-two reams of paper, from Mr. Joseph Town, of Leeds ; a parcel of clothing, from friends at Town Malling ; a box of books, &c., from the Sunday scholars at Lymington, for Rev. J. Clarke ; a box of clothing, from friends at Newcastle, by Mrs. Foster, for the same ; a parcel of clothing, from Mrs. Jones, of Hackney, for the same ; Walton's Polyglott New Testament, folio, elegantly bound in russia, from friends at Leeds, by Rev. P. J. Saffery, and a parcel of books, from Mrs. Howard, of Ackworth, Yorkshire, for the same ; a crate of earthenware from Mr. Wright, Pottery, Chesterfield, for Dr. Prince ; and a box of clothing, from friends at Brixham, by Miss Anstie, for Rev. J. Clarke.

Mr. Angus thankfully acknowledges the receipt of a parcel, for the African Mission, from A. B., Birmingham.

Dr. Prince wishes thankfully to acknowledge, also, several presents of valuable articles from friends in Northamptonshire and other parts of the country, for the African Mission.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of June, 1843.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY, APRIL 23.			BUCKINGHAMSHIRE.			DEVONSHIRE.		
	£	s. d.		£	s. d.		£	s. d.
Jamaica Row, Bermondsey	3	0 0	Amersham—			Devonport—		
Shoreditch, Ebenezer			Miss Drayton's Schol-			Collected by Miss Eli-		
Chapel.....	1	16 0	ars, for <i>African</i>			zabeth Watts.....	1	1 0
<i>Annual Subscriptions.</i>			Press.....	0	10 6	HERTFORDSHIRE.		
Dewar, Mrs.	0	10 0	Aston Clinton—			Mill End.....	4	7 7
Hewett, Mr. J.	0	10 0	Collections and Sub-			Royston—		
Hewett, Mrs.....	0	5 0	scriptions.....	2	8 7	Wedd, J. P., Esq., A.S.	1	1 0
Shenstone, Rev. J. B. ...	1	1 0	Buckingham—			St. Albans, on account..	15	0 0
<i>Donations.</i>			Collections and Sub-			Church, Mrs.....	0	10 0
Eardley, Mr., Islington,			scriptions.....	23	3 6	LANCASHIRE.		
by Mr. Lucas, for			Chesham—			Liverpool	93	8 0
<i>Africa</i>	1	1 0	Collection (moety) ...	14	0 0	Neale, Mr. John, for		
Negroes' Friend Society,			Contributions.....	18	10 8	<i>Africa</i>	1	0 0
for <i>Schools</i>	5	0 0	Gold Hill—			Pembroke Chapel Sun-		
Society for Promoting			Collection.....	4	1 4	day School, fourth		
Female Education in			Sunday School.....	0	6 0	half yearly subscrip-		
the East, for <i>Orphan</i>			Haddenham—			tion for <i>two orphan</i>		
<i>School, Patna</i>	15	0 0	Collections.....	5	16 10	girls at <i>Monghyr</i> ...	4	0 0
Tritton, Joseph, Esq.,			Contributions.....	13	6 4	NORTHAMPTONSHIRE.		
for <i>African Press</i>	1	0 0	Kingshill—			County Auxilliary, on		
<i>Legacy.</i>			Contributions.....	2	15 0	account.....	100	0 0
Baron, Mr. George, late			Long Crendon—			NORTHUMBERLAND.		
of Bridlington.....	100	0 0	Collected by Miss R.			Newcastle, Newcourt...	15	0 6
LONDON AND MIDDLESEX			Dodwell.....	1	8 0	SOMERSETSHIRE.		
AUXILIARIES.			Missenden—			Bristol, balance of last		
John Street, Bedford			Collections.....	6	18 10	year's account	202	2 2
Row, on account	50	0 0	Contributions.....	1	3 0	Ditto, on account of		
Tottenham—			Muraley—			present year	265	0 0
Children in British			Collection.....	0	10 0	Do., Infant School, by		
School, in farthings,			Box	0	6 6	Mr. Sherring, for		
for <i>Africa</i>	0	13 0	Princes' Risboro'—			<i>Schools</i>	5	0 0
			Collection	5	8 4	SURREY.		
			Contributions.....	9	4 11	Horsell, by Rev. W. C.		
			Do., Sunday School	0	16 8	Ellis.....	0	10 3
			Speen—			SCOTLAND.		
			Collections.....	4	11 5	Coldstream, additional,		
			Stoney Stratford—			by Rev. Dr. Thomson	0	5 0
			Collections.....	4	14 8			
			Contributions.....	13	0 10			
			Swanbourne—					
			Collection.....	1	1 0			
			Towersey, by Rev. P.					
			Tyler—					
			Collection and Box ...	3	0 0			

CONTRIBUTIONS TO THE JUBILEE FUND,

From the 1st to the 30th of June, 1843.

	£	s. d.		£	s. d.		£	s. d.
Bristol—			Cox, Rev. Dr., for			Ross—		
Cary, Mr., for <i>Miss</i>			<i>Missionary Vessel</i> ...	10	0 0	A Sunday school Girl,		
<i>Vessel</i>	2	0 0	Deane, Messrs. G. and			by Mrs. Prowles....	0	8 0
Earls' Colne—			J., for <i>do</i>	5	0 0	Sabden—		
Farrants, Mr. Z., and			Harrild, Robt., Esq.,			Sunday school, by Geo.		
family, 2nd contrib.	0	13 3	by G. B. Woolley,			Foster, Esq.	8	3 6
Inskip—			Esq., for <i>do</i>	1	0 0	Laycock, B., an old		
Bamber, Mr. John	2	2 0	Jackson, Mr. S., for			Guinea, carefully pre-		
Liverpool	2	9 9	<i>Missionary Vessel</i> ...	5	0 0	served for many years,		
Coward, John, Esq.,			Murch, Rev. Dr., for			for <i>Miss Vessel</i>	1	1 0
in full of £200.....	100	0 0	<i>do</i>	5	0 0	Swanwick—		
London—			Luton—			Collection	3	11 0
Buxton, Sir T. F., Bt,			How, Mr. R.	5	0 0	Proceeds of tea party	1	6 8
for <i>Miss Vessel</i>	20	0 0	Pigott, Mr. F.	5	0 0	Children's Cards	0	18 2
						West Row, Mildenhall..	1	10 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Richmond-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Samuel Oughton; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

ERR we resume the general views of Ireland, and of the efforts of the church of Christ to promote pure and undefiled religion there, which the Chronicle of this year in former months has given, it may be right to select a few extracts from the journals and letters of men who have long laboured in the field. At the present moment an agitation is going on in that country, which throws obstacles in the way of beloved brethren who would arrest the attention of men to the things which belong to their peace ; still they labour, and, as might be made abundantly evident, not without proofs that God is with them. Thus one, under date of the third of the present month, writes :—

I have great pleasure in informing you that we are still making some progress, and that the Lord is still blessing us. I have already informed you that two were baptized the last month but one ; and now I have again to express my renewed thankfulness to my heavenly Father that two others were baptized, one last Sunday week, and another yesterday. The crowd attending at the water-side, among whom were several Roman Catholics, were most orderly and attentive, and their expression of countenance evinced the deepest interest in the service. We have arranged to have another baptism next Sunday week, and I doubt not that the attendance will be large and orderly. My congregation at A—— is not, on the whole, so good as it has been, and another is in a measure scattered by the influence and controversial sermons of the clergyman of the parish. However averse I may be to controversial discussion generally, I could not longer hesitate about my path of duty. One cannot be silent and see a numerous congregation diminish. I have then entered upon a course of sermons on subjects at issue between us and the parties who commenced this warfare ; and I find that the people will come back again. It is strange that whilst the church party decry the motives of repealers, and urge upon all Protestants the necessity of union, &c., still they cannot generally let the gospel have free course. But the repealers may have what motives they may, the state clergy may assume all the consequence of apostolic succession, our duty is still plain, and our prospects are becoming brighter. Only let us simply cling to the cross, and sympathize with an oppressed, and peeled, and (shall I have to say it ?) a degraded people.

A friend who has resided long in the province of Ulster, and laboured there in the gospel, writing to the Society for an agent to occupy the ground from which, through age and infirmity, he must soon retreat, says :—

We have only heard of the good you were devising at a distance. If you send us now such an agent as I have mentioned, he can have a circuit of forty miles at least, and have above twelve small churches to meet with upon his route, who would be glad to see him. There is a good house now vacant, which I was the means of building forty years ago, and of which I am the principal trustee, about sixteen miles from this, where a small baptist church met for several years. The principal person who took the lead among them became favourable to Methodist views, and so they have discontinued their meeting for some time : an active person labouring there might be the means of bringing the scattered members together and doing much good. If your Society intends to occupy a station in this extensive county (Tyrone), this place, A——, a good market town, would be a good place to commence, and I would introduce your agent to the various churches through the province.

It is very easy for an itinerant now to go through this quarter to what it was forty years ago, when there was not a single church upon the New Testament plan through all this north. A Christian preacher will not need to travel now many miles till he will meet with

brethren who will give him a hearty welcome. When I came to Ireland it would have been considered a great convenience to have a house to meet in, for want of which we were often obliged to meet in barns, small cabins, and at other times in the fields. Now there are places of worship for the accommodation of people, so that any person who has zeal and love to engage in the good work would enter the field under very favourable circumstances.

It will gratify some of our readers, especially such as have kindly taken a deep interest in the rising cause at Conlig, to read the following communication from Mr. Mulhern.

During the last month I have kept up regular preaching at Conlig three times a-week ; and the congregation, which had somewhat suffered by my absence in England for five or six weeks, has revived, so that the attendance is now quite as good as ever. The church and congregation has, however, suffered last month by emigration to America ; and we are about to suffer a further loss in a few weeks by Mr. P——’s removal from us to Bristol College. He has been very useful in the sabbath school and other departments, and his loss will be greatly felt. At Bangor station, the attendance has been rather better lately than usual, owing to the efforts of a worthy Christian lady, who pays the bellman in that town for giving public notice of the meeting on the morning of every day I preach there. My week-day meetings in Newtownards are generally well attended, and I trust good is being effected which, by the blessing of God, may be more evident another day. We are endeavouring to sow the seed in all directions, and praying that God may give the increase. After all the kind exertions you have made on behalf of our new chapel, you will be glad to hear that we have now, blessed be God, and many thanks to our friends every where who so kindly and liberally aided us, got it completely out of debt. After we had made every effort apparently in our power, sixteen pounds were still wanted to pay off the bills, when W. Pirie, Esq., of Conlig House, a gentleman of the Presbyterian connexion, kindly gave me the whole of this sum, and expressed the pleasure he has felt at witnessing the good effects of our labours in the neighbourhood. The church and congregation have since, by a self-denying effort, made up about £8 among themselves, and expect to get a little more yet, to put the house in better order.

However desirable to me to be permitted to prosecute the peaceable path of my missionary labours without interruption and opposition, this it appears is not to be expected. The Covenanter minister in this town has, according to public notice, which brought a great number of persons to hear him, delivered a course of lectures on the ordinance of baptism ; and as he made many statements, before large audiences, of a highly prejudicial nature regarding the sentiments of the baptists, calculated to leave an injurious impression on the minds of the people, I have had to enter on a course of lectures on the same subject. Last Lord’s-day evening I delivered the first, before about 260 attentive hearers. I have proposed delivering two more. I trust the Lord will give me ability, and enable me to defend, in the exercise of prudence and good will towards all, his own cause from misrepresentation ; and overrule all for the promotion of his own glory and the advancement of his own cause.

* * Mr. Mulhern is anxious we should present his thanks, and those of friends, to the donors, for the following contributions to his chapel, with which he was favoured during a recent visit to this country.

	£	s.	d.		£	s.	d.		£	s.	d.
London—				Geldart, Mr. T.	0	10	0	Cropper, Mr. G.	0	5	0
Bowser, Mr. A. T.	2	0	0	Ringer, Mr. J.	0	10	0	Francom, Mr. J.	0	5	0
Coward, Mr., by Mr.				Two Nieces of J. Col-				Hobbs, Mr. J.	0	5	0
Stock	1	1	0	man, Esq.	0	5	0	Hampton, T. H., Esq..	0	10	0
Gurney, W. B., Esq. ..	0	10	6	Sadler, Mr. R.	0	5	0	Houghton, Mr. J. B. ..	0	5	0
Jackson, A., Esq.	0	15	0	Watford—				Jeffrey, Mr. J. B.	0	10	0
Norton, Rev. W.	0	10	0	A friend, by Rev. Mr.				Johnson, Mr. R.	0	10	0
B. Collen	0	2	6	Hull	0	10	0	Lister, Rev. J.	0	5	0
Norwich—				Tring—				Lyon, Mr.	0	5	0
Brock, Rev. W.	0	10	0	Butcher, Mr.	0	2	6	Palethorpe, Mr.	0	10	0
Colman, J., Esq.	1	0	0	Elliott, Mr.	0	2	6	A friend	0	10	0
Colman, Mr. Jas.	0	10	0	Firth, Mrs.	0	2	6	A friend	0	5	0
Culley, H., Esq.	0	10	0	Kingham, Mrs.	0	2	6	Ditto	0	2	6
Culley, J., Esq.	0	10	0	Olney, Mrs.	0	2	6	Roberts, Mr. R.	0	10	0
Cozene, Mr. J.	0	10	0	Shenston, Mrs.	0	2	6	Birmingham—			
Caperman and Son ...	0	5	0	Woodman, Mr. T.	0	5	0	Butler, Mr. E.	0	2	6
Cooke, Mr. S.	0	5	0	Manchester—				B. B.	0	2	6
Culley, Mr. H.	0	5	0	Callender, Mr.	0	10	0	Court, Mr.	0	2	6
Davey, Miss.	0	10	0	Liverpool—				Davis, Mr. J.	0	3	0
Agga, Miss	0	5	0	Birrell, Rev. Mr.	0	5	0	Griffiths and Hopkins,			
Fletcher, Mr. J.	0	5	0	Brown, Mr. E.	0	2	6	Messrs.	0	10	0
Gooderson, Mr. J.	0	10	0	Coward, J., Esq.	1	0	0	Harrison, Mr. H.	0	5	0
Harmer, Mr.	0	5	0					Lawden, Mr. A.	0	2	6

£ s. d.			£ s. d.			£ s. d.				
Lowe, Mr. W.....	0	2	6	Pearson, Mr.....	0	2	6	Collection after Lord's		
Middlemore, Mr. W...	0	10	0	Perrey, Mr. J. C.....	0	2	6	supper at Heneage St.		
Morgan, Rev. T.....	0	5	0	Lepard, B., Esq.....	0	10	0	Chapel	3	7
Mitchell, Mrs.....	0	2	6	Room, W. and F.	0	10	0	A friend	0	2
Moorson, — Esq.....	0	10	0	Taylor, Mr.	0	2	6	Ditto	0	1
Phillips, Mr. W.....	0	5	0	Tippine and Lawden ..	0	10	0	Wright, Mr. J.....	0	10

Our beloved brother Hardcastle's correspondence also adds pleasing evidence that God is giving success to the work in which he is engaged. Mr. Hardcastle says—

You will remember that I informed you of the baptism of three of our young friends about two months since. Last Lord's-day two others publicly professed their faith in Christ. We had very interesting services both morning and evening, at the latter of which the Lord's supper was administered before many spectators, some of whom have expressed the pleasure they felt on the occasion. We expected a third candidate for baptism, who was prevented from participating of that ordinance; but the impediment having been removed, our friends were assembled again this morning (Wednesday), when the ordinance was also administered to a member of another Christian church, who had listened to a portion of our dear brother Trestrail's discourse on the Lord's-day, and became decided on this act of obedience, which conscience had frequently urged before in vain. The addition of seven to our number in one year is quite an era; it has filled us with gratitude, and we hope incited us to renewed devotedness to the cause of Christ.

By this time many of our readers will have heard of the sudden and very painful death of Mr. William Cozens, while travelling in Ireland with the benevolent design of ascertaining, by actual inspection, the condition of the people, and of encouraging dear brethren who labour there, by exercises of sympathy, counsel, and prayer. He had visited the north and the west, and was proceeding, by the Shannon, the ordinary route, to the south.

As he was passing through a lock on one of the canals by which the navigation of that river is effected, he looked out of the window of the boat to ascertain the cause of some jerk which was felt. At this instant his head was struck violently by the lock-gate. Mrs. Cozens was with him. He lived long enough to reach Limerick, a few miles distant, where his beloved wife, far from home, and amid strangers, became a widow. Deep was the sympathy with her cherished by many, and kind the aid which all were ready to afford in the very trying scene. Thanks are hereby tendered to dear friends whose kindness sought to alleviate her sorrows. Mr. Cozens was long a steady and active friend of the Society. He took an intelligent view of Ireland's moral necessities, and on all occasions readily and liberally contributed to supply them. It is hoped that some more appropriate memorial than this page can record will be given of one of whom it may be emphatically said, "He was a faithful man, and feared God above many." On hearing of the mournful event the Committee recorded in their minutes the following resolution:—

That this Committee learn, with feelings of deep sorrow, the loss which has been sustained, not only by this institution, of which he was long a warm and devoted friend, but by the denomination in general, in the sudden and afflictive removal of their friend and colleague, Mr. William Cozens. The Committee tender to his bereaved widow and family their sincere and affectionate condolence, humbly imploring of him whose overruling hand in even this event they would devoutly recognize, that the richest consolations may be imparted to them. They would gratefully cherish the remembrance of his steady and enlightened zeal, especially for Ireland's welfare, and desire to tread in his steps, as he trod in the steps of Him who went about doing good: "looking," as their friend did, "for the mercy of our Lord Jesus Christ unto eternal life."

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THE
BAPTIST MAGAZINE.

SEPTEMBER, 1843.

MEMOIR OF THE REV. THOMAS FUTCHER.

BY THE REV. THOMAS TILLY.

THE subject of this memoir was a plain, honest man, of great integrity, who, during a long life, laboured very abundantly in the service of Christ. He was well known and greatly beloved by a wide circle of Christian friends in Hants and Wilts, and by all knew him his memory will be long revered.

Mr. T. Fitcher was born of poor but pious parents, at Broughton, Hants, April 25, 1768. In his youth he was carried away by his depraved passions, and gave no indication or hope of early piety. At a suitable age he was placed as an apprentice with a person in Salisbury, where he was, soon afterwards, arrested in his wild career of sin by the hand of mercy, and plucked as a brand from the burning. His convictions of sin were so powerful that his master, not understanding his case, supposed him to be deranged, and sent him home to his friends. His pious mother, however, was by no means alarmed at his supposed madness; but, recognizing the commencement of a work of grace upon

his heart, could say with unspeakable gratitude, "This my son was dead, but is alive again; he was lost, but is found." After some time spent with his friends, he returned again to Salisbury, and was introduced to some pious people of the baptist denomination, who took him by the hand, invited him to their prayer-meetings, and in various ways instructed and encouraged him. Finding peace in believing, he was enabled to rejoice in Christ Jesus as a sufficient Saviour, and consecrate himself to him in an everlasting covenant. Soon afterwards, in the year 1786, he was baptized by the Rev. H. Phillips, the predecessor of the late Rev. John Saffery, and admitted a member of the church over which he presided.

Our young disciple now became fired with zeal for the glory of the Saviour, and for the salvation of immortal souls. He soon joined a band of itinerant preachers, who supplied the villages round Salisbury, and commenced exercising his gifts in this important work,

Among other villages he supplied was the memorable one of Porton, five miles from Salisbury.*

When the time of his apprenticeship had expired, he engaged in business in the village of Fovant, Wilts; and on January 20, 1791, he entered into the marriage state with one who, having been the companion of his joys and sorrows to the end of his pilgrimage, still survives, to finish her journey alone. The village in which he now settled being destitute of the gospel, Mr. Futcher was moved with compassion for the people, because they were as sheep without a shepherd; and on the sabbath he stood on a stool in the street opposite his house and addressed them. They heard with attention, and he invited them to meet in his house in the evening, where he conducted worship. The preaching was continued, and subsequently a commodious chapel was erected. This place of worship was opened by the Rev. W. Jay of Bath, and other ministers. He also preached at Ebbesbowm, Broad Chalk, Tisbury, and other villages, where the Lord blessed his labours and gave testimony to the word of his grace.

On the death of an elder brother, Mr. Futcher removed to live near his mother, at Broughton, his native village. This was about the time that the Rev. T. Steadman, afterwards Dr. Steadman, came from Bristol college to take the pastorate of the church. In Mr. Steadman he found a kind friend, who could enter into his feelings, and who was himself a most devoted village preacher.

* In the times of persecution, and while the Five Mile Act was in operation, the baptists of Salisbury, Andover, Broughton, Wallop, and other places, used to assemble for worship at an obscure central village called Porton. The church in this village was under the pastorate of the Rev. Walter Penn and the Rev. Mr. Read. After the revolution in 1688, the altered circumstances of the dissenters rendered it unnecessary to go so far from home to worship, and the church resolved to separate, when the friends in Salisbury formed themselves into a church in that city, and the Rev. W. Penn took the oversight of them. This was in 1690. Others were formed into

Mr. Futcher frequently accompanied him in his village excursions on week-evenings. Through their united efforts the town of Stockbridge was supplied with the gospel, and a church planted there. They preached also at the villages of Leekford, Longstock, Wallop, Winterslow, and Sumbourn. At the latter place, the clergyman stirred up the people against the dissenters, and they suffered much persecution. Notwithstanding this, God blessed the word preached; a chapel was built, and the gospel is continued there to this day.

Mr. Futcher collected money to fit up a place of worship at French Moor, where he introduced the gospel, which has been continued with success up to the present time. In this village, the late Rev. John Mason, baptist minister of Exeter, was brought to the knowledge of the truth. The late excellent Turquond, pastor of the church at Milford, Hants, and many others, have reason to rejoice that ever the gospel was brought to that place.

After devoting many years to these itinerant labours, Mr. Futcher accepted the invitation of the congregation at Longparish to settle in that village. The gospel had very long been preached here by the Whitchurch friends and others, but there was no church formed until some time after Mr. Futcher resided there. In the year 1818 a church was formed, and Mr. Futcher was ordained to the pastoral office. In 1834 the temporary place of worship, in which the people had met for half a century, was

a church at Broughton, Hants, and the Rev. Mr. Read, who had been co-pastor with Mr. Penn at Porton was settled over them.

Neal, in his history, states that "in the diocese of Salisbury persecution was the hottest, by the instigation of the bishop, Dr. Seth Ward, by whom many hundreds were prosecuted with great rigour, and driven from their families and trades. The county gaol of Sarum has been the residence of many zealous and faithful ministers of Christ." And Crosby says, "Walter Penn, pastor of the church at Sarum, was for several years confined in the county gaol for non-conformity."

taken down, and a very neat and commodious chapel was erected. In this and several adjacent villages, our dear friend continued to preach until 1838, when a paralytic seizure deprived him of the use of one side ; after which he was never able to resume his ministerial duties.

At the time of this attack he was attending the annual meeting of the southern association, which was held that year at Whitchurch. While reading the letter from his church to the association, he was deeply affected with the goodness of God to the church and to himself in permitting him once more to meet his brethren ; and while intimating it would most likely be the last time he should meet them in this world, his feelings overcame him, and he was taken out of the chapel and conveyed home. After a time he so far recovered as to be taken down stairs, but was principally confined to his house in a disabled state, until November 22, 1842, when he exchanged earth for heaven, aged seventy-four years.

Being a man of cheerful piety, Mr. Futcher enjoyed much pleasure in the society of kindred minds. During his long and painful affliction he retained much of his usual liveliness, and conversed about his anticipated death with the same composure as he would respecting a journey from one town to another. He had his coffin prepared some time before it was wanted, and made all the necessary arrangements for his own funeral. He was ever anxious to do good, and under the influence of this feeling, he travelled on foot many thousands of miles, through rough roads and dreary nights, to convey the messages of mercy to neglected and perishing villagers. In this work he sometimes met with opposition and ill treatment from wicked men, but his undaunted courage enabled him to persevere.

Another feature in his character was benevolence. He was a generous hearted man. The greater part of his life he had to struggle with adversity, having to support his family by the labour of his hands ; yet his deep poverty abounded to his liberality, for in addition to his own family of young children he adopted an orphan family ; and, with the aid of his prudent and industrious wife, brought them up in comfort and respectability. During the last few years his circumstances were improved by the death of a relative, which placed him far above the reach of want. He, however, continued to live in his previous frugal manner, and devoted the greater part of his income to benevolent purposes. He was the means of building the new chapel at Longparish, on which a considerable debt rested until he came into the possession of property, when he immediately paid off the debt ; leaving a noble place of worship free from encumbrance, as a blessing to future generations. In fact, he gave more to the cause of God during the last seven years of his life, than he ever received for preaching during the fifty-five years he was engaged in the ministry.

Our departed friend was a public spirited man, who could not be confined within a narrow circle. He rejoiced in the extension of the gospel at home and abroad, and his influence operated beneficially through an extensive district. It is not easy to ascertain the extent of his usefulness, as his labours were so diffuse ; but there are now chapels erected and churches formed in many of the places where he preached the gospel of Christ, and there is reason to believe that many will be found at last as his joy, and crown of rejoicing, who will have reason to bless God through a glorious immortality that ever they heard the gospel from his lips.

ON SUNDAY SCHOOL TEACHING.

BY J. L. PHILLIPS, ESQ.

CAN any thing new be said on such a subject? Perhaps not; but it is not on that account of small importance: on the contrary, our every day concerns,—those which involve our duty to God and our duty to our fellow-creatures,—are of the first importance; and though there may be no fascination of genius, or gratification to the higher order of intellect, in teaching children to read the word of God, or in alluring them by the love of the Saviour into the path that leads to everlasting life, yet the question of the salvation of the souls of the children who are taught in our sabbath schools is of all absorbing interest to the Christian mind. Permit, me then, (at the hazard of repeating what may often have been said before) to urge on my brethren and sisters who are engaged in Sunday school instruction, a few plain and practical observations for their guidance and my own. The choice of teachers, and the regulations of the school, I shall not touch upon; they are very important, but there can be no difficulty in ascertaining what is right on these points. The mode of teaching, and the means of acquiring an influence over the minds of the scholars, are the subjects which I wish chiefly to advert to in this paper.

The latter seems to come first, and for this purpose we must cultivate the affections of the children. Let them see by our conduct that ours is a work of love, not a task of drudgery. The minds of children are variously constituted, but there are few, if any, who are insensible to kindness; and it must be the aim of the teacher to suit his mode of instruction to the capacity and temper of each scholar; and in this labour of love the teacher must at all

times inculcate the love of Jesus,—that love which passeth knowledge. Perhaps one chapter, or at most two, will suffice for one lesson, and the meaning should be thoroughly sifted and imprinted on the understanding and the memory, by questions on every part of the subject, with references to all the other parts of holy writ which bear upon it or illustrate it; for this purpose the reference Bible will be found most useful, and the teacher may further illustrate the subject by any facts relating to the customs and manners of the times then under review. When the subject is well understood, then make the application individually. We should endeavour to arouse the dormant faculties of the scholar to inquiry and exertion; never let the interest flag, either on the one side or on the other, but let question follow question till the attention of all is kept alive. This mode of instruction will almost entirely supersede the necessity of punishment, or at least of corporal punishment: if a child cannot be kept in order without that he had better leave the school.

After the first object of bringing the souls of the children to God, our great desire should be to fit the scholars for teachers. There will be some in almost every class who will show promise of fitness for the work. Let us keep this steadily in view. It is the duty of the Sunday school teacher to make plain and direct personal appeals to the children, to ascertain how far they are actuated by the love of Christ. This end of our teaching must never be lost sight of, even for a moment. A few months ago I had a practical illustration of the benefit of this plan. When walking to a village station with a young man who

had formerly been in my class in the Sunday school, (though now he is an intelligent teacher and a consistent member of the church) we were speaking of the mode of teaching, he said, "I never, sir, could get rid of your direct questions. I remember you once asked each boy in his turn, Do you ever pray? have you asked God's blessing this morning? Some were silent, but others, and I among them, said, Yes; but at the time my conscience told me that the few words I uttered on my knees in the morning were not prayer,—that God required the heart, and that my heart was not engaged in the exercise; the question haunted me, I could not get rid of it, till I was brought to pray in spirit and in truth." I take it for granted that the teacher prays in his retirement for the assistance of the Holy Spirit in the important work which he has undertaken, and that he prays for the individual scholars as he thinks their cases may require. Without this we have no warrant to expect God's blessing on our labours; "ask and ye shall receive, seek and ye shall find," is the injunction of scripture.

We are reminded by the poet, that

"Like leaves on trees the race of man is found,
Now green in youth, then withering on the ground;
So generations in their course decay,
So flourish these when those have passed away."

But the Christian will not be satisfied with the knowledge of the rise and fall of the generations of men; he is anxious also to know their eternal destiny. It is obvious that every generation will in a great measure bear the impress of the one which preceded it, and who in the present generation is to mould and fashion the one which is to succeed? The work under God must in my opinion devolve on the Sunday school teacher. It is Sunday school instruction alone which embraces the masses of our population. This is a great work, and should enlist all the powers of our minds and all the sympathies of our nature. The

Sunday school teacher will have to sow the seeds of instruction in the hearts of many who are to be our future ministers and our future missionaries. May we think more of the grandeur of the object, of the general diffusion of the knowledge and love of God as displayed in Jesus Christ our Lord. It is asserted by those who are not friendly to the voluntary system, that it has been tried in education and has failed. This I do not admit. If Sunday schools on this principle were carried out in every town and hamlet of this country, they would be found adequate to the wants of the people; especially if to every Sunday school were added an evening school for teaching writing and arithmetic: one hour twice a week for the boys, and the same time on different evenings for girls, has been found to succeed very well in connexion with the school where I labour. The children pay one penny per week, which defrays all the expences of books, pens, ink, candles, &c., the teaching being gratuitous, as in the case of the Sunday school instruction. This school is not continued during the months of harvest.

The part of the Christian minister in Sunday schools appears to be that of instructing the teachers. Let this be done with discretion and fidelity, and the minister would soon find a competent lay-agency rise up around him, which, when called into action, would by the blessing of God enable our churches at home to exhibit some of that success which has crowned the efforts of our esteemed missionaries in the islands of the West. Let us not then grow weary in well doing, my dear friends, I would say to those who are associated in this important work, for in due season we shall reap if we faint not. Let punctuality, kindness, order, method, and perseverance, and, above all, fervent and persevering prayer, be the weapons of the Sunday school teacher, and the Lord of the harvest will not withhold his blessing.

THE REV. ROBERT HALL'S VIEWS OF EXPOSITORY DISCOURSES.

It may be advantageous to some Christian pastors, and especially to those hearers who desire to become proficient in spiritual knowledge, to give their attention to the following remarks in the preface to a volume recently published, containing notes of a series of discourses, delivered by Mr. Hall at Cambridge, on the Epistle to the Philippians.

Mr. Hall's general practice, during about fifteen years in which he was the pastor of the church at Cambridge, was to expound the scriptures in a morning; but it never was his practice to do so either at Leicester or Bristol. He very much regretted to the editor that his friends at Leicester did not like expositions, but preferred single sermons. When he was reminded by the editor that his friends at Cambridge very much enjoyed his morning expositions, and that they were found exceedingly instructive, "But, sir," said Mr. Hall, "I have frequently tried an exposition here, and it does not do to expound when the people are not interested. My congregation is composed principally of plain people, who are engaged in manufactures, and who have not enjoyed the advantages of education. They are by no means so intellectual as our friends at Cambridge. I am sorry they do not like expositions, for I am convinced that more solid instruction may be derived from them than from sermons." "I have been astonished, sir," continued Mr. Hall, "at the superior knowledge of the Scotch, compared with the English in this respect. It is the uniform practice of clergymen in the church of Scotland to expound every Sabbath morning. On these occasions, the people have their bibles before them; and, by this plan, are accustomed to hear and to read the scriptures in their connexion, which is a very great advantage, sir. "Well, sir," it was replied, "will you allow the suggestion of a plan for this purpose. Suppose you were to commence a course, and continue it at intervals,—for instance, every third week, or once a month,—you might thus gradually accustom the people to it." "Why, sir, that is a very good idea; I never thought of that before. Sir, I think it may do very well; I will try that plan, sir." Mr. Hall was then reminded of the order of his expositions at Cambridge,—the Gospel of John, the Acts of the Apostles, the Epistle to the Philippians, the two Epistles of Peter, and the three Epistles of John,—and he was told how very much the congregation was interested in his remarks upon the Acts of the Apostles, and especially with the planting and model of the first Christian churches,—the geographical information respecting the different places the apostles visited,—the reception they met with,—the manners and customs of the inhabitants, their present condition, &c. "Yes, sir," he replied, thoughtfully, "it is a most interesting book." "There was one thing, sir, that you frequently noticed, which made a deep impression upon my mind. It was the strong incidental evidence of the divinity of our Lord. It breaks in upon us without any formality of statement, reasoning, or proof. The apostles seemed to take it for *granted*, as a very first principle in Christianity, which was universally received and believed by the first converts." He replied, "You are quite right, sir; that is a powerful argument. I have been frequently struck with it, for there is no meaning in the language employed by the apostles, in speaking of our Lord, if opposed to this supposition. The incidental evidences as you observe are certainly irresistible." The next day being the sabbath, he announced

from the pulpit his intention of expounding the Acts of the Apostles, and began a few verses ; but he was afterwards told that his people preferred sermons to expositions. Expounding the scriptures was a morning custom with most dissenting ministers of the last, as well as of a former, age, and appears to have been the method of instruction employed in apostolic and primitive times in the Jewish synagogue, and also by our Lord himself, who "opened their understanding, that they might understand the scriptures." Who, indeed, has ever read with attention and seriousness the interesting journey of the two disciples, going to the village of Emmaus, with blighted hopes and feeling of disappointment, and has not regretted that that *divine exposition*, from such an *expositor*, has not been preserved ; when he says, "Ought not Christ to have suffered these things, and to enter into his glory. And

beginning at Moses and all the prophets, he expounded unto them, in all the scriptures, the things concerning himself." Well might they say one to another, when he was parted from them, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures."

The editor has been credibly informed that there is an increasing desire, on the part of the present ministers and churches, for the revival of this primitive practice of expounding the scriptures, which has been one principal inducement for this publication, in order to show something of the plan and method which Mr. Hall pursued,—by taking a number of verses, and preserving a medium course between paraphrasing and sermonising on particular verses, whereby the interest in the subject, and the periodical return of the sabbath, as at Cambridge, was longed for.

ON JUSTIN MARTYR'S ALLEGED TESTIMONY TO INFANT BAPTISM.

Translated from the German of Semisch.

WHENEVER Justin refers to baptism, *adults* appear as the objects to whom the sacred rite is administered. Of an *infant baptism* he knows nothing. The traces of it which some persons believe they have detected in his writings,* are groundless fancies, artificially produced.† In the words πολλοί τινες καὶ πολλαί, ἐξηκοντοῦται καὶ ἐβδομηκοντοῦται, δι' ἐκ παίδων ἐμαθητεύθησαν τῷ Χριστῷ ἄφθοροι διαμένουσι,—Apol. 1, 15, p. 52, (p. 62. B.)—"Many men and many women, sixty and seventy years old, who, from

children, have been disciples of Christ, preserve their continence,"—nothing more is said than that many individuals of both sexes became disciples of Christ in early life. The idea of μαθητεύεσθαι does not necessarily include that of being baptized ;‡ it merely brings before our minds a catechumenate. And even admitting that the baptismal rite was included in μαθητεύεσθαι, this by no means is decisive of a reference to infant baptism. Ἐκ παίδων, contrasted with ἐξηκοντοῦται and ἐβδομηκοντοῦται, may well

* See Walch, "Historia Pædobaptismi quatuor priorum Seculorum." Miscell. sacr. p. 496.

† Compare what is said on this head by Pertsch, ("Versuch einer Kirchenhistorie," II. 225,) Röesler, ("Lehrbegriff der Christ. Kirche," 208,) Münter,

("Handbuch der Ältesten Christi. Dogmengeschichte," II. 2, 16,) Matthies, ("Baptismatis Expositio," p. 187,) and Nielsen, ("De Vi et Effectibus Baptismo," &c. p. 30.)

‡ Sulceri "Thes. Eccles." II. 286.

denote the entrance on the period of youth.* When, moreover, Justin compares Christian baptism with Jewish circumcision, and then asserts that *all* may obtain the spiritual circumcision which Christians receive in baptism, he by

no means extends that comparison to the *time* of the reception of circumcision and baptism;† and by the term *all*, he refers merely to the yet unbaptized adults, both Jews and heathens, and not likewise to children.‡

* See Starck, "Geschichte der Christ. Kirche des ersten Jahrhundert," III. 189, who not unsuitably quotes, as a parallel, Lucian's language about the philosopher Demonax, "that he loved philosophy, *ἐκ παλαιοῦ*."

† "Dial. c. Tr." c. 43, p. 139, (p. 261, C.)

‡ As Credner ("Beiträge zur Einleitung," &c. I. 98, 301,) and Otto ("De Justin. Mart. scriptis et doctrina," p. 176, not. 52,) are disposed to think.

A SABBATH MORNING REFLECTION.

BY THE REV. ELIEL DAVIS.

How lovely and sweet is the opening of day,
When night's gloomy shades are retiring;
And veiled by the light of the wide-spreading ray,
Each bright sparkling star seems expiring.

All nature wakes up from her transient repose
To hail with delight the fair dawning;
And the sun, as he rises in majesty, throws
His rich golden beams o'er the morning.

But oh, there's one morn sweeter far than the rest
To those who by faith are discerning;
That morn which proclaims, as it springs from the east,
The sabbath once more is returning.

The sabbath:—blest day! 'tis the Christian's release,
From earth's tiring scenes of confusion;
The soul's sweet refreshment, when sorrows decrease,
And joys flow in sacred profusion.

The sabbath:—'tis more than a rest to the mind,—
Dear season of holy employment;
'Tis then the true pleasures of time are combined
With the hope of eternal enjoyment.

The sabbath:—thrice welcome the heart-cheering sound;
'Tis high in the saint's estimation;
He waits on his God, and the service is crowned
With marks of divine approbation.

Arise, O my soul, and prepare to enjoy
The sabbath which now is before thee;
Assist me, dear Saviour, each power to employ;
Constrain me to love and adore thee.

Ye earthly vocations,—ye grovelling desires,—
Invade not my hours of devotion ;
To nobler engagements my spirit aspires,
Above your incessant commotion.

Thou world,—for a season retire from my view,
And with thee thy boasted attractions ;
Not now is my heart to be tempted by you,
For heaven has engaged my affections.

The round of your pleasures I freely resign ;
I seek not your mirth nor your laughter ;
For joys more substantial at present are mine,
And the bliss of an endless hereafter.

The heaps of your wealth I can gladly forego ;
In vain do they glitter before me ;
My Jesus alone can true riches bestow,—
The treasures of grace and of glory.

The charms of your friendship,—how quickly they end !
Its ties the least trifle can sever ;
Nor can I desire them :—possessed of a friend
Who loves, and will love me for ever.

The pride of your honours ;—'tis nought but a dream,
Those honours which bloom and then perish ;
How false, how delusive such vanities seem,
Compared with the hopes that I cherish.

The fame of your warriors ;—I hear it no more ;
No longer their triumphs can please me ;
I boast of a Saviour sufficient in power
From Satan and sin to release me.

Were all these allurements combined, they would prove
Unable to yield satisfaction ;
They still possess nothing to merit my love,
Or make them the point of attraction.

But when in the worship of God I can join
With those who are heirs of salvation,
My soul feels a pleasure I would not resign
For all the delights of creation.

Yes ! one sacred day in the temple of prayer,
When blessed with the presence of Jesus,
Is more to be prized than a thousand elsewhere,
Though all earth should endeavour to please us.

Then, gracious Redeemer, look down from above ;
Oh, crown thine own day with thy favour ;
And grant that this sabbath a foretaste may prove
Of that which endureth for ever.

THE MISSIONARY SHIP.

BY MR. CHARLES OLD.

The breeze blows freshly from the land,
 The sails are trimmed,—all hands on board ;
 Fast fades the lessening, whitened strand,—
 The canvass fills, and strains each cord :
 She holds like gallant steed her course,—
 Like gallant steed withheld by force
 She dashes on her swift career :
 As dove, in sunshine, on the wing,
 So bright her sails are glistening,
 In the lit wave reflected clear :
 Speed thee ! speed thee ! gallant vessel !
 With tides and breakers nobly wrestle ;
 Ne'er may wild wave or storm break o'er thee,
 In the long course that lies before thee !

Away ! away ! far o'er the brine
 Like bird of passage cleave thy way ;
 No bloody freight of war is thine,
 Nor power to tyrannize and slay ;
 But messengers of peace are there,
 Whose hearts are love,—whose weapons prayer,—
 And God's right arm their stay and shield :
 They brave the waves that heave and toss,
 To plant the banner of the cross
 In distant missionary field :
 They fly not in pursuit of pleasure,—
 They seek not earth or ocean's treasure ;—
 No ! nobler trust to them is given,—
 They are ambassadors of heaven !

'Tis evening,—and the hushed repose
 Of sea, and sky, and sighing winds,
 A mild and softening influence throws
 O'er the stern seamen's rugged minds :
 They throng the deck ;—Hark to that sound !
 The praise of God resounds around ;
 Far o'er the deep the echoes play :
 They kneel :—their simple vesper ends,
 And, as the pall of life descends,
 The breeze springs up :—away ! away !
 Then speed thee ! speed thee ! gallant vessel !
 And bravely with the billows wrestle ;
 For see ! the harbour lies before thee ;
 There storm nor wave shall ne'er break o'er thee !

Salisbury, June 9, 1843.

REVIEWS.

The Perils of the Nation. An Appeal to the Legislature, the Clergy, and the Higher and Middle Classes. London: 12mo. pp. 399. Price 6s.

THIS book ought to be read and studied. The author is a zealous churchman, in politics a tory rather than a whig, and most decidedly hostile to certain popular movements of the day. But he has collected a mass of appalling facts, and placed them before the public in plain and very forcible language, with a view to excite reflecting minds, and especially Christian minds, to that serious contemplation of existing evils which has now become imperative. He has done well. Though we do not admit all his inferences and conclusions, he has our hearty thanks for his bold exposure of the oppression, selfishness, and fraud, which the love of mammon has produced in once happy England.

In a speech delivered in the house of Commons, in February last, Mr. Gladstone observed, that "it was one of the most melancholy features in the social state of the country, that while there was a decrease in the consuming powers of the people, and an increase in the privations and distress of the labouring and operative classes, there was at the same time a constant accumulation of wealth in the upper classes, and a constant increase of capital." A similar admission was made on the opposite side of the house by Mr. C. Buller, who said, "We see extreme destitution throughout the industrious classes, and at the same time incontestable evidences of vast wealth rapidly augmenting." A very natural inquiry is suggested—How has this happened? The author replies thus:—

"Strange that such a question should be asked! The answer lies upon the surface; it is open to every man's view:—though in this, as in other cases, the answer which is most obvious is often the last that is thought of: it has happened, *because we have been labouring that it should happen.* The wealth of the wealthy has accumulated, because all legislation has made this its chief object. CAPITAL has increased, because statesmen, and legislators, and public

writers have all imagined that the increase of capital was the *summum bonum* of human existence. The poor have not advanced along with the rich, because no one has thought it desirable that they should. Desirable, we mean, politically speaking; for many of those who have discountenanced all legislation in behalf of the poor, have been personally humane, and have afforded them many *good wishes*, and even many charitable donations. But the prevalent doctrine has been that CAPITAL was the object to be chiefly desiderated: and that the wiser course with 'POPULATION,' (meaning thereby the labouring poor,) was to employ 'the preventive check.' Encouragement for 'capital;' prevention for 'population;'—these have been the two leading ideas with statesmen and legislators for the last thirty years. They have now succeeded in their object. They have immensely increased the growth of capital, and, *pari passu*, the growth of misery and distress also. And the end of their success is a public acknowledgment that if some stop be not put to the existing mischiefs, a few years more must land us in a bloody revolution!"—*Preliminary Observations, Page xii.*

The condition of the poor,—the manufacturing poor, the mining poor, the commercial poor, and the agricultural poor,—is described; and the "selfish principle," by the operation of which they are trodden down, is faithfully exposed and justly reprobated. The author then proceeds to animadvert on the want of sanitary regulations, on the mischievous tendency of some errors of the day regarding political economy, and on the imperfection of the poor-law system. Among remedial measures, he chiefly recommends general religious education (*under clerical superintendence*), and the subdivision of parishes, with a corresponding increase of churches and clergymen. He is not quite so clear on these subjects as could have been wished. It is true that he would have half the expense of the new churches—"plain, substantial buildings, free from architectural fripperies"—"provided by the inhabitants," and a portion of the provision for the ministers of those churches "guaranteed by the people themselves;"

but whether these funds are to be raised by the voluntary principle or by taxation, he does not state: education, it is clear, he wishes to be paid for out of the public purse. On these points it is scarcely necessary to say we are at issue with the author. In his remarks on "parliamentary interference" we more fully agree with him; particularly when he argues, and we think successfully, that a large proportion of the evils by which Britain is overwhelmed cannot be corrected by legislation.

The concluding chapters contain pungent addresses to the ministers of the crown—to the bishops and the clergy—to magistrates—to the legal and medical professions—and to the ladies of England; showing them how their influence may be beneficially exerted in ameliorating the miseries of the population, and checking the progress of dangerous notions and practices.

Mr. Bickersteth is reported to have said at some public meeting that this is a "remarkable book." It is so. It is remarkable for its truth-telling boldness. The "perils of the nation" are traced to their sources, and laid open to view with uncompromising fidelity. If the aristocracy and great capitalists of the country could be induced to give the book a calm and serious perusal much good might result.

But it is not to them only, or chiefly, that we must look at the present momentous crisis. Nor do we believe in the salutary tendency of church extension. The national establishment is not fitted for that work of religious reform which must be achieved in Britain ere it attains a healthy and safe state. As part and parcel of antichrist, it is itself to be reckoned among the things to be abolished. We want a revival of sound principles, of New Testament godliness. Professing Christians are deeply implicated in the criminal practices which have covered the land with wretchedness. If, instead of allowing their Christianity to be swamped by the mammon-loving plans and habits of the age, they had taken the high ground of consistency, and resolved that they would not be conformed to the world when compliance with its practices was incompatible with obedience to apostolic injunctions, they would have acted a worthy part; the influence of their example would have been extensively felt, and the blessing of God would have been bestowed. It may not

be too late to repent. Let those who name the name of Christ depart from all iniquity. Let them begin at length to regulate their worldly affairs on purely Christian principles, determining, at whatever cost, to do and allow nothing which the New Testament does not warrant. Let them awake to a just sense of their responsibilities, and be known everywhere, in all things, and by all persons, as subjects of the King of kings,—*"under law to Christ."* And let each Christian man and woman engage in personal effort for the revival of religion. Then will righteousness again bless our shores; and *"the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever."*

At such a time as this, it is not lawful to conceal those truths, the importance of which is becoming every week more and more urgent. It is not enough, then, to say that the state church is inadequate to the removal of the moral evils which afflict the country; it is itself the greatest obstacle to the diffusion of remedial influences, and the most formidable cause of *"the perils of the nation."* Why is it that the establishment at present of a wise and just government is impossible,—a government that would legislate for all, with energy and comprehensiveness of purpose? It is that the influence of the state clergy is unfavourable, and that their influence is too great for any cabinet to withstand. Ask the tory statesman why it is that no effective measures can be adopted to impart to the labouring classes the education and the morality which it is desirable they should possess; he will tell you that it cannot be done because the dissenters oppose it. Why then are there any dissenters? There can be no dissenters where there is no church establishment. Such persons as dissenters are unheard of in the United States, and hindrances to legislation arising from the opposition of dissenters are there unknown. Ask a politician of the professedly philosophic school what is the great impediment to national concord, and to harmonious cooperation in the promotion of the public good; he will tell you, probably, religious dissensions. But all religious dissensions, so far as they affect legislation, are resolvable into the struggles of the dominant sect to maintain its ascendancy, and the struggles of others to rise to the enjoyment of

equality. Ask the worn-out member of parliament, at the end of the session, what class of topics has principally occupied the toilsome hours of debate ; ecclesiastical topics, will be his reply. If the state did not meddle with these, the legislature would be at liberty to attend coolly and leisurely to business within its province. The last cabinet was crushed by the weight of the church establishment. It held fast the principle of an establishment ; but endeavoured to work it in a manner consistent with the interests and liberties of all. The effort was futile. It was an impossibility that was attempted ; but by the means adopted to effect it the clergy were incensed, while the people were left unsatisfied. The clergy united to overthrow the ministry, and it fell. Ask the present prime minister where his great difficulty lies ; he points to Ireland. And what of Ireland ? Need we say one word to illustrate the application of our remarks to Ireland ?

The perils of the nation, we firmly believe, are to be traced, principally, to the existence of the church establishment. It produces many of the evils under which the country groans ; and it obstructs the progress of religious principle, which would be the most effectual corrective of others. It is a machine for the maintenance of the forms of godliness ; but the power of godliness is something beyond its capabilities : the form, however, deceives, and too often prevents the power being sought or valued. It engages the patronage of princes, nobles, and legislators ; and renders them insensible of the claims of vital religion,—that religion which “working effectually” promotes universal justice, benevolence, and piety.

In the number of the Westminster Review just published, facts are asserted, and declared to be incontrovertible, which will illustrate and confirm our views. In an article on the results of the session, it is stated that a proposal made in 1837 to procure the removal from workhouses into district industrial schools of the orphan children was frustrated by the heads of the clergy, who were sounded on the subject, and as soon as they understood that the secular government of these schools was not to rest with them, but jointly with the poor-law commissioners and the committee of privy council on education, an intimation was given that the clauses of the proposed bill relative to this object

would be opposed ;—that the project therefore has fallen to the ground, although three times brought forward and discussed in the house of Commons, and on one occasion emphatically supported by Sir Robert Peel ;—and that the only obstacle to a liberal scheme of national education is the deliberate resolution of the bishops *that no scheme of national education shall receive their sanction which does not leave the appointment of schoolmaster in the hands of the clergy.*

That we are not advocates for *any* national system of education our readers are aware ; but it is important that it should be known what is the obstacle to the proposal of a comprehensive and equitable plan, by statesmen who deem legislative enactments necessary for the removal of popular ignorance. It is a specimen of the paralyzing influence of the great ecclesiastical monopoly.

“Will it be believed ?” says the reviewer, “and we state the fact with hesitation, because on the bench of bishops there are men who possess high moral worth, and are not less distinguished for piety than learning ; will it be believed ?—but our statement, we know, will be received with incredulity, nevertheless the fact is so,—that the only obstacle to a liberal scheme of national education, to which the leaders of both parties in the state would be ready at any moment to give their assent, is the deliberate resolution of the bishops, with only three exceptions, whose names will readily occur to the reader, *that no scheme of national education shall receive their sanction which does not leave the appointment of schoolmaster in the hands of the clergy.*”

“This their *ultimatum* has been repeatedly expressed, by the most influential members of the body, and not as a secret to be confidentially kept by this or by the late government, but as a resolution to be proclaimed at the corners of streets and in synagogues. There is something so frightful in the awful responsibility incurred by such a declaration on the part of men calling themselves spiritual guides, that we dare not trust ourselves to give expression to our feelings in the fit terms by which this conduct should be denounced.”

Who then are the real obstructives ? By whose love of power is it that the national welfare is endangered ? When, oh when, will politicians discern what the interests of civil liberty require ? When will the state grow weary of carrying an incubus which habitually represses its energies, controls its movements, and insults its friends ?

South Australia in 1842. By One who lived there nearly Four Years. Illustrated by Drawings. London: Foolscape 8vo. pp. 32. Price 6d. and 9d. 1843.

Historical and Descriptive Account of South Australia, founded on the Experience of a Three Year's Residence in that Colony. By J. F. BENNETT. London: 12mo. pp. 152. Price 2s. 1843.

THE subject of colonization is forcing itself on the attention of the public. It cannot be otherwise. Whether we turn our eyes to the manufacturing or agricultural districts of our native land, we see large masses of the community unemployed, destitute, heart-broken,—gradually sinking lower and lower in the scale of society; while, as an aggravation of the evil,—an aggravation of the most formidable character,—we are met by the ascertained fact that the population of the country is increasing at the rate of nearly a thousand a day.

This state of society demands the immediate attention of the statesman, the philanthropist, the patriot, the Christian. It would be futile to suppose that evils so great and so general can be relieved effectually by any one specific. The abolition of monopolies and of restrictions on trade; the regulation of the intercourse of this nation with other nations, on enlightened and judicious principles; the abandonment of that most costly, demoralizing, and destructive custom, war; these, and many other reforms which might be named, would directly tend to alleviate existing evils, and would inspire confidence in the honest intentions of our rulers and legislators to promote the happiness and interests of the many. But along with these, and not less efficacious than any of them, we must be permitted to rank colonization; and earnestly do we desire to see it occupying a larger share of public attention, and conducted on sound systematic principles. It is, in our view, increasingly desirable to obtain and diffuse authentic, trust-worthy information, as to the real merits and demerits of respective colonies. Owing to the general prevalence of puffing, this is no easy matter; we, therefore, hail with satisfaction the above-mentioned publications, both of which present in a plain, perspicuous style, the results of a comparatively lengthened residence in South Australia. They seem to be the works

of intelligent, observant, sober-minded men, who having enjoyed favourable opportunities for obtaining a knowledge of the country, and for watching the progress of the experiment in colonization made there, have given the public a summary of the results in a convenient, inexpensive form.

In the pamphlet entitled “South Australia in 1842,” after a condensed history of the founding of the colony in 1834, and of the parliamentary measures of last session, the author presents us with interesting information respecting the land surveyed and selected in South Australia; agricultural operations; pastures of South Australia; supply of water; rain; salubrity of the climate; population; religious privileges; schools; aborigines; public buildings; banking establishments; exports; Port Adelaide; commerce of the colony; success of labourers and shepherds; comparison with other colonies; embarkation and sea voyage; with general remarks. The whole is illustrated by an excellent map of the country, views of Adelaide and of a farmer's home-stead, and busts of two natives, King John and his wife.

We strongly recommend a perusal of the pamphlet to such of our readers as have any interest in that colony, or who on general grounds desire to make themselves acquainted with the topics to which it refers.

The subject of religious privileges is introduced by the following just remarks.

“One of the greatest disadvantages to which emigrants are usually subjected in recently established colonies, is the deprivation of religious privileges. The sound of the church-going bell is not heard—the associations identified with it languish and decay;—the preaching of the everlasting gospel is not enjoyed;—the ordinances of our holy religion are not observed;—and a spirit of indifference to objects of infinitely superior importance to all the pursuits and enjoyments of this world is generated. How many pious parents have been restrained, by these considerations, from thinking of emigration, although it would have afforded their sons the means of providing for themselves;—and how great has been the reluctance, and how strong the misgivings, with which the final resolve has been taken by many, to leave this land of bibles and gospel privileges; nay more, how great have been the sacrifices made, and the evils endured, by some emigrants in this respect!

South Australia is, however, a singular exception."—*Pp.* 18, 19.

There are places of worship in Adelaide and in several country districts, connected with the church of England, the church of Scotland, the secession church of Scotland, the Wesleyan methodists, primitive methodists, and new connexion methodists, independents, Bible Christians, society of friends, German Lutherans, Roman catholics, and Jews. The Lord's day is observed with great propriety, and the various places of worship in the town are very respectably attended. There happily exists great harmony among the different religious bodies, owing, in a great measure, to the circumstance that there is in that colony no dominant sect. We are sorry to learn that the baptist interest has not prospered as we wish it to do. The bane of many of our churches at home has operated there; divisions have occurred; and a neat little chapel, capable of containing from 150 to 160 persons, which was occupied for some time by our denomination there, was given up, it appears, by them, and is now occupied by the members and friends of the church of Scotland. Some subscriptions have been obtained towards the erection of a baptist chapel in North Adelaide, and we are informed that a church is about to be formed there.

The following interesting details are furnished as to the aborigines.

"The physical appearance of the natives seen about Adelaide, Encounter Bay, &c., is not unpleasing. The men in general are from five feet six inches to six feet in height; stout, good looking, and well made, with the exception of their legs, which are slender. The women in general are of smaller stature, from four feet ten inches to five feet six inches, and more slender, particularly in the legs and arms. The facial angle in the natives of South Australia is decidedly superior to that which is found in the black races generally. The forehead is somewhat prominent, the eyes slightly sunk in the sockets, nose flat, mouth rather wide, lips somewhat thick, which when opened usually disclose a set of beautifully white sound teeth; chest ample, abdomen large, particularly in the young; the heel, as in Europeans, short; the skin is black, or dark copper colour, and the hair never wooly, in general curly; and in some, particularly in the females, straight. At the time of the arrival of the Europeans, many of the natives were accustomed to travel about

in a state of perfect nudity; a few of them had partial, scanty coverings, formed of skins, or of sea-weed and rushes, rudely manufactured. Their places of temporary residence were of the simplest kind—huts they had none. Their highest attainments of this kind consisted of a few branches of trees, one end resting on the ground, and the other raised three or four feet from it, of a semi-circular form, the opening being to lee-ward of the prevailing winds; a number of these arranged in a circular position, with a fire in the midst, constitute a native camp, which is usually not occupied longer than five or six weeks. Their food, precarious in the extreme, consists of kangaroos and a few other quadrupeds; emus, wild turkeys, and smaller birds; roots, fruits, grubs, gum, and fish. The boundaries of their particular districts are well known by the different tribes, and generally respected by them; something of the nature of hereditary succession obtains among them, so that they have in their language a term 'pangkarra,' which signifies, 'a district or tract of country belonging to an individual, which he inherits from his father.'

"It does not appear that any religious rites are observed by them, although some ceremonies obtain among them, the meaning of which is very imperfectly understood. In some districts circumcision is practised about the age of thirteen or fourteen. In other districts the corresponding rite is besmearing the whole body from head to foot with grease and ochre.

"The practice of tattooing prevails among them, and that of sitting in ashes in seasons of extreme grief; the dance which obtains in all the other Australian colonies, namely, 'the corrobora,' is practised by the natives of South Australia.

"These poor creatures are sunk to the very lowest point of mental destitution, yet possessing good natural abilities; and while the desires and the efforts of the present protector of the aborigines to fulfil the duties of his office are duly appreciated, it is worthy of notice that the only European society which has shown any interest in the moral and religious condition of the natives of this interesting *British* colony, has been the Evangelical Lutheran Missionary Society of *Dresden*, which sent out four missionaries, in the support of whom they were greatly aided by a generous friend of the colony in England. Some irregularity having occurred in the missionaries receiving remittances from *Dresden*, an auxiliary society has been recently formed in Adelaide in aid of the German mission to the aborigines, which is countenanced and supported by all parties in the colony.

"Various measures have been adopted for

their improvement. A location for them, in the immediate neighbourhood of Adelaide, was formed in 1837; yet, although they are supplied there with food, not more than 160 or so can be induced to live there, and the particular individuals are frequently changing. They have been assisted in erecting six cottages; and in January, 1842, they had a plot of ground of three acres, cultivated by themselves, in which potatoes, carrots, maize, and melons were then growing. On 23rd December, 1839, a school for the native children was opened. In June, 1841, the average attendance was nineteen; the progress made was such as to show that there is no deficiency in mental capacity. The girls have received instruction in sewing from a number of ladies, chiefly connected with the Wesleyan Methodist congregation; and the progress made by them has been satisfactory and encouraging. The adults are still more inattentive to religious instruction than the children, and can scarcely be induced to attend on the Lord's-day. A few have been occasionally employed during the whaling season, at Encounter Bay, in pulling the whale boats, but no dependence can be placed on them."—*Pp. 22, 23.*

We must give one quotation more from this pamphlet, on a subject as to which gross misrepresentations have been circulated; namely, the supply of water.

"The fact is, that Adelaide is abundantly supplied with wholesome fresh water, at all seasons of the year; partly from the river Torrens, which runs through the town, and partly from private wells, which have been dug in all parts of the town, and in which water has been found at depths varying from thirty to seventy feet.

"A rain gauge has been kept for two or three years in Adelaide, and the results regularly published in the South Australian Almanac; from which it has been ascertained that during the year from 31st October, 1839, to 31st October, 1840, there were 109 days on which rain fell; and the entire quantity was 23.881 inches. During the year ending 31st October, 1841, there were eighty-seven days on which rain fell, and the quantity 19.875 inches.

"Thus on an average of these two years, there were ninety-eight days per annum on which rain fell, being at the rate of nearly two days in each week, and twenty-two inches average quantity during a year. *Throughout the whole of that period there was not one calendar month without rain.*

"It may not be generally known that the average quantity of rain which fell in London during the years 1840 and 1841 was very nearly

the same as that in Adelaide. During the year 1840, the entire quantity in London, as ascertained by the rain-gauge kept at Chiswick, was 18.184 inches—during the year 1841, there were 27.372 inches, the average quantity having thus been between twenty-two and twenty-three inches; while that in Adelaide was nearly twenty-two inches, as above-mentioned."—*Page 16.*

The second of the publications announced at the head of this article, presents us with a highly interesting account of the colony, which the author states he is convinced must ere long rank high among the foreign possessions of this vast empire. His observations are arranged under the following comprehensive heads: geographical position; establishment, and history; physical aspect and natural productions—animal, vegetable, and mineral; climate; the native inhabitants; productive capabilities of the colony; progress of agriculture; sheep and cattle farming; commercial matters; sketch of Adelaide and surrounding villages; colonial life and manners; and information for emigrants.

The whole of these are illustrated in a manner calculated to do honour to the author's powers of observation and description, and to convey to the reader much interesting and useful information, which we have good reason for saying is deserving of the highest confidence. Indeed, we hesitate not to recommend this publication as a candid, faithful, and comprehensive account of a colony whither some of our friends have gone, and to which many more are looking as a place of relief from the ill-requited labour to which they are subjected here; where the taint of convictism, the bane of the other Australian colonies, cannot come,—and where a religious establishment, with its invidious distinctions and oppressive rates is as yet unknown.

Great efforts have been made by some parties in this country to obtain the appointment of a *bishop* for South Australia, and a grant of £5000 has been made for that object from the colonial bishoprics' fund, a grant which will secure an annual income of from £400 to £500. We are aware, too, that one proprietor of land in South Australia has offered to build, at his own expense, a church for the bishop, and to endow the bishopric with land which will yield about £200 a year. But we have the

satisfaction of believing that if a bishop be appointed for South Australia, his income must be derived from these and similar sources, or in other words, from the operation of the voluntary principle. In this colony there are no tithes or clergy reserves. No provision is made in the act passed last session of parliament, "for the better government of South Australia," for the appointment of clergymen. By the act 4th and 5th William IV., cap. 95, (the act on which the colony was founded) provision of this kind was made; but that act has been repealed, and although some clauses have been excepted, and are incorporated into the new act, this is not the case as to the ecclesiastical clause.

Can it be that our legislators have really come to the conclusion that the "better government of South Australia" will be promoted by the colonists providing by their own contributions for their religious instruction, each man according to his own convictions of duty? We know not; but we rejoice in the fact, that the last act does not authorize any compulsory exaction for the support of any kind or order of clergymen. Let those colonists who wish for episcopacy have as many bishops as they please, provided they support them, and do not seek to invest them with secular authority; and although we should have thought that, in a colony where the governor's salary is only £1000 per annum, a beginning might have been made with the provision already secured, of from £600 to £700 a year for the bishop, irrespective of any contributions from the colonists themselves: yet that is a point which we leave to be settled between the *payers* and the *payee*.

We close this article by quoting the candid, unassuming conclusion of Mr. Bennett's work.

"In conclusion, let me again press on the earnest consideration of all intending emigrants the following admonitions:—Beware of indulging too sanguine anticipations—avoid the rock of fortune making, on which too many emigrants split—go steadily and energetically to work in carrying out your plans—confine yourselves to strict economy—labour patiently and industriously—and live soberly. These are absolutely requisite in order to obtain a living in Britain—they are not less necessary in South Australia, or in any of the British colonies, although in the latter the reward will unquestionably be greater than in the former.

"Should these pages prove the means of assisting any of my fellow-countrymen to amend their condition, it will be to me a source of much gratification, and I will rejoice should I, at any future period in my wanderings through South Australia, meet with a prosperous family who have been in any way assisted by my experience.

"As a colonist, I will be happy to see South Australia prosper, by an influx of emigrants from the mother country. As a member of the same human family, I will be gratified to see individuals and families removed from poverty and want to plenty and independence. If, on the other hand, any single individual should, after reading these pages, determine on emigrating, and be disappointed, it will be to me a subject of extreme regret; but I will have the satisfaction of knowing that I have conscientiously spoken the truth; and if any emigrant look for more than I have said he is likely to receive, he will have himself to blame, not me." —Pp. 146, 147.

BRIEF NOTICES.

A Practical Exposition of the Epistle to the Philippians; in Twelve Discourses, delivered at Cambridge, in the Years 1801 and 1802. To which are added several Sermons, on Various Subjects. By the late Rev. ROBERT HALL, A.M. From Short-hand Notes by John Greene, Author of "Reminiscences of the late Rev. Robert Hall." London: Hamilton and Co. 12mo. pp. 257.

That the publication of these notes would have been regarded with complacency by Mr. Hall himself is by no means certain. A delicate

hint to the contrary was probably intended when, adverting to Mr. Greene's habit of writing after him, and to his own rapidity of enunciation, he said to him, "No one, sir, can take down my sermons correctly; for Mr. Gurney, the great short-hand writer, says that he cannot do it, and if he cannot, I am sure no one else can." It is also a deduction from the value of this volume, that it does not contain Mr. Hall's matured thoughts on the epistle; but notes of discourses delivered nearly thirty years before

his death. Yet there is in it much that is excellent; and as an exposition it may be consulted with advantage, some of the remarks on difficult passages being very happy. A collateral benefit of great importance is its tendency to encourage in young ministers the practice of delivering continuous expositions from the pulpit; a practice which they will find highly useful to themselves as well as to their people.

Fifty Sermons delivered by the Rev. ROBERT HALL, M.A., Chiefly during the last Five Years of his Ministry: from Notes taken at the Time of their Delivery, by the Rev. Thomas Grinfield, M.A., late of Trinity College, Cambridge. Second Edition. London: Hamilton and Co. 12mo. pp. 484.

The first edition of this work did not reach us; and it is probable that many of our readers have already had opportunity to judge for themselves respecting its merits. To those who have not seen it, the most availing recommendation will be the language of Mr. Hall's biographer, Dr. Gregory, who said ten years ago, in a letter to the editor of this volume, "I have read all your notes of sermons, some of them again and again, with great delight. If I have said so before, I must repeat it, that you have caught more of the spirit and manner of our revered friend, than any one else from whom I have received communications." The publication of these sketches will not detract from Mr. Hall's reputation; and it will gratify very many who are disposed to apply to him Gideon's proverb, and ask, "Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?"

Justin Martyr: his Life, Writings, and Opinions; by the Rev. CHARLES SEMISCH, of Trebnitz, Silesia. Translated from the German, with the Author's Concurrence, by J. E. Ryland. In Two Volumes. Edinburgh: Clark. Pp. 348 and 387.

To these two volumes, the forty-first and forty-second of the Edinburgh Biblical Cabinet, we are indebted for the memoir of Justin in our last, as well as for the smaller extract in a preceding part of our present number. It is a valuable contribution to ecclesiastical history, illustrating, not the personal opinions and intellectual habits of the ancient apologist alone, but also the prevalent modes of thinking among both Christians and pagans in the second century. To the more learned portion of our readers we recommend it cordially.

The Claims of the Christian Aborigines of the Turkish or Osmanli Empire upon Civilized Nations. Part I. The Claims of the Aborigines. Part II. The Present Condition and Prospects of the Osmanli Empire. Part III. The Aspect and Position of the Missionary Enterprise in Western Asia. By W. F. AINSWORTH, F.G.S., F.R.G.S., Late in Charge of an Expedition to the Chaldean Christians from the Society for Promoting Christian Knowledge. London: pp. 53. Price 1s.

The information with which the author has presented us is valuable; but the opinions he

expresses are in some cases totally opposed to our own. He says, for example, "A circumstance which tends very strongly to increase our confidence in the proximate regeneration of the east, either by the revival of Christianity, by the re-establishment of Christian supremacy, or by the conversion of the Muhammedans, is the establishment of protestant sects in the Mediterranean and at Jerusalem—thus bringing the hierarchy of the west in contact with their brethren of the east." The tendency of this movement is, in our view, to confirm the misapprehension of the true nature of Christianity prevalent in those regions, and to increase the prejudices of unbelievers against it.

Serious Considerations relating to Holy Baptism; suggested by the Reading of a Tract by the Rev. T. T. Bazely, a Reply thereto by the Rev. G. Smith, and A Few Observations on the Subject of Holy Baptism, by a Lay Parishioner: and affectionately submitted to the Inhabitants of Poplar and the East of London. By the Rev. CHARLES STOVEL. Second Edition. London: Houlston and Stoneman. pp. 12.

Not having seen the tracts by which this was occasioned, it would not be candid to express an opinion respecting the propriety of the castigation it inflicts. The pith of Mr. Stovel's argument is this: "In the scheme of the independents, it is assumed that baptism recognizes an hereditary peculiarity: in that of the episcopalians, it is assumed that the baptism communicates a benefit which is essential to salvation. . . . The whole tract of Mr. Bazely goes for nothing, if baptism does not make the child who receives it a member of Christ and an heir of heaven; and so likewise Mr. Smith, who denies that any such effect results from baptism, is unable to show any ground for baptizing children, when once he has relinquished the hereditary principle."

A Manual of Devotion for Individuals; or, Selection of Scripture Readings, Hymns, and Prayers, for the Mornings and Evenings of Four Weeks; with Hymns and Prayers for Various Occasions. By an Octogenarian. London: Jackson and Walford. 12mo. pp. 227.

The "scripture readings" are chiefly selected from the practical and devotional parts of the word of God. The "hymns and prayers" are not original, but extracted from the works of authors whose names are given. The whole is designed for the use of individuals who have not the opportunity of attending family worship. In the preface it is stated that the compiler "merely looks for reimbursement of expenses incurred; and to encourage the giving it away to the poor and needy, the publishing booksellers will make a liberal allowance to those thus disposed."

Luther: or, Rome and the Reformation. A Poem by ALFRED LORD. London: Seeley and Burnside.

Mr. Lord had better write prose. There is much good common sense in what he has given us and called a poem. Many useful thoughts

and facts in history are expressed by him in rhyme, but there is nothing of the energy, beauty, and pathos of the poet. The author certainly has talents which might lead him to usefulness and distinction in humbler and less perilous departments of literature.

Six Views of Infidelity. By JOSEPH FLETCHER. London: Snow. 8vo. pp. 176.

The subjects of these lectures are—the creed—the biography—the morality—the consolations—the charms—and the antagonist, of infidelity. The volume will no doubt be acceptable to the author's connexions. It is creditable to his judgment and piety. We have observed one slight error: it was not infidelity but antinomianism that was described by Robert Hall as "that thick-skinned monster of the ooze and the mire, which no weapon can pierce, no discipline can tame."

Synopsis of the Evidences of Christianity. By JOSEPH MACARDY. Second Edition. London: 18mo. pp. 238. Price 2s. 6d.

A useful compilation from Lardner, Paley, and other standard authors.

A Voice from the Vintage, on the Force of Example, addressed to those who Think and Feel. By the Author of "The Women of England." London: Foolscape 8vo. pp. 215. Price 4s.

Arguments against the use of wine.

A Peep under the Hood. By Bo Peep of Oxford. London: Sherwood and Co. 8vo. pp. 15.

A caveat against Puseyism, in the form of an allegorical vision.

RECENT PUBLICATIONS

Approved.

Cyclopædia of Biblical Literature. By JOHN KIRRO, Editor of the "Pictorial Bible," &c. &c. Assisted by various able Scholars and Divines. Part V. Edinburgh: 8vo. Price 2s. 6d.

A Sermon, Preached at Bartholomew Street Chapel, Exeter, on the Administration of the Ordinance of Believers' Baptism, on Lord's Day Evening, 28th of May, 1843. By JOHN BIGWOOD, Author of "Why are we Dissenters?" Published by Request. London: Ward & Co. 8vo. pp. 24.

A Narrative, &c., of the Ship "Ramsay," of Greenock; wherein is shown the blessed Effects of Temperance; the Triumphs of the Cross in the Conversion of several of the Crew; the Formation of a Church on Board: the Administration of the Lord's Supper, &c., &c. Compiled by the Rev. D. M. N. THOMPSON of Hull. London: G. & J. Dyer. pp. 12.

The Claims of the Poor, or, the Duty of Christian Benevolence, Illustrated and Enforced, by JOHN COX, Author of "Our Great High Priest," "Divine Mercy," "Word of Exhortation," &c., &c. London: 32mo. pp. 44.

The Importance of an Educated Ministry. A Discourse delivered in Grosvenor Street Chapel, Manchester, Preparatory to the Opening of Lancashire Independent College, by JOHN HARRIS, D. D., President of Cheshunt College. London: 8vo. pp. 32. Price 1s.

Three Sermons on Revivals of Religion, by the Rev. E. F. BODLEY of Rochford. Published by Request. London: 12mo. pp. 36. Price 2d.

Geology and Revelation in Perfect Harmony. An Essay, by JOHN WATSON. London: 8vo. pp. 31. Price 1s.

The Church Member's Monitor: Containing a Pastor's Friendly Hints and Advices on the Privileges, Duties, and Encouragements of Christians in Church Fellowship; with a View to the Revival and Spread of Scriptural Religion. By CHARLES MOASE. London: Dinnis. pp. 62.

Decapolis: or, the Individual Obligation of Christians to Save Souls from Death. An Essay, by DAVID EVERARD FORD, Author of "Chorazin," "Damascus," &c. Eleventh Thousand. London: 18mo. pp. 126. Price 1s. 6d.

Rudiments of Music. By DAVID EVERARD FORD. Eleventh Thousand; with the Author's final Revisions. London: 32mo. pp. 32. Price 1s.

Joseph a Model for the Young, especially for Young Men. Dedicated to the Youth of Great Britain. Beautifully Illustrated with Steel Engravings. By EDWARD LEIGHION. Parts I. and II. London: 12mo. pp. 32. Price 6d. each Part.

The Church of Christ Independent of all Secular Authority. By JOHN STOCK, Minister of Zion Chapel, Chatham. London: 32mo. pp. 20. Price 2d.

The Errors and Omissions of the Church Catechism. Being the Substance of a Sunday Evening Lecture, delivered at Elgibrook, Hereford, April 9, 1843. By EDWARD WHITE. Published by Request. London: 8vo. pp. 16. Price 3d.

A Friendly Expostulation with the Ministers and Members of the New Secession of Free Presbyterians, on the Province and Duty of the Civil Magistrate in Reference to Religion, by An Observer. Edinburgh: Innes. 18mo. pp. 38.

A Believer's Manual; containing the Points of a Christian's Experience, from the Period of his Conversion to his Arrival in Glory. By the Rev. JAMES MARRYAT, B.A. London: Seeley. 16mo. pp. 196.

A Present for Servants: containing Narratives founded on Facts, suitable for Examples or Warnings to Servants. London: (Tract Society) pp. 186.

Hand Book for Visitors to the Kensal Green Cemetery. By BENJAMIN CLARK, Author of "Meditation, with Self-examination, for every Day in the Year," &c. London: 12mo. pp. 90. Price 1s.

The Eclectic Review. August, 1843. London: Price 2s. 6d.

The Herald of Peace. (Extra number.) August, 1843. Price 6d.

INTELLIGENCE.

AMERICA.

CANADA.

Our friends at Montreal are greatly pleased with their new Governor General, Sir Charles Metcalfe. "His generosity," says the Register, "in bestowing charitable donations is fully equal to the high reputation he had earned in Jamaica and elsewhere, and far greater than was ever before witnessed in Canada. His views, so far as they have transpired, are singularly good with respect to church and state, causing him utterly to deprecate an established church in this province. He will prove the most wonderful governor the country ever had, if he will practically apply these views: he will, in fact get as great a name in Canada as he did in India, where he had the signal honour to establish the freedom of the press. It is no secret that he is disposed to remove the existing abuses in the national colleges."

Among the numerous addresses that have been presented there is one from the chiefs of the Tuscorora Indians. Respecting this, the Register observes, "His excellency was pleased to receive it very graciously, as may be gathered from his kind answer. From his great good nature the poor Indian may safely expect sympathy and protection. It is generally known that government is about to make great changes in the management of their affairs; but as far as we can learn there is every disposition to do what is best. The Six Nations on the Grand River, to whom the Tuscaroras belong, are, by their own consent, to give up their lands on this side the stream for government to sell on their behalf. Those families, however, who desire to hold their present lands, will be at liberty to do so. The land is to be sold at fair prices,—none, it is said, under four dollars an acre. The lands on the other side of the river are to be reserved as a permanent possession for the Six Nations that they may there be induced to adopt civilized and industrial habits. We earnestly hope that the time is not far distant, when these tribes will become a useful and a truly Christian portion of the community. The Tuscororas, in particular, engage our sympathies and inspire us with hope."

UNITED STATES.

A letter from the Rev. B. M. Hill, the respected secretary of the American Baptist Home Missionary Society, addressed to Dr. Belcher, gives a pleasing account of the pro-

gram of religion in that land. It is dated, New York, July 6. The following is an extract:—

"The baptisms in our churches the past twelve months have been very numerous; and, allowing for spurious cases of conversion in every place where revivals have taken place, I presume more instances of regeneration by the Spirit of God have occurred than in any previous year. It has, indeed, been a wonderful year in this respect. The arm of the Lord has been revealed with great power and grace. If holiness and zeal in the converts are in proportion, they will make a powerful onset on the enemies of Christ."

ASSOCIATIONS.

DURES AND WEST MIDDLESEX.

The following is a list of the churches composing this association, with the names of their respective pastors.

Addlestone	W. C. Worley.
Ashmolestead	H. Fuller.
Barnet	J. Pranks.
Barnet	W. Bailey.
Harlington	J. George.
Newbury	J. B. Pike.
Reading	J. Statham.
Staines	G. Hawson.
Uxbridge	T. Welsh.
Wallingford	J. Tyso.
Wantage	E. K. Cowie.
West Drayton	J. Stanger.
Windsor	S. Lillycrop.
Wokingham	C. H. Harcourt.

The meeting of the association was this year held at Wallingford, where the ministers and messengers assembled May 6 and 7, and chose Mr. Tyso moderator, and Mr. Statham secretary. Sermons were preached by Messrs. Statham and Hawson; and the circular letter, entitled "Cautions against Prevailing Errors," was read and adopted. The following are some of the resolutions which were passed:

"1 That this association regarding with considerable alarm the rapid progress of the dangerous and unscriptural dogmas promulgated by the Oxford Tractarians, would express its decided disapprobation of them. It considers the claim of apostolical succession an unwarrantable assumption, for which no foundation can be found in the word of God, and which is in fact a deliberate insult to common sense. It regards the doctrine of baptismal regeneration as a violent perversion of a plain and simple scriptural ordinance, dishonouring to God the Holy Spirit, by whom alone the soul of man can be renewed, and calculated to ruin immortal souls by lulling the conscience and fostering a spirit of carnal security. And further, believing that the only ground upon which the hope of salvation can rest is the atonement and righteousness of our Lord Jesus Christ, it would repudiate every notion that has a tendency to

hide the true worth of that statement, and to substitute human merit in its place, and pledges itself to oppose unweariedly and without any compromise, in the spirit of the gospel, all such sentiments.

"2. That this association expresses its entire and strong disapprobation of the educational clauses of Sir James Graham's Factory Bill, notwithstanding his proffered amendments, viewing their principles and tendencies as highly injurious to private interests and domestic affection, an encroachment on parental authority and control, and a subversion of the principles of civil and religious liberty and of the British constitution, and that the petition prepared by the secretary, and now submitted, be adopted and signed by the moderator, on behalf of this association, and presented to the House of Commons.

"3. That this meeting, rejoicing in the delightful fact that amongst all true believers 'there is but one body and one spirit, even as they are called in one hope of their calling, most cordially sympathizing with the efforts now making to cultivate a closer and more visible union between evangelical churches of all denominations, without compromising their distinctive principles, recommends the holding of meetings for that purpose in the associational districts, and fervently unites in the prayer of our dear Redeemer for his church, 'that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.'

"4. That this association cherishes the deepest sympathy for the persecuted followers of Christ in Bremen, Hamburg, Hanover and other parts of the continent of Europe, and while it admires the patience and fortitude evinced in their bonds and imprisonments, ardently prays that the God of all grace may continue to strengthen and comfort his servants, and overrule all their trials for the furtherance of the gospel.

"5. That this meeting sympathizes with the directors, agents, and contributors of the London Missionary Society in the trial of their faith and patience which they have been called to endure, by the attack of the papacy on their mission in the South Seas, and cordially unites with them and the whole church in praying that this painful dispensation may be overruled for good by the great Head of the church.

"6. That this association cordially sympathizes with their brethren in the north, who now constitute the free presbyterian and protesting church of Scotland, in their relinquishment of the endowments of the national kirk rather than endure the compulsory settlement of ministers, and, honouring their integrity, unfeignedly wishes them great prosperity in the name of the Lord.

"7. That this meeting considers it highly desirable that a provision should be made for the temporal support of supernumerated pastors, and their needy widows and children. That the ministers confer with the independent ministers in their neighbourhood on the subject, and that the messengers or deacons bring the subject before the respective churches, and that the secretary confer with the secretary of the West Berkshire and Oxford Congregational Association, and report progress at the district meeting."

Grants to the amount of £130 were made to ten needy churches and village stations from the association fund.

Statistics.

Number of churches in the association....	14
Baptized during the year	100
Received by letter	22
Restored	0
	122
Removed by death.....	15
Discontinued.....	23
Withdrawn	13
Excluded	20
	74

Clear income.....	80
Number of members	1310
Sunday school teachers.....	100
Sunday scholars	1226
Village stations	16

It was arranged that the next annual meeting should be held at Newbury, if convenient to the friends in that town, on the Tuesday and Wednesday in the Whitman week.

BUCKINGHAMSHIRE.

This association includes the following churches, with their respective pastors:

Amersham	J. Cooke
Aston Clinton.. ..	J. Avery
Buckingham.. ..	W. H. Carter.
Chenies	R. Bartlett.
Chesham	W. Payne.
Long Crendon.. ..	W. Hopcraft.
Cuddington	T. Timberlake.
Penny Stratford ..	
Gold Hill	D. Ives.
Haddenham	P. Tyler.
Ichford	C. Dudwell.
Marston	D. Marsh.
Musley	J. Symonds.
Quinton	D. Walker.
Princes Risborough.	J. Dawes.
Spens	E. Sedding.
Swenbourne	J. Dumbledon.
Waddenden Hill ..	M. O. Grainger.

The meeting of this year was held at Haddenham, May 9th and 10th. Mr. Tyler presided, and Mr. Marsh was re-chosen secretary. Sermons were delivered by Messrs. Payne and Marsh. The circular letter, written by Mr. Marsh, is on the question, "Why are there so few conversions, considering the adaptation and promises of the gospel?" The following resolutions were adopted:

"1. That this association has learned with extreme regret that the iniquitous trade in opium, already the cause of so much misery and bloodshed in China; is still carried on under the British flag, in opposition to the will of the emperor, and in defiance of the country's law, and earnestly hopes that the British government will never again sanction or defend proceedings so utterly at variance with every principle of religion and justice.

"2. That in the opinion of this association, the connexion between the British government in India and the idolatrous worship of Juggernaut, involved in the assumption of the land appropriated to the idol, and the payment of all expenses attendant on his worship out of the funds of the said government, is a disgrace to this country, and must be regarded with unqualified abhorrence by every Christian.

"3. That this association regards the measures now before the Commons house of parliament, commonly called the Factory Bill, so far as the educational clauses of that bill are concerned, as a severe blow aimed at the civil and religious liberties of the people of these realms, and maintaining that the objects contemplated in these clauses are not within the sphere of civil government, calls on all who value their rights as British citizens to oppose the said bill in every constitutional way.

"4. That this association has ever recognized the essential oneness of all believers in Christ; and regarding the practical setting forth of this unity as highly conducive to the happiness of Christians and the prosperity of religion, calls with gratitude and joy the manifestation of a closer union, many of

the present time to cultivate in a more abundant measure that fellowship which all true Christians may enjoy, without any compromise of sentiment or dereliction of principle.

"5. That this association regards with deep concern the extraordinary and simultaneous efforts of the papacy, and of that portion of the Anglican hierarchy which avows itself opposed to the principles of the reformation, of which efforts the recent attempt of the Romish priesthood, through the government of France, to force Romanism on the island of Tahiti is an example : and deeply sympathizes with the London Missionary Society, which has so long and so successfully laboured in that island, in its affliction, caused by this event."

The business of the Bucks Auxiliary to the Baptist Home Missionary Society was transacted. The receipts for the year were £153.

Statistics.

Number of churches in the association	18
Baptized	99
Received by letter	19
Restored	11
	— 129
Removed by death	25
Dismissed	29
Separated	15
	— 69
Clear increase	60
Number of members	1750
Sunday school children	2028
Village stations	37

It was agreed to hold four special prayer-meetings on the last Wednesdays of July, October, and December, and on the day called Good Friday. The next meeting of the association is to be at Speen, on the 7th and 8th days of May, 1844.

ESSEX.

This association comprises the following churches and ministers.

Ashdon	R. Tubba.	?
Braintree	W. Humphries.	
Burnham	J. Garrington.	
Colchester	R. Langford.	
Earl's Colne	T. D. Reynolds.	
Harwich	W. Soper.	
Langley	C. Player.	
Rayleigh	J. Fl. Kingdon.	
Saffron Walden	J. Wilkinson.	
Sampford	B. Beddow.	
Thorp	J. Hiron.	
Tillingham	J. H. Gauntlett.	

The annual meeting was held at Earl's Colne, May 16 and 17. Mr. Reynolds presided, and Mr. Langford was chosen secretary. The circular letter consists of extracts from the letters of the churches, which it is stated were unusually encouraging. Messrs. Hiron and Beddow preached.

Statistics.

Number of churches in the association	12
Baptized	86
Received by experience	9
By letter	10
Restored	20
	— 125

Removed by death	20
Dismissed	6
Excluded	10
	— 36

Clear increase	89
Number of members	1127
Sunday school children	857
Village stations	35

The next meeting of the association is to be at Colchester, on the third Tuesday and Wednesday in May, 1844.

NORTHAMPTONSHIRE.

In this association are the churches and ministers whose names follow :—

Aldwinckle	J. Brooks.
Barton Earl's	T. Phillips.
Blisworth	J. G. Stevens.
Braybrooke	S. Walker.
Brington	
Buckby	A. Burdett.
Bugbrook	J. Larwill.
Burton Latimer	W. May.
Clipston	T. T. Gough.
Gretton	J. Robinson.
Gillsborough	T. Griffin.
Hackleton	W. Knowles.
Haddon West	W. Cherry.
Harpole	— Ashford.
Kettering	W. Robinson.
Kingsthorpe	G. Ashmead.
Kislingbury	C. T. Crate.
Moulton	F. Wheeler.
Northampton,	
College St.	W. Gray.
Grey Friar's St.	R. Tunley.
Oakham	— Brown.
Olney	J. Simmons.
Pattishall	— Chamberlain.
Ravensthorpe	W. Goodrich.
Road	G. Jayne.
Spratton	
Stony Stratford	E. L. Foster.
Sulgrave	— Bumpas.
Thrapston	B. C. Young.
Walgrave	J. Marriott.
Weston by Weedon	W. Williams.

The churches at Burton Latimer, Spratton, and Sulgrave, had not previously belonged to the association, but were admitted at the meeting this year, which was held at Grey Friar's Street chapel, Northampton, on the 6th and 7th of June. Mr. Tunley presided. Messrs. Ashmead and Simmons preached. The circular letter, on the Regard which Nonconformists should pay to their Principles in the Education of their Children, written by Mr. Simmons, was read and adopted. Thirty-five pounds were distributed from the fund among the ministers of nine necessitous churches.

Statistics.

Number of churches in the association	31
Baptized	287
Received by letter	57
Restored	6
	— 350
Removed by death	55
Dismissed	43
Excluded	26
Withdrawn	27
	— 151
Clear increase	190
Number of members	2706

The meetings of the association in 1844 are to be held at Stony Stratford, Bucks.

NOTTINGHAM AND DERBY.

The following churches constitute this association :

Beeston.....
 Bottesford.....
 Burton-on-Trent.....R. Morris.
 Carlton-le-Morland....
 Collingham.....G. Pope.
 Derby.....W. F. Poile.
 Loscoe.....C. Martin.
 Newark.....C. Kirtland.
 Nottingham.....J. Edwards.
 Southwell.....J. Phillips.
 Sutton-in-Ashfield....C. Nott.
 Sutton-on-Trent.....J. Edge.
 Swanwick & RiddingsJ. Davis.
 Woodborough & Cal-
 verton.....T. Ward.

The annual meeting was held at Newark, June 6 and 7. Mr. Davis preached. Mr. Kirtland was chosen moderator. Mr. Edwards read the circular letter he had prepared on Baptismal Regeneration, which was adopted. The following resolutions were passed :

"That a special inquiry be made into the state and character of the instruction communicated in those schools connected with the churches in this association, and that such information be transmitted to the secretaries.

"That the association be divided into three districts, arranged in the following order :—the churches at Bottesford, Carlton-le-Morland, Collingham, Newark, Sutton-on-Trent, and Southwell, forming the first ; those of Nottingham, Woodborough and Calverton, and Beeston, the second ; and those of Burton-on-Trent, Derby, Swanwick and Riddings, Loscoe, and Sutton-in-Ashfield, the third.

"That a quarterly meeting be held alternately among the churches of the district, excepting when the annual or autumnal meeting is held in it, the usual quarterly meeting be omitted.

"That the especial object of the district meeting be, to consolidate the interest of the denomination in the vicinity, to devise schemes for its local extension, to strengthen the hands of the brethren, and to suggest plans of usefulness for consideration at the general meetings.

"That, in conducting the business of the quarterly meetings, it be recommended to our brethren to imitate, as far as local circumstances will allow, the general arrangements of our annual meetings.

"That the delegates appointed at the annual meeting be eligible to attend any of the quarterly meetings in either district.

"That at the general meetings of the association all suggestions from the district meetings take precedence of all other business, excepting such as arises out of the minutes of the previous meeting.

"That brethren Pope, Poile, and Edwards, be solicited to act as secretaries for their own districts, and to use every exertion to give effect to the resolutions ; but that after the next annual meeting the secretary of each district be elected by the brethren at their quarterly meeting."

Resolutions were also adopted for rendering pecuniary aid to several local cases, the Baptist Union, the Baptist Missionary Society, and the Baptist Home Mission ; and against the Educational clauses of the Factories Bill.

Statistics.

Number of churches.....	14
Baptized.....	98
Received by letter.....	14
	— 112
Removed by death.....	27
Dismissed.....	15
Withdrawn.....	32
Excluded.....	48
	— 122
Clear decrease.....	10
Number of members.....	1433
Sunday scholars.....	1950
Teachers.....	310

SUFFOLK AND NORFOLK NEW ASSOCIATION.

This association includes the following churches, nearly all of which are in the county of Suffolk.

Wattisham.....J. Cooper.
 Beccles.....G. Wright.
 Halesworth.....J. Crampin.
 Rattlesden.....
 Hadleigh.....— Buck.
 Bardwell.....— Smith.
 Friston.....W. Brown.
 Grundisburgh.....S. Collins.
 Norton.....
 Laxfield.....— Totman.
 Waldringfield.....— Pawson.
 Somersham.....J. Crook.
 Lowestoft.....
 Bury St. Ed. 2nd ch...— Howell.
 Cransford.....J. Norris.
 Aldringham.....— Aldis.
 Earl Soham.....— Slackford.
 Tunstall.....W. Gooding.
 Winesham.....J. Corley.
 Little Stonham.....
 Occold.....J. Revell.
 Glemsford.....R. Barnes.
 Wetherden.....— Whitmore.
 Pulham St. Mary.....— Taylor.

The annual meeting was held at East Soham, on the 13th and 14th days of June. Mr. Norris was chosen moderator, and Mr. Wright secretary. Sermons were delivered by Messrs. Webb, Glanville, Lingley, Collins, and Cooper. The circular letter consists of extracts from the letters of the churches. The sum of £47 was voted to the churches making application to the fund.

Statistics.

Number of churches.....	24
Baptized.....	76
Received by letter.....	30
Restored.....	13
	— 119
Removed by death.....	20
Dismissed.....	62
Separated.....	62
	— 144
Decrease.....	25
Number of members.....	1967
Sunday school children.....	660
Village stations.....	82

The next annual meeting is to be held at Tunstall, on the second Tuesday and Wednesday in June, 1844.

SOUTHERN ASSOCIATION.

The following is a list of the churches composing this body :

- Andover.....T. Applegate.
- Anmore.....D. Lemmon.
- Beaulieu Raila, 1st ch.
2nd churchJ. B. Burt.
- Blackfield Common...R. Bennett.
- DowntonG. Woodrow.
- Ebenezer.....J. Neave.—G. Arnot.
- FortonT. Tilly.
- Hedge EndJ. Oughton.
- Landport.....C. Cakebread.
- Lockerly.....N. T. Burnett.
- LongparishJ. Chappell.
- Lymington.....J. Millard.
- Milford.....F. Willa.
- Midhurst.....J. Burn
- Newport.....C. W. Vernon.
- Niton.....J. Smedmore.
- Parley.....H. V. Gill
- Portsea, 1st church ...C. Room.
- 2nd church.....T. Morris.
- Poulner.....T. Rutter.
- Poole.....S. Bulgin.
- Romsey.....J. Cowdy.
- SalemR. Young.
- Salisbury.....I. New.
- Southampton, 1st ch. B. H. Draper.
- 2nd church.....J. Ford.
- Sway.....
- Wellow & Yarmouth W. Read.
- WhitchurchE. Amery.
- Winchester.....

At the annual meeting, which was held at Southampton, June 7th and 8th, Mr. Ford presided. Messrs. Woodrow and Room preached. The following series of resolutions was passed :—

- “1. That the next association be held at Downton on the Tuesday and Wednesday in the Whitsun week, 1844, and that the brethren Tilly, Bulgin, and New preach.
- “2. That brother Applegate of Andover draw up the next circular letter, on “The Best Means of Promoting a Revival of Religion in the churches of the association.”
- “3. That the annual collections for the Baptist Mission be made in the second and third weeks in October, 1843; and that brother J. E. Giles of Leeds and brother Phillippo from Jamaica, be invited as a deputation.
- “4. That this association offers its grateful acknowledgments to the Great Head of the church for the success which has attended the jubilee effort of the Baptist Missionary Society during the last year, by which the sum of £32,500 was realized, and the society enabled to occupy new fields of useful labour.
- “5. That this association gratefully acknowledge the grace of God bestowed on the baptist denomination, and congratulate their brethren on the fact that the number of their churches in the United Kingdom is increased to 1675; that the number of members exceeds 154,000; that more than 20,000 have been added to these churches during the last year; and that the number of Sunday scholars is estimated at 210,000.
- “6. That this association, recognizing the essential unity and oneness of all true Christians, rejoices in that expression of Christian harmony and love displayed at the large meeting of Christians of all denominations, assembled at Exeter Hall, London, on the 1st inst., and recommends their brethren to cultivate more of the same spirit, that the world might be convinced that Christians ‘are all one in Christ Jesus.’
- “7. That this association notices with tender sympathy and kind regards, the sufferings of their

beloved and persecuted brethren in Denmark; and would offer devout thanksgiving to God, for the unshaken fidelity to the cause of truth and righteousness he has enabled them to maintain amidst their protracted trials.

- “8. That this association views with the most lively apprehension the wide spreading errors of the endowed church, with the intolerance of her ministers, as additional reasons, with those already avowed, to denounce the connexion of church and state as unscriptural and mischievous.
- “9. That in consequence of the determination of government to press forward the educational bill now before parliament, notwithstanding the many thousands of petitions against it, this association feels it a duty to present every constitutional resistance to it, and that the following petition be presented from this body to the house of Commons against it. Petition read.
- “10. That memorials be addressed to the several county members, requesting their opposition to the educational bill in their places in the house.
- “11. That this association deeply deplores the inconsistencies of dissenting ministers and people, in giving their countenance to the mischievous errors of the ritual of the church of England, by attending at her altars to celebrate marriages, and also by attending funerals where her burial service is read.
- “12. That this association considers the corn and provision laws of this country unjust and cruel, inasmuch as they interfere with the bounties of divine providence, and prevent their free enjoyment by the children of destitution; and recommend their brethren to use all constitutional means for their entire abolition.
- “13. That this association has a growing conviction of the importance of establishing a general fund for the relief of aged or infirm ministers of the baptist denomination, and recommends the Baptist Union to take the subject into its consideration at its session in 1844, with a view to its adoption.
- “14. That the thanks of this association be given to brother New, for the excellent letter he has prepared, and that it be adopted and printed. [On the Errors of Puseyism.]
- “15. That the thanks of this association be given to the treasurer, secretary, and association committee, and that brother Shoveller be the treasurer, and brother Tilly the secretary, for the ensuing year; and the brethren Vernon, Room, Millard, Morris, and Tilly be the association committee for the year.”

Statistics.

Number of churches.....	31
Baptized	242
Received by letter	25
Restored.....	10
	— 277
Removed by death.....	48
Dismissed.....	38
Separated.....	44
	— 130
Clear increase.....	147
Number of members.....	2878
Sunday school children.....	3506

Two of the churches having neglected to forward letters, these returns are not quite exact.

WESTERN ASSOCIATION.

- Fifty churches are comprised in this body :
- Appledore.....J. L. Hall.
 - Ashwater.....A. Facy.
 - Bampton.....T. Thomas.

Barnstaple.....	W. R. Baxter.
Bideford.....	J. Spasshatt.
Bradninch.....	C. Sharp.
Brayford.....	W. Cutliffe.
Bridgwater.....	H. Trend.
Burrowbridge.....	T. Baker.
Burton.....	J. Merchant.
Bridport.....	T. Clarke.
Chagford.....	W. May.
Chard.....	
Collumpton.....	U. Foot.
Crediton.....	W. Hewitt.
Creech.....	G. Medway.
Crewkerne.....	S. Pearce.
Croyde.....	J. Hunt.
Culmstock.....	J. H. May.
Dorchester.....	S. Sincox.
Exeter.....	W. Welch.
Hatch.....	J. Fry.
Hemyock.....	R. Serle.
Highbridge.....	G. Hoskins.
Honiton.....	J. B. Titherington.
Horsington.....	D. Bridgman.
Isle Abbotts.....	
Loughwood.....	J. Stemberge.
Lyme.....	A. Wayland.
Minehead.....	C. Elliot.
Montacute.....	J. Price.
Newton Abbott.....	W. Cross.
Newton St. Petrock...	F. Thorne.
North Curry.....	W. Perratt.
Shaldon.....	
South Molton.....	J. Teall.
Stogumber.....	J. G. Fuller
St. Hill.....	F. H. Rolestone.
Street.....	J. Little.
Taunton.....	J. Jackson.
Thoverton.....	
Tiverton.....	J. Singleton.
Uffculm.....	H. W. Stemberge.
Upottery.....	J. Chapman.
Watchet.....	S. Sutton.
Wellington.....	J. Baynes.
Weymouth.....	J. C. Butterworth.
Wincanton.....	G. Day.
Yarcombe.....	S. Vincent—C. Spiller.
Yeovil.....	R. James.

At Honiton, on the 7th and 8th of June, the ministers and messengers having assembled, Mr. Titherington was chosen moderator, and Mr. Wayland deputy moderator ; Mr. Trend was reappointed secretary. Sermons were delivered by Messrs. Welch, Wayland, and Price. The circular letter, on the Pastoral Office, was read by Mr. Jackson, and adopted. A fraternal address to the moderator, elders, and members of the free church of Scotland was agreed to, and signed on behalf of the association by the moderator and secretary. A petition against the educational clauses of the factories bill was also adopted, and the following resolutions were passed :

“ That for the future no chapel case recommended to the churches of this association, be collected for before the trust deeds have been submitted to the inspection of the committee appointed by the association, and have obtained their approval.

“ That should any church refrain from communicating with the association for two successive years, its connexion with the association shall be deemed at an end, unless satisfactory reason be given for its silence.”

Statistics.

Number of Churches.....	50
Baptized.. ..	214
Received by letter.....	43
Restored.....	7
	— 264

Removed by death.....	60
Dismissed.....	43
Excluded.....	25
Withdrawn.....	41
	— 169
Clear increase.....	95
Number of members.....	3399
Sunday school children.....	4140
Sunday school teachers.....	502
Village stations.....	73

The meeting of the association next year is to be held at Crewkerne, on the Tuesday and Wednesday of the Whitsunweek.

GLAMORGANSHIRE.

The public meetings of this important body were held at Lysvane, on the 13th and 14th of June. A great number of sermons were delivered, and there were several meetings for prayer. The circular letter, written by Mr. James of Bridgend, is on Christian Prosperity. The breviate states that “ brother W. Jones, Cardiff, was chosen moderator. The letters from the churches were read; all of them were found in unity and peace, except one. The brethren B. Evans, Hirwain; J. Wilkins and D. Lewis, Zion, Merthyr, were ordained to the pastoral office. We have to report the removal of brethren D. Jones to Cowbridge, D. R. Williams to Treforest, J. Thomas to Tongwyrddlas, and T. Davies to Caersalem. Many of the churches were lamenting the backslidings of professors. Some of them were sorrowing after the death of their deacons and many useful members. Several meeting-houses have been built, and others enlarged, viz., Tabernacle, Cardiff; Twynyrodyn, Treforest, Foxhole, Hebron, and Elim. Four new churches have been formed and united to our association.”

Statistics.

Number of churches in the association ...	50
Baptized.....	617
Received by letter.....	262
Restored.....	191
	— 1070
Removed by death.....	113
Dismissed.....	309
Excluded.....	328
	— 750

Clear increase.....	320
Number of members.....	6986
Sunday school children.....	6832
Branches and stations.....	36
Pastors.....	43
Assistant ministers.....	54
Sunday school teachers.....	921

The next association is to be held at Lantwit Major, the third Tuesday in June, 1844.

THE OLD ASSOCIATION IN SOUTH WALES.

Churches in the counties of Brecknock, Radnor, and Montgomery are included in this body, which held its annual assembly at Builth, Brecknockshire, on the 7th and 8th

of June, when the devotional services and sermons were numerous. The breviate informs us that "after supplicating the throne of grace, brother Edward Owen, minister of the church at Builth, was chosen moderator. When the letters from the churches were read, we found that peace and union prevailed generally, and to some of the churches considerable additions had been made: but this prosperity did not extend but to few of the churches. This year, two of our brethren in the ministry, Richard Howells of Siloam, and William Jenkins of Dolau, though in the prime of life, were numbered with the dead. It is presumed that their death will make a deep and lasting impression on the minds of those who remain. Brother John Powell, this year, was ordained pastor over the church at Talgarth."

Statistics.

Number of churches.....	44
Baptized.....	247
Received by letter.....	29
Restored.....	71
	— 347
Removed by death.....	56
Dismissed.....	17
Excluded.....	155
	— 228
Clear increase.....	119
Ministers.....	35
Assistant preachers.....	28

The statistical information is very incomplete. The churches are requested to send their number of members and scholars to the next meeting, at Newbridge, Radnorshire, on the first Wednesday and Thursday in June, 1844.

NEW CHURCHES.

LONGTOWN, HEREFORDSHIRE.

On Wednesday July 5, 1843, a new baptist chapel was opened for divine worship at Longtown. The Rev. M. Thomas of Aber-gavenny preached in the morning, and the Rev. S. Blackmore of Kington in the afternoon. In the evening also two sermons were preached; the one by the Rev. W. Owens of Harwichangel Crucorney, and the other by the Rev. J. Jones of Ragland; several other ministers took part in the services. The congregations were too large for the place, and the collections very good for the locality.

On the 21st of the same month six baptized persons united in church fellowship, thus forming the germ of another baptist church. They are supplied by Mr. R. Fisher, a member of the church at Cheltenham, whose affectionate labours are likely, under the divine blessing, to bring others into fellowship with this infant community.

HAYES, MIDDLESEX.

On Wednesday August 9, 1843, a new baptist chapel was opened at Hayes; when sermons were preached, in the morning by Mr. John Stevens from 1 Cor. iii. 16, 17, in the afternoon by Mr. Wyard from Rom. viii. 3, "It is Christ that died," and in the evening by Mr. Milner from Psalm cxviii. 25, "O Lord, I beseech thee send now prosperity." The day was fine; many persons attended, and found it good to be there.

A church consisting of sixteen persons was formed here on the 14th of May. Mr. Charles Fish preaches to them at present with considerable acceptance, and in the prospect of becoming their pastor has received his dismission from the church at Meard's Court, Soho.

NEW CHAPELS.

NETTLEHAM, LINCOLNSHIRE.

The baptists of Lincoln have for some time preached the gospel in a small house in Nettleham, a village three miles from the city of Lincoln. Latterly their labours have been graciously blessed by the Father of mercies, and several from the village have been baptized and united to the church at Lincoln. A large room has been hired and comfortably fitted up as a place of worship, which was opened on Wednesday July 19, 1843. A capacious booth was erected for the accommodation of a social tea-party, which was numerously attended by friends from Lincoln, as well as by residents in the village. Under this booth a sermon was preached in the evening by the Rev. J. Craps, from Mark xvi. 15, 16, to a large congregation. This place, as well as the chapel at Waddington, is supplied on the Lord's day, by members of the church at Lincoln. The prospects of usefulness are encouraging.

AIRDRIE, NEAR GLASGOW.

A new chapel in connexion with the baptist denomination was opened in this town on sabbath July 23. The services were conducted forenoon and evening by the Rev. W. Innes of Edinburgh; in the afternoon the Rev. J. Taylor, pastor of the church, preached. On Monday the 24th a very interesting service was held in the chapel for the recognition of the pastor, and the ordination of five deacons. The services were conducted by Messrs. James Paterson, Glasgow, Watson and Innes, Edinburgh, J. Leechman, Irvine, and others.

On the evening of Monday a social meeting was held in the chapel. Robert Kettle, Esq., of Glasgow, in the chair; and after tea, interesting addresses were delivered by the

chairman, Messrs. Watson and Innes, Edinburgh, J. Simpson, Greenock, Robert Simpson, Glasgow, J. Leechman, Irvine, J. Baird, Stirling, and J. Fyfe, Bolton.

The chapel, including the price of land, has cost about £700. It has three vestries and a baptistry, and is seated for upwards of 400, without galleries. The church is composed of eighty members, and the congregation good. The prospects are most encouraging. The circumstances which are connected with the origin of this church are exceedingly interesting, and calculated to call forth the sympathy and aid of the friends of Christ in the denomination. It may therefore be proper to add that £150 will free this infant cause from all difficulties, and enable them to go on comfortably.

DIDMARTON, GLOUCESTERSHIRE.

On Monday July 10, the foundation stone of a chapel was laid by — Saunders, Esq., Market Lavington, for the use of the baptist and independent denominations. Mr. Turner, Wesleyan minister at Chippenham, prayed. Addresses were delivered by Mr. Rees of Chippenham and Mr. Cross of Thornbury. In the evening, about two hundred persons took tea in a barn kindly lent for the occasion; after which addresses were delivered in the adjoining field to a large concourse of persons, by Mr. Cross, Mr. Eyres of Uley, Mr. Turner of Chippenham, and Mr. Howe of Bodbury. For an agricultural district this is a thickly populated place, and many of the inhabitants are in a state of deplorable ignorance. It is expected that the chapel will be opened in October next.

HITCHIN.

The ancient baptist meeting-house in Tilehouse Street, Hitchin, was erected in 1692. Having been long in a dilapidated state, and being inadequate to accommodate the congregation, which has considerably increased under the ministrations of the present esteemed pastor, it has been decided to erect a new and more commodious place of worship; the foundation stone of which was laid on Thursday, August 3, by William Bowyer, Esq., in the presence of a numerous assemblage of spectators. The weather being very unfavourable, the assembly adjourned, after prayer by the Rev. Henry Burgess of Luton, to the old meeting-house, where an interesting and appropriate address was delivered by the Rev. John Aldis of London, and the service closed with prayer by the Rev. J. Adey of Horselydown.

The Sunday school children were regaled with a substantial dinner in the field adjoining the chapel. A large party of friends dined together at the Sun inn; where addresses breathing the spirit of Christian union, and

retracing the gracious dealings of God with this ancient church, were delivered by the Rev. J. Broad, the present minister, and by Messrs. Aldis, Burgess, Wayne, and Cheeswright, who, while they referred with evident emotion to the past eventful history of this portion of the church of Christ, many of whose members were called to suffer persecution for the testimony of Jesus, yet indulged in the more pleasurable anticipations in reference to the future, from the liberal constitution of the church, the altered circumstances of the times, and the evident tokens of the divine favour which have hitherto attended the labours of their respected pastor. In the evening an impressive and affectionate sermon was preached to the people, by the Rev. W. B. Bowes of Blandford Street.

LOWER ROAD, PENTONVILLE.

In a square, contiguous to several newly formed streets in this vicinity, a piece of ground has been obtained, on which a large and handsome place of worship is about to be erected. Its dimensions will be forty-three feet by sixty eight; and it is intended to accommodate about 530 persons on the ground floor. There will be in addition seats for the Sunday school, and a school room forty feet square, with excellent lights and good ventilation.

The enterprise originates with the church under the pastoral care of the Rev. Owen Clarke, now assembling in Elm Chapel, Fetter Lane. Serious difficulties being connected with the retention of that place, they have determined to remove from it, and make a vigorous effort for the promulgation of divine truth, in a district which they deem more eligible and more needy than that in which they are. We hope that they will meet with great encouragement from their Christian friends, and that their exertions to promote the kingdom of Christ in this populous neighbourhood will be eminently successful. We are informed that the first stone is to be laid on the 11th instant, at three o'clock in the afternoon, and that Dr. Cox has engaged to deliver an address on the interesting occasion.

ORDINATIONS.

WATERSIDE, WANDSWORTH.

On Monday June 26, an interesting service was held here, when Mr. William Ball was publicly recognized as the pastor of the baptist church. The Rev. I. M. Soule, of Battersea, having read portions of the scripture and prayed, the Rev. G. Pritchard explained the nature of a gospel church. The senior deacon gave an account of the rise and progress of the church; Mr. Ball, in a concise but ex-

placit manner, detailed his conversion, call to the ministry, doctrinal views, &c.; after which the church confirmed their unanimous election of him to the pastoral office. Mr. Shirley of Sevenoaks delivered two discourses,—one to the pastor and one to the people, and the Rev. J. E. Richards, minister of the independent chapel, Wandsworth, concluded with prayer.

BEWDLEY, WORCESTERSHIRE.

On Wednesday, July 26, Mr. W. E. White, late of Horton College, Bradford, was ordained to the pastorate of the baptist church assembling at Bewdley. The introductory discourse was delivered by the Rev. J. Mills of Kidderminster. The ordination prayer was offered by the Rev. T. Swan of Birmingham; after which the Rev. J. Acworth, A.M., President of Horton College, Bradford, gave an affectionate and solemn charge to the pastor. In the evening Mr. Swan preached an excellent sermon to the church and congregation.

ASHFORD, KENT.

The Rev. Henry Smith, A.M., late of Guildford House, Birmingham, has accepted the unanimous invitation of the baptist church at Ashford to become their pastor, and commenced his stated duties on Lord's day, the 6th of August.

STANWICK, NORTHAMPTONSHIRE.

The Rev. J. B. Walcot has accepted a unanimous invitation to become pastor of the baptist church in this village.

RECENT DEATHS.

REV. J. J. DOUGLAS.

Mr. Douglas was received into the church meeting in Carter Lane, Southwark, under the care of Dr. Rippon, in March, 1793. In compliance with the advice of the church and its pastor, he entered the baptist academy at Bristol in 1797, and pursued a course of studies for the ministry under the direction of Dr. Ryland. In 1802 he was chosen pastor of the church at White's Row, Portsea; but he did not continue in that connexion very long, but was received again into the church in Carter Lane in 1807. Of this church he remained a member till his death; and was engaged in tuition, and in occasional preaching, during the thirty-six intervening years. After a few weeks' confinement to his house, in which he was gradually sinking under the pressure of his infirmities, he finished his course May 22, 1843, aged seventy-one years.

MR. JOHN RINGER.

Died on the 2nd of July, Mr. John Ringer, a deacon of the church assembling in St. Mary's, Norwich. His demeanour through a most painful illness of four years exemplified the power of the grace of God. Strong in faith, he neither murmured at the affliction which was laid upon him, nor dreaded its termination in death. Addressing his pastor as he was approaching his latter end, he said, "Tell the brethren I know whom I have believed, and assure yourself that the gospel you preach is divine,—I know it is." Few men have been more honourable in the world, more happy in the family, or more useful in the church than John Ringer. His memory is blessed. By the grace of God he was what he was.

MR. JOSEPH SMITH.

Died at Hornforth, near Leeds, on the 29th of July last, Mr. Joseph Smith, aged fifty-four years, for twenty-seven years a deacon of the baptist church of that place. As a man, whether we regard him in his actual temper of mind or in his manner of discharging all the duties of his station, we discover much that was truly worthy of our admiration and respect. In the temper of his mind there was an evenness and sweetness of disposition; the law of kindness was written on his lips, and the law of piety was in his heart. He was exceedingly tenacious of all moral obligation, and he laboured to do to all men as he would that they should do to him. As a Christian he was clothed with humility, and exhibited at all times much of the meekness and gentleness of Christ. He did not shrink from trials or lay down the cross, but was decided, firm, and persevering. During his affliction, which lasted but a fortnight, he was heard to say, "Oh, how dreadful would it have been to have had a Saviour to seek now." Patient in affliction, he was resigned to the stroke: he had no fear of death; his hopes were fixed on Christ as his all-sufficient Saviour; and he afforded the clearest evidence that he was prepared to join "the company of just men, made perfect, who have washed their robes, and made them white in the blood of the Lamb."

MRS. FREER.

Died at Upton-on-Severn, August 13, 1843, Susanna, wife of the Rev. J. Freer, baptist minister, and daughter of the late Mr. Joseph Ash of Bristol. Her sun has gone down while it was yet noon, and in the midst of active exertions for the good of souls. The calmness and joy of her closing scene corresponded with the course she had run, and impressed on her countenance a heavenly smile, which remained long after death had set her spirit free. Her husband and four children

remain to lament their heavy loss. Never, probably, was a whole congregation more deeply affected by the death of their minister's wife, than is the congregation of her bereaved husband. In her the beauty and happiness of the Christian character were preeminently displayed; and of her it may be truly said, that where she was best known she was most loved.

MR. ISAAC DIXON AND FAMILY.

An extraordinary series of bereavements has recently taken place in a family connected with the small baptist church at Harrow-on-the-Hill. Mr. Isaac Dixon, a cow-keeper in that village, had, according to the statement we have received, a widowed daughter who had been for some years one of the Sisters in the Westminster Hospital, but who died after a few days' illness, leaving one child dependent on her parents. Mrs. Dixon, deeply affected by the occurrence, on her return home from her daughter's funeral became seriously ill, and in about three weeks expired. The spirits of the good man sank: on the day after he had followed his wife to the grave he was confined to his bed; and in about another week he likewise departed. A younger daughter, who, with her husband and family, was residing in the house, and who two months previously had given birth to twins, was so shocked by these events, that she also died about eight days afterwards. A post mortem examination of her body was made, and the opinion of the medical gentleman was that her death was caused by pleurisy and inflammation brought on by excessive grief. Thus, by repeated and unexpected strokes, five children, the eldest under seven years of age, have been deprived of their mothers and of their means of support. These particulars are forwarded by the pastor of the church to which they belonged, Mr. Smith, in the hope that some who read the account will be inclined to assist in the efforts which are being made to relieve their destitution.

MISCELLANEA.

PROFITS OF THE SELECTION.

Grants were made by the trustees of the Selection Hymn Book, at their annual meeting, in June, 1843, to forty-four widows of baptist ministers, whose initials are subjoined.

Recommended by	
Mrs. J.....	Rev. J. Edwards, — Wilde.....£5
C.....	Dr. Steane, H. J. Gamble.....5
A.....	J. J. Davies, Dr. Cox.....5
P.....	W. Yates, John Chapman.....5
N.....	R. G. Lemaire, Dr. Steane.....5
H.....	Manoah Kent, W. Keay.....5
G.....	W. Colcroft, J. Foster.....5

Recommended by	
Mrs. H.....	J. Wilkinson, T. Finch.....£5
C.....	W. Groser, Dr. Belcher.....5
K.....	G. H. Orchard, S. Kent.....5
A.....	G. Pritchard.....5
G.....	Shem Evans, Joseph Freed.....5
S.....	Dr. Price, W. Groser.....5
H.....	J. H. Hinton, Dr. Steane.....3
W.....	I. M. Soule, Thomas Clark.... 3
G.....	S. Brawn, W. Groser.....3
M.....	J. Vincent.....3
E.....	G. H. Orchard, S. Kent.....3
S.....	John Frost, J. Brooks.....3
C.....	W. Gray, W. Robinson.....3
S.....	B. Evans, — Harness.....3
W.....	Dr. Cox, W. Wake.....3
P.....	S. Green, Dr. Cox.....3
T.....	J. Foster, W. Colcroft.....3
A.....	B. C. Young, R. Tunley.....3
E.....	D. Evans, James Jones.....3
H.....	J. H. Hinton, C. Elven.....3
P.....	W. Hebditch, S. Pearce.....3
S.....	S. Jones, Alexander Hay.....3
H.....	John Fry, James Collins.....3
S.....	John Statham, Joseph Tyso...3
F.....	J. Collins, J. Fry.....,.....3
P.....	W. Gray, W. Robinson.....3
B.....	R. Brewer.....3
V.....	W. Robinson, W. Gray.....3
C.....	J. T. Vigner, S. Green.....3
T.....	S. Kent, Dr. Price.....3
C.....	R. Tunley, G. Ashmead.....3
W.....	D. R. Stephen, W. Jones.....2
D.....	John James, J. H. Hinton....2
R.....	T. Davies, W. Jones.....2
E.....	W. Jones, D. R. Stephen.....2
D.....	B. Thomas, T. Thomas.....2
E.....	E. Williams, W. Groser.....2
£152	

BAPTIST COLONIAL MISSIONARY SOCIETY.

Our readers are aware that among several modifications of the constitution of the Baptist Missionary Society agreed to at the last Annual Meeting, there was one which enlarged the field of its operations. The phrase, "throughout the whole world beyond the British isles," was substituted for the phrase, "through the heathen world," previously employed in the description of the Society's object. It had often been felt that the limitation to the *heathen* world, rendered some desirable efforts for the diffusion of the gospel in distant lands unconstitutional; and in several cases it had been partially disregarded. It was thought best therefore to remove the restriction by a formal act, at a General Meeting of the subscribers.

As soon as it was known that this measure

was contemplated, the Committee of the Baptist Colonial Missionary Society expressed its concurrence in the project; and, after it had become law, embraced the earliest opportunity to pass unanimously the following resolutions:—

“1. That this Committee congratulate the Committee of the Baptist Missionary Society on the enlargement of the sphere of its exertions, by the resolution passed at the last General Meeting, believing that the Colonies present a field for missionary labour of the very greatest importance.

“2. That the Baptist Missionary Society being now at liberty to make exertions for the propagation of the gospel in the Colonies, it does not appear to us desirable that we should maintain a separate organization for this object.

“3. That Mr. W. L. Smith and Mr. J. Gurney be requested to audit our accounts, and with the Sub-Treasurer prepare a balance sheet to be laid before the Committee of the Baptist Missionary Society; and that, if the Committee should consent to take our obligations upon them with our assets, the Sub-Treasurer and Secretary be authorized to make known to the public this arrangement and the cessation of our operations.”

To these Resolutions, the Committee of the Baptist Missionary Society, after considering the subject in its various aspects, responded on the 17th of August, when the following resolution was adopted:—

Resolved—“That this Committee, acting upon the resolution of the Annual Meeting enlarging the sphere of the Society's efforts,

accept the proposal of the Colonial Society to take its obligations and its assets, understanding that henceforth that Society ceasing to exist, its Collegiate Institution in Canada and its missionary operations are to be identified with the Baptist Mission.”

It only remains for the Committee of the Colonial Baptist Missionary Society to thank their friends for the degree of support that has been afforded to them in their past efforts; to congratulate them on the permanence which this arrangement is likely to confer on undertakings which were previously dependent principally on casual resources; and to urge the propriety of transferring their subscriptions to that society which has now engaged to add to its other labours, the cultivation of the good seed in the colonies. It is not in any degree on account of a diminution of attachment to the object they had in view or of conviction that it is of paramount importance, that the defunct Committee has consented to transfer the trust to other hands; but from a persuasion that the Committee of the Baptist Missionary Society possesses more ample appliances and facilities for the work, and that the arrangement will conduce to public convenience. Since it was made, one active member of the late Colonial Committee, Mr. Joseph Gurney, has presented to the Baptist Missionary Society an extra donation of £50, to encourage their exertions in the colonies; and it is earnestly hoped that the example will be followed by others who are anxious to see increased effort on behalf of provinces so vast, so needy, and so closely connected with the interests of Britain.

CORRESPONDENCE.

THE JAMAICA BAPTIST WESTERN UNION.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I have been directed by the Jamaica Baptist Western Union to forward you the accompanying resolutions, with a request that you will be so kind as to publish them in the Baptist Magazine at your earliest convenience. It will doubtless be gratifying to you and your readers to learn that notwithstanding the numerous and varied attacks which have been made upon us, the work of God is still going forward, and that there never, perhaps, was a period when our churches were in a more prosperous state.

I am, my dear sir,

Yours very truly,

BENJAMIN B. DEXTER.

Secretary pro tem.

Lucea, Jamaica, July 8, 1843.

Resolutions.

At a meeting of the Jamaica Baptist Western Union held at Lucea on the 8th of July, 1843, the ministers present having referred to the charges preferred against their churches by the Jamaica presbytery, and the refusal of the accusers to give them any information on the subject,—

It was resolved:—

I. That having made the most rigid inquiry in our power into the charges preferred against the churches under our pastoral care, and found them to be in most cases mere fabrications, we consider the refusal of our accusers to furnish us with the data on which they have made their accusations, as an admission of their incapacity to substantiate the charges they have so wickedly made, and as a flagrant violation of Christian principle.

II. That while we are earnestly desirous to correct any evil that may exist, we can never submit to the degradation of appearing before any court of examination, by whomsoever convened, or of whomsoever composed; being fully assured that the members of the church where such evils are said to exist form the only tribunal to which by the laws of Christ the delinquents can be summoned, or by which the evils complained of can be removed.

III. That the shameful charges preferred against ourselves, of being governed in our efforts for the conversion of sinners by a love of money, we repudiate with indignant scorn; while we feel that our characters are a sufficient reply to all insinuations thus brought against us.

(Signed by) WILLIAM KNIBB.
WALTER DENDY.
BENJAMIN B. DEXTER.
JOHN CLARK.
E. J. FRANCIES.
THOMAS B. PICKTON.
J. E. HENDERSON.
P. H. CORNFORD.
JOHN MAY.
EDWARD WOOLLEY.
W. HUME.
EDWARD HEWETT.

THE BAPTIST THEOLOGICAL EDUCATION SOCIETY.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—A prospectus, of which the following is a copy, has been transmitted to the pastors of our churches in all the principal towns of England.

"Baptist Theological Education Society."

"There are two classes of candidates for the Christian ministry. The first class comprises those who are desirous of enjoying the full benefits of college instruction. The second includes young men who possess preaching talents and appear fitted for usefulness in the church, but who wish to confine their attention to studies directly preparatory for ministerial duties; either because they have already received a good general education, or for other reasons, the validity of which will be admitted. There is at present no available provision for the instruction of such persons.

"It appears extremely desirable that a society should be established for this purpose,—an English Theological Institution, designed to impart sound instruction in divinity, and to secure such intellectual and moral training as shall qualify the candidates for the more effective fulfilment of the duties of the ministry. And it is suggested that the object in view may be most effectually accomplished by the appointment of tutors in different parts of the kingdom, each of whom will receive a limited number of students. This

plan will be attended with several advantages. The necessity of building suitable premises will be generally avoided. By the distribution of candidates in separate districts, their opportunities for useful employment while under preparation for the ministry will be increased; while a large number of our churches will become acquainted with the measure, and, it is hoped, interested in its success. The number of students placed under one tutor being limited, pastors will be able to undertake the office, and this, it is conceived, will be a very desirable arrangement. Under their superintendence, the students may spend part of their time in town missionary work or village preaching: they will also enjoy the advantage of being initiated into the practical details of church business and the pastoral life.

"It will be at once perceived that the objects of such a society will be entirely distinct from those of our colleges. A learned education for the ministry is not contemplated: that may be obtained from the usual sources. But the measure now submitted to public notice restricts the attention to such instruction and discipline of pious young men (whether previously educated or not) as will tend, by the blessing of God, to furnish the churches with 'able ministers of the New Testament,' 'workmen that need not to be ashamed, rightly dividing the word of truth.' At the same time it is also to be borne in mind that the high ground now taken by the colleges which are connected with the London University furnishes an additional reason for the establishment of the proposed society. Candidates for admission to those colleges must possess superior qualifications, and consequently many cases will occur in which the opportunity of obtaining instruction will be lost, unless the deficiency can be supplied by means of such an institution as is now contemplated.

"The course of instruction will embrace the principles of biblical interpretation, theology, ecclesiastical history, the composition of sermons, pastoral duties, and such branches of general knowledge as may be deemed most useful. And it is recommended that the time allotted to these studies shall be two, and in some instances three years.

"Several ministers and gentlemen have agreed to act as a provisional committee, by whom preliminary arrangements will be made for the formation of the society; meanwhile, correspondence will be instituted with friends in different parts of the kingdom, with a view to obtain their concurrence and cooperation.

"The importance of making suitable provision for the wants of the churches by such an effort as this is increasingly apparent. It is our unquestionable duty to adopt prompt and decisive measures for the removal of the evils connected with an ignorant ministry.

The establishment of the Baptist Theological Education Society, will have a happy tendency, it is hoped, to accomplish that object. Many young men may be by its means prepared for important stations, who, for want of such advantages as it is now proposed to supply, will otherwise encounter great difficulties in the discharge of their duties, fail to attain that standing in the churches for which their piety and talents would otherwise fit them, and perhaps become comparatively inefficient."

A circular has been addressed to those brethren who have received the prospectus, requesting them to favour me with a communication on the subject, and to state whether they think the establishment of the proposed society desirable; whether they can suggest any improvements in the plan; whether they are willing to promote the object; and whether they know any young men, candidates for the ministry, who might be encouraged to apply to the society, when formed, for assistance and instruction.

To save labour and expense, the prospectus has been sent only to the churches in our principal towns. By allowing this letter a place in your pages, you will enable me to bring the subject under the consideration of my esteemed brethren in the ministry, and of the members of our churches throughout the kingdom.

I am fully convinced that such a society is very greatly needed. And I think that the object in view cannot be better attained than by the establishment of local institutions, under the care of well qualified pastors, by whom the candidates will be at the same time suitably instructed and trained to useful labour. They will receive, in fact, *a working education*. Such an education is wanted for our home missionary agents, and for many gifted young men, already engaged in efforts to do good, who are likely to become pastors of country churches, and whom it would be exceedingly unwise to send to the colleges, even if it were possible to find support for them in those institutions. A cheaper and more suitable plan of preparation is required. The "Baptist Theological Education Society" will furnish it.

Having undertaken the office of provisional secretary, I shall be happy to receive any communications on the subject, and to give further information, if desired.

Some progress has been made in providing funds. Should any friends feel disposed to aid the object by donations or subscriptions, their remittances will be thankfully received by the treasurer, Joseph Fletcher, Esq., Shooter's Hill, Kent.

I am, dear brother,

Yours faithfully,

J. M. CRAMP.

Hastings, August 17, 1843.

THE TITLE "BISHOP."

To the Editor of the Baptist Magazine.

DEAR SIR,—As a member of a pastoral association (comprising independent and baptist brethren) in this neighbourhood, I have been requested to state that, having taken into consideration brother Acworth's letter on theological titles, which appeared in your magazine for February, we resolved, on the 14th of last March, to dispense in addressing each other, with the epithet "Reverend," and after the simple name of the brother addressed to add "Bishop of the [Congregational or Baptist] Church, ———."

These are times in which we deem it the duty of all the servants of Christ to attempt to purify the vocabulary of the professedly Christian world; and in this instance, as well as in others, to do so by pointing to chapter and verse for authority and example. "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons," Phil. i. 1. "This is a true saying, if a man desire the office of a bishop, he desireth a good work," 1 Tim. iii. 1.

We respectfully solicit that our ministerial brethren throughout the kingdom may consider the subject, and hope they will not be deterred from doing so by anticipating the ridicule that may be heaped upon them should they countenance us by their example.*

The reviewer of "Dr. John Brown's Letters to Dr. Pusey," in the Eclectic for June, says, "The only thing the dissenting ministers lack is the title of *bishop*, which if they think it of any importance they may scripturally assert to themselves with quite as valid a claim as William of Canterbury, or Charles James of London."

As a mere "*title*" we attach no virtue to it; but observing the intolerable pretensions of a usurping church, we are constrained by this return to New Testament phraseology to seek to undeceive the multitude, who seem inoculated with the idea that none but men with lawn sleeves should have the oversight of souls.

Read at the July meeting of our pastoral association; and in the name of the associated brethren, I am,

Dear Sir,

Yours in our blessed Lord,
A. M. STALKER.

Blockley, Worcestershire,
July 26, 1843.

* Since our fraternal meeting in March, we have been pleased to meet with the following announcement. "The West Riding Association was held this year at Shipley; a recommendation to ministers to use the title 'bishop,' was agreed upon."

THE MISSIONARY HERALD.



KALINGA NATIVE CHAPEL, CALCUTTA.

A S I A.

CALCUTTA.

KALINGA NATIVE CHAPEL.

The native chapel at Kalinga, one of the suburbs of Calcutta, is about twenty-eight feet long, and sixteen wide. In the annexed sketch, it is the northern side of the building that is seen ; but the principal entrance is on the east, which is hidden from view. The bungalow to the right of the chapel is occupied by the native preacher : it is covered with a thatched roof, and the walls are matted, standing on a thick layer of earth. The kitchen belonging to it adjoins ; and the habitations at the right hand corner are those of native Christians. Mr. Wenger's residence is near ; and the whole scene is as it appears from the window of his study.

In a letter, dated Calcutta, June 7, 1843, Mr. Thomas furnishes a brief view of the present circumstances of the country stations, which will be perused with pleasure.

On the whole, the intelligence from the stations is very encouraging ; from several, reports of baptisms have been received, and at others cheering prospects appear to be opening to our brethren.

At Delhi, our dear brother Thompson baptized *two* persons in December last ; one of them his own daughter, the other a native, the wife of Muniram, a brahmin whom he baptized about a year and a half or two years ago, and who is now employed as a native preacher, in which capacity he affords our brother very great satisfaction. In February he had the pleasure of baptizing *three* more persons, of whom *two* were Europeans and *one* a native.

At Patna a most delightful work of grace appears to have taken place within the last three or four months, as the result of which *six* persons were baptized in April, and *eight* during the last month ; several more stand as candidates, or afford reason to hope that they are under serious impressions.

At Monghyr, also, our esteemed brethren have been cheered by an addition of *four* natives by baptism : this pleasing event took place early in March.

Brother Parry a short time ago mentioned the baptism of *two* native converts at his station, Jessore. Others are believed to be under divine teaching.

At Barisal, brother Bareiro baptized *two* converts a few weeks ago ; he also speaks of encouraging openings, but like every other labourer in the mission field, laments frequent disappointments.

At Chittagong, brother Fink baptized a Mug convert a few weeks ago, and last month brother Johannes reported the baptism of *five* natives from a village of weavers, which he and brother Fink have often referred to in their letters. A very encouraging opening has there presented, and to enable our brethren to take advantage of it, we have yielded to brother Johannes' earnest request to be allowed to draw 100 rupees to meet in part the cost of erecting a bungalow in which one of the native preachers may reside, and which may afford accommodation to the brethren on their visits. I had recommended brother Johannes to endeavour to raise the requisite funds on the spot, but having already drawn very extensively on the liberality of the people of the station, he said he could not at present appeal to them again. We felt the justness of his remarks, and sanctioned the sum he requested should be allowed him. I may observe that a violent persecution which broke out at the village, appeared to have suddenly almost extinguished the hopes of our brethren, but God mercifully interposed, and strengthened one of the converts to bear up against the storm ; the others shortly after joined him, and all have now put on the Lord Jesus Christ by baptism. May they stand fast to the end !

At Dhaka no additions have been made, but a most marked change has taken place among the people, and a few at least appear under very serious impressions. The difficulties, however, in the way of professing the gospel are great, I had almost said terrific.

According to outward appearances, destitution is the lot which threatens the convert. On being baptized he will be deserted, or cast out by his kindred, and deprived of the means of support, while our brethren have it not in their power to provide employment. You may easily conceive how the consciousness of being thus situated must operate against the carrying out of religious convictions, and deter from making the practical avowal of faith in Christ implied in baptism. Still the work goes on, and by and bye, I feel persuaded, we shall hear of converts being there added to the Lord. Our brethren are preparing to locate one of the native preachers at a village on the opposite side of the river from Dhaka. Some expense in erecting suitable premises for his residence, and for the purposes of worship, has been incurred, and partly met by our brethren on the spot, but something must, I apprehend, be allowed from the mission.

At Dinagepore no additions have been recently reported, but in his intercourse with the people brother Smylie meets with much of a very pleasing and encouraging character. Christian knowledge is evidently much on the increase; we only want the Spirit to be poured out from on high to make many of the stations delightful gardens of the Lord. That Spirit will yet be given, and that glorious spectacle will assuredly be witnessed.

At Intali, brother Pearce has had two baptisms during the last few months, two candidates each time. At Bow Bazar similar scenes have been witnessed, and brother Evans says he has several candidates, and others whose names he hopes soon to submit to the church, among whom are two natives. Circular Road is still unsettled; the church are again about to request brother Leslie to take the oversight of them; I hope he will comply with their request, but am not aware what his present views may be. May the Lord direct him and the church!

To this brief notice of most of our principal stations, derived from the communications with which I have been favoured from the brethren, I have merely to add, that so far as my information goes, all our missionary brethren are enjoying a pretty good state of health. This, I rejoice to say, is the case with the brethren in Calcutta. A good deal of sickness has prevailed about, but we are preserved. In my family I have had, since the death of my dear child last month, more or less of sickness, and one or two of the children are now ailing; but I hope this indisposition will not prove very severe or of long continuance, though the rainy season, which has just commenced, always proves very trying to them.

TRANSLATIONS.

Ninety thousand volumes have been printed during the year in the Sanskrit, Bengali, Hindustani, and Hindui languages, making a total of 529,510 volumes printed since 1801. To carry on these translations, the sum of only £151 has been contributed to the Society direct by British Christians during 1842. The probable issue of the coming year will be not less than 100,000 volumes. May the Committee not hope that the contributions will be in proportion?

Besides the works in hand, the brethren are most anxious to meet the wants of India, by publishing the Old Testament in Sanskrit. The New Testament is already published; as also the Book of Psalms. To complete this most important work, the sum of £1500 is wanted, which, it is earnestly hoped that British Christians will supply. There are in India 150,000,000 of people, and what are 500,000 volumes amongst these!

The importance and necessity of such a version may be judged of from the following extracts, taken from letters of experienced missionaries.

“Of the Sanskrit, I feel more than I can at present say. Your large supply of Matthew, and the inimitable Psalms, have arrived; and while I feel thankful for them, and rejoice in having obtained what I so long and anxiously desired, I have a strange stingy feeling come over me regarding the books in this language: I am scarce willing to distribute them only lest I should exhaust the stock. This is really my unhappy feeling, but I shall correct it. The fact is, I have been so long without books in this language, that I dread being again in the same predicament. I have had to conceal from the view of some a gospel or two reserved for others, who held a promise from me. But now I trust to be able with lavish hand to give away, and on no proper occasion to withhold this great boon from the learned Hindu population, with whom the very language in which the sacred

Scriptures are now offered to them, carries an evidence of their divine authenticity not to be appreciated by Europeans, or even by their own countrymen who may happen to be strangers to the powerful influence of Sanskrit. It is the master-language of India, it is all-powerful among Hindus, and it is that which gives to Bráhmíns, gúrús, and the various religious orders, all the ascendancy they possess."

"I was much pleased in having with me such a goodly assortment of scriptures and tracts in Hindí and Urdú, but most of all delighted with my stock of Sanskrit, for one simple reason, that it possessed a redeeming quality in the estimation of the most bigoted, which their judgment denied to the other languages. My meaning will be the best understood by the following instance of high contempt for our books. Visiting a temple-yard in the village of Khattauli, I encountered a knot of bráhmans and others, some of whom were passive bearers, others contended and questioned; a general opinion, however, was passed, that the doctrine was good, and that the books communicated the knowledge of divine things. One man, a pandit, unable to endure that such sentiments should gain

ground at the expense of his venerated shástras, said with some warmth, 'What, even if the books should contain divine knowledge—they are nothing to us! the knowledge of God contained in those books is to us as *milk in a vessel of dog's skin*, utterly polluted!!' I had to hear this, and go on with my reading and discoursing with the others. After some time, Devigír made his appearance, and this pandit with him, *soliciting the same knowledge of God in Sanskrit*, which he had abhorred in Hindí."

"Numerous have been the pandits in the country about Garhmukteshwar and Hardwár, that with their characteristic anxiety for our books, have both encountered me on the road, and also called at the tent for them; some pleading a preceding year's promise to be supplied with the Sanskrit scriptures. The poetical execution of the Psalms has greatly raised the reputation of our books in the estimation of pandits, so that when we have the Psalms, a Testament, or even a Gospel to offer to these men, the most fastidious of them has not the shadow of an excuse for turning away with contempt from the book; and indeed they scarcely ever do it."

In the third Report of Translations, recently published in Calcutta, is the following note relating to the acceptance with which our brethren's version of the book of Proverbs in the Sanskrit language has met, from the conductors of the Calcutta School Book Society:—"Of this beautiful little volume an impression of 500 copies, in a somewhat different form, was thrown off, and taken as a school-book, for which purpose it is admirably adapted, by the Calcutta School Book Society, in whose list of publications it now appears."

KHARI.

Accounts of the dying experience of several natives who were members of the church at Khari, one of the country stations to the south of Calcutta, transmitted in a Letter from Jacob, native preacher there, to Mr. George Pearce, afford pleasing illustrations of the power of faith to sustain the minds of dying Hindoos who have received the gospel.

SANYASI MISTRI.

On the 4th March, 1842, Sanyási Mistri was attacked with cholera; upon which many persons went to see him and to render assistance. At first it was hoped that he would recover; but about midnight he became so much worse, that his mother-in-law called up Káláchánd to see him, when it was evident that he was past recovery. Káláchánd, therefore, asked him if he had any thoughts of eternity. His reply was, "My hope is in God, that he will save me." He was again asked, "Can you give me any

reason for such a hope?" He answered, "I know that it is written in God's book, that God sent his Son into the world to save sinners, and that the Son gave his life for our salvation." "But do you think that God will receive you?" "I think he will receive me, for I have Christ as my refuge, and through him I am going to God." "Can you pray a little?" "I am very weak and unable to speak much, yet I say in my heart, O Lord, speedily deliver me from these sufferings, and take me to thyself." Becoming rapidly weaker, he said, "I am unable to speak much with you, but do you pray for

me." Then looking around on his distressed wife and family, he added, "Take care of these poor things when I am gone." Upon which, I am sorry to say, they were so much affected that Káláchánd was unable to pray with him as he had been requested. After this he was unable to speak again, and about noon on the following day he slept the great sleep. In addition to the above, brother Gangá-rám gave the following account, which I will give in his own words: "I think Sanyási has gone to the place of happiness, for he gave me delightful answers to the questions I put to him at night. After speaking a little in a very pleasing way, he told me to read the 14th chapter of John's gospel, of which chapter I read to the seventh verse; and then read the second chapter of Revelations, and spoke a word of exhortation from the fifth verse. Concerning his external conduct I can say, that I never saw any thing blameable." In this manner his life ended.

GANGARAM MUNDAL.

On Monday, the 21st of March, Gangá-rám Mundal (the same who conversed with Sanyási), was attacked with cholera, and yielding up this life entered another world. During the night, soon after he was taken ill, he sent for Káláchánd. As soon as he came, he made known, in the first place, every thing as to what he owed, and what was due to him: after doing which he said, See, God has afflicted me for three years; I have sent for many doctors to make me well, and have spent many, many rupees,—but all this has been in vain. What God has seen fit, that has he done. In God's afflicting me, my will has been laid aside, and his will has been fulfilled. But I thank God, that through the sickness he has now appointed, he calls me to himself. For this reason I tell you not to send for a doctor, nor give me any heating medicine. I have experienced a thousand times more suffering than pleasure, wherefore I say, if it be the will of God to take me, why will you burn my body through any medicine? See, O brethren, if God now takes me, do not grieve on account of my death. You have, for many days, interested yourself in me; then rejoice and pray that he would quickly snatch me from this pain." On Monday morning having been again called I attended on him. Then he said, "This time God will take me, wherefore give me no medicine, and at any death do not be sorrowful but rejoice." Many people telling him to take some medicine, he said, "If doing so will at all lighten your grief, I comply: give me some then." At twelve o'clock, in order to ascertain the state of his mind, I asked him many questions on the subject of religion: he answered me most cheerfully on every point. After this conversation he asked me to pray with him for a while. I asked him what words of the Holy Scriptures he

would have me read, he said, "something concise about Christ's sufferings, death, and resurrection." I read John xx., and prayed with him. About four o'clock, being in a calm and settled state of mind, he left this world. Before his sickness I was in the habit of having much talk with him on religion. He invited me often to come and pray and read the scriptures in his house. I do think, that all the pain he endured in this life, worked out for him joy in another world. At his grave I spoke a few words from Revelations ii. 13.

HARAMANI'S MOTHER.

On Monday, March 14th, both Hárámani and her mother were taken with cholera. After having made several inquiries about them that day, I visited them very early the following morning, when I feared they would not survive: wherefore I began to converse with them on religion. I will briefly mention to you the questions I put and the answers they gave. I asked, "If God intend by this sickness to remove you from this world, are you ready to depart with joy?" They answered cheerfully, "In this world we might have enjoyed much happiness, but now we hope to go to our Saviour, and to find a place at his feet." "Do you firmly believe that Christ is your Saviour?" They replied, "He has died as an atonement for our sins—leaving heaven, and coming down on this earth—this we firmly believe, and now our prayer is, that he would very soon take us from the earth." After speaking in this strain, the mother, looking towards the daughter said, "Do not fear; be not disturbed; Christ is a Saviour—wherefore pray." Káláchánd asked her if she thought of another state. She answered, "Christ is my guardian for eternity." Then she began to sing the 103d hymn. Afterwards having turned over on her bed, she prayed aloud thus:—"O God, give to this sinful wretched creature a place near thyself—I ask this of thee in the name of Christ." Káláchánd asked her again who Christ was, and whether she knew him. She replied, "He is a merciful friend. He gave his life as an atonement for our sins,—wherefore he is compassionate towards me." Then she asked how her daughter was, but Káláchánd told her not to care about her—but to think more of herself. She then sung from the beginning to the end of the 128th hymn, and asked Káláchánd to pray. I learned the next day that Gangá-rám had had some talk with her on the interests of her soul on a former occasion, and that he was well satisfied. On being asked by her daughter, who seemed recovering, what her hope for eternity was, and where she expected to go after death, her answer was, "My keeper for eternity is Christ; to him I give over the whole load, and after death I shall certainly go to my Lord, and then I shall not experience any

more pains of this sort." Saying this, and turning over again, she prayed, "O God, give to my spirit a place near thyself—this is my petition." Observing that Hárá was weeping, she said, in order to comfort her, "O my child, if God spare you, then will he provide for you in a far better way than I have done, for he is the Father of the fatherless." She continued praying for some time

audibly; and then, when unable to speak, still seemed in this exercise mentally. On a friend coming in and asking her where she expected to go;—she raised her hand to heaven. Shortly before death she requested her daughter to take her, when stronger, to the place of worship, as she longed much to hear the preaching of the word. She died on Sunday, March 26th, 1842.

PATNA.

A pleasing account of the baptism of eight converts, in this city, is transmitted by Mr. Beddy, in a letter dated Patna, June 6, 1843.

Last Lord's-day morning, the 28th of May, saw a goodly company of us assembled at a little before sun rise, in the delightful spot where our baptistry is situated, and eight professors of "repentance towards God and faith in the Lord Jesus," waiting to descend into the water, and there witness a good profession before many witnesses. I think we had nearly two hundred present, just as the sun made his appearance, and whilst the Sun of Righteousness was smiling, I humbly hope, with condescending approbation upon the willing converts assembled to confess him. We commenced the solemn service by singing a Hindustani hymn, to a Hindustani tune, after which I called on a native brother to offer up a prayer; this being ended, I addressed the assembly, and then administered the ordinance to eight candidates, one male and seven females. Three of this number are country born, the others pure natives. The native man is a pure native of Bengal, the son of a nominal Christian. He was formerly sprinkled in infancy, and subsequently confirmed; but there is every reason to believe from his own confession, and other circumstances, that he was a stranger to the grace of God. He has been with us some time, and he seems to grow in grace. Among the females, the first is the wife of Roopda, about thirty-five years of age, a convert from Hinduism; second, a Mrs. Francis, about thirty years of age; third, a Miss Sarah Howell, about sixteen years of age, the grandchild of a member of the church, formerly a Roman Catholic; fourth, Miss Ann Tresham, about eleven years of age, a young disciple, the beloved child of a truly pious man, a member of the Monghyr church; she has been with us since last January at school. She is given in answer to many and intense prayers, offered up by her father and other pious persons. It is some time since she gave evident tokens of a change, which has been witnessed by the brethren with great delight and joy. Fifth, Soorgee, a blind, native young woman, belonging to the

Refuge. This person was left, about seven years ago, by an unfeeling Hindoo father, on a heap of bricks near my chapel, in a frightful state of starvation and emaciation, all but dead. When she was first discovered, it was doubtful whether she was living or not. Although she was nine years old, I did not think she had reached her third year; her powers of utterance were quite paralyzed. Indeed, it required no common nerve to endure the sight; but by great care, moderation, and assiduity on the part of my wife, assisted by others, she was, contrary to all expectations, restored after a length of time to perfect health, strength, and vigour. Her sight was lost through neglect, when she had the small-pox, when in her father's house. After some time had elapsed, she commenced giving evidence that she heard not in vain the glad tidings of a Saviour's love. She commenced committing to memory portions of scripture, and of Watts's Catechism, together with native hymns, which she appeared to take great interest in singing; and having rather a pleasing voice, we felt often more than gratified and rewarded for our labour of love. But how shall I describe the state of my feelings, and of those who listened to my description of this wonderful trophy of redeeming love, this brand snatched from the burning, this child that was dead and is alive, was lost and is now found. How wonderful are the ways of the Lord! How truly may this redeemed soul say, "My father forsook me, but the Lord took me up." I had nearly forgotten to state, that when she commenced speaking, we learned from her all her history; and sometimes, when either from her transgressing or otherwise, any one said, we would send her to her father, tears would immediately start forth, dreading being again subjected to the power of one who had rent asunder the endearing ties of father and child. In the Refuge she sits or walks about with one or more of the children, instructing them, and preaching to them. She is an example to

them all, and a wonder to us. Is not this soul worth what you have paid for the Refuge? But there is another, if not more, who wish to follow the Lord in his appointed ways. The sixth, a native young woman, whose name is Omdah, formerly a slave, about sixteen years of age or something more. Her history is rather obscure; she is married to a native professing Christianity,

who lives at Monghyr. The seventh is Rebecca Rasi, about seventeen years of age, the daughter of my native assistant. The eighth, a young man, formerly a native professing Christianity, had been *sprinkled* in the establishment, and subsequently confirmed, but ignorant of every thing like a changed heart. I believe him to be a true child of God.

CEYLON.

Our veteran missionary, Mr. Daniel, has recently printed a small volume, entitled "Reminiscences of two years' Missionary Labours in the Jungles of Ceylon: containing a narrative of exertions made to benefit its neglected population; and an introduction, to excite Christians to afford their assistance in advancing the Missionary Enterprise." It was for circulation among the Europeans on the island that it was written; parts of it however will be found interesting to the friends of missions at home. The passages now presented to the reader contain an historical view of a station to which his attention has often been called, and some general remarks on the state of the surrounding population.

HANGWELLA.

Hangwella is a village in the Hewagam korle, nearly twenty miles from the Fort of Colombo, on the old road to Kandy. It is pleasantly situated on the south bank of the Culany river; and is the residence of the Modelair of the district,—a gentleman extensively known for his integrity, discrimination, intelligence, and kind attention to strangers who travel in that neighbourhood. I had the happiness of being received into his family, and of passing great part of the time which was not occupied by active exertions, under his hospitable roof. For the attention I received, I beg leave thus publicly to return my best thanks to him and his family; and to express my sincere wish that all temporal and spiritual good may descend upon them.

The village of Hangwella has for many years been occupied as a missionary station. It was frequently visited by the Rev. J. Chater, and a neat place of worship, with a dwelling house, at a considerable expense, had been erected there. Both of these, a few years ago, were swept away with the violence of the floods which often visit those parts of the island. For several years the Rev. H. Siers resided there; but owing to a variety of circumstances his removal to Colombo was deemed expedient; and the duties of the station devolved on an aged Singhalese Proponent. As in consequence of the wretched condition of the roads it was seldom visited from Colombo, the state of things in the mission gradually declined, and the ground that had been gained, by degrees appeared likely to be entirely lost. Only seven mem-

bers remained united to the church there,—some of whom had sunk into lukewarmness and a state of spiritual slumber. It was therefore thought to be highly desirable, on the arrival of another European missionary at Colombo, to see whether something of a more permanent and aggressive character could not be attempted, while relying on the divine aid, to revive religion in that village, and extend the preaching of the gospel in places adjacent to it. With these objects in view, the writer of this narrative left the site of his former labours, and commenced itinerancy in that part of the island.

Arriving on Saturday afternoon, towards the conclusion of the month of November, 1838, after the labours of the Sunday, which were expended on the inhabitants of the village, and the few members who remained,—his first business was to explore the surrounding country, in order to determine how it could best be occupied. While anxious that the word of eternal life should be extensively proclaimed, he was well aware that a variety of desultory and unsupported efforts were not likely to produce any permanent effect. To pay a solitary visit to a village, and for once only to preach in it—in any case, but more especially in the state of the population in this island—did not appear the best plan that could be adopted. It is only by repeated, and persevering strokes, that any impression is likely to be made on the ignorant and almost unapproachable people here. The latter word is designed to convey the idea of causing any considerable number regularly to assemble to hear the gospel of the Son of God. It has been observed, that no itine-

rancy deserves the name, unless that which is continued sufficiently long to make an impression on the country around. Anxious, therefore, to unite as far as possible the advantages of the itinerating and localizing systems, it was determined—after having surveyed the country—to divide our future scenes of labour into four districts, each containing on an average about ten villages. One of those districts to be the field of exertion for the first week; a second for the second week; &c., till in the course of a month every one of them might be entered, and in a measure pervaded; and that in the successive month the same round of labours should be repeated. As the writer was associated with a Singhalese assistant missionary, and as they both took successively the same district, it is evident, that with the exception of occasional and unavoidable interruptions, the inhabitants of each village had an opportunity, once in every fortnight, of hearing, near to their own places of residence, the way of salvation through Jesus Christ. One of these divisions was in the Hina korle, on the north side of the Calany; the other three in the Hewagam korle, on the south side of that river. Although to an English reader some of the names of these villages may appear uncouth, it may be proper to mention them. In the *first division* in the Hina korle, are Biyagama, Yabaraluwa, Malvane, Mahapitigama, Weilgama, Hamanabadah, Yattowela, Umandala, Tittapattra, and Giridarah. In the *second division*, Hewagama, Kadwella, Bomiria, Badahelagamadoowa, Ranalee, Dadigama, Heinpitti, Dælamultoodoowa, Emboolgama, Artigalla, and Hangwella. *Third division*, Pittoompey, Deddenyia, Pinnawala, Weiwælpánawa, Angatapitia, Galagederah, Páddukka, Liyanwala, Arrukwatta, Ugalla, Mahawattagama. *Fourth division*, Degamboda, Káhatapitey, Kosgama, Kalowakgediah, Neelwotudoowah, Tunnána, Badulgodah, Giramboola, Alooæmbooludah, and Máboolah. It may be observed that although the above were our stated fields of labour, the violence of the floods, the state of the weather, and other causes, presented occasional interruptions; while in some seasons efforts were made to extend the knowledge of God's word beyond those places.

In order to judge of the propriety of any specific measures to instruct mankind, the true condition of the objects of your charity must be considered. What would be wise and prudent in one case, might be highly improper in another. Addresses and a mode of preaching exceedingly fit for a refined and intellectual congregation, would be little adapted to the Singhalese who dwell in the jungles of the land. We ourselves have discovered, that though on our arrival in this country, when we first heard of the modes which our predecessors adopted in preaching the gospel, they *then* appeared peurile, yet on

becoming more fully acquainted with the manners of its inhabitants, they were the wisest that could be used. Now what is the condition of those who dwell in the field of missionary enterprise we are now reviewing? I speak of their *moral* condition. I leave the botanical, geological, entomological, and agricultural details of the country to others. My limited space, and the object in view, permit not these digressions. But what is the moral condition of the people—their state in reference to God and eternity?

POVERTY.

One thing which forcibly strikes you in pervading its jungles, is the poverty and temporal distress prevailing among a large proportion of them. Though inhabiting a fruitful country; though their wants are but few; though a large quantity of waste lands around lie in an uncultivated condition; though a small degree of labour is sufficient to supply what is requisite for themselves and their families; a large number live entirely from hand to mouth, so that in a time of sickness they are often in the most distressing condition. I have no space to point out the causes of this. One thing I may in a passing way notice. Many of them are so little acquainted with the value of time, that they spend a large portion of it in a most idle and desultory manner. Did they duly employ it, they might realize comforts in health, and provision for sickness and age, of which they are now destitute.

IGNORANCE.

Their ignorance of the great affairs which relate to their peace is truly deplorable. Though often keen-sighted, and quick of discernment in what pertains to this life; in all that is connected with eternity the most fatal delusions blind their minds. Few of them can read; and the knowledge of those who can is of the most limited and pernicious kind. Ask them, who made them, and what will become of them after death, and their general reply is, "We cannot tell." Though questions of this kind are so important, and have, or ought to have, so deep an interest, they do not appear to wish to know. In Tunnana, one of the above mentioned villages, though I have repeatedly gone to almost every house, except in one, I do not recollect to have seen a chair; and only about two persons who could read, and they in the most imperfect manner. I do not believe that in the whole village there was an individual who even in profession worshipped the true God, or had any desire so to do. When I have urged the claims of Jehovah upon them, their answer has been—If the rest of our neighbours would worship him, we would do so likewise, but why by acting contrary to them should we subject ourselves to reproach and shame?

ATHEISM.

Atheism of the most fearful character is prevalent among them. Buddhism is literally atheism, since it denies the existence of the infinite and eternal God, the Creator, Governor, and Judge of men. Though this is a system so monstrously absurd that every right minded person shrinks from it with abhorrence, it is astonishing with what tenacity the most intelligent and ignorant among them cling to it, and endeavour to defend it. One of the most sensible Buddhists I ever encountered was a young man connected with a distant *Vihara*, who two or three years since called at the Modelair's house. On pressing him with the impossibility of the fact of an infinite series of beings preceding each other, and the necessity of one grand, eternal, uncaused Being, he asked, "Who made God?" The reply was, that He was a self-existent Being, who never began to be, but had from eternity existed. Then said he, "I am like God; I existed from all eternity, and never began to be." On asking him if he could recollect any thing which happened to him more than thirty years ago, i. e., before his birth, he acknowledged he could not. Then how dare you say that your mind, which is essentially a thinking being, can have always existed, since you can remember nothing before your birth in your present body? "We are," he answered, "deprived of the knowledge of what has happened in our former births, through sin: when we are purified from it, the knowledge of what has occurred in past stages of existence will become clear to us." I assured him that every one knows by his own experience, that guilt is a sharpener, rather than a destroyer of the memory, since we more vividly recollect the crimes we have committed than any other parts of our history. But though they reason from data not only without evidence, but contrary to evidence, the natural alienation of their hearts from God inclines them to receive the most inane follies as stable and irrefragable truths. Though Budha has been dead for above two thousand years, and his soul annihilated, and though a future Budha is not expected for many hundred years, they contend that by worshipping his image and offering sacrifices to it, they shall obtain immense advantages in another world.

SUPERSTITION.

Superstition, as well as atheism, pervades every part of their behaviour. Though they acknowledge no supreme and eternal Jehovah, they have a whole rabble of inferior deities; beings who have passed through all states of existence, and will have to sustain again similar transformations. Some of these beings are of a malignant, and others of a benevolent temper; and may correspond with

the infernal and supernal demons of Grecian and Roman mythology. To secure the good offices of the latter, and escape the anger of the former, appears to be their great anxiety, as far as their present state of existence is concerned. Hence they often tell you, that they worship both God and Budha. By god they do not mean the supreme Jehovah, but their demons and devils; beings whom, in their dewalahs and devil temples, they endeavour to propitiate. To secure the good things of the present life; to obtain health when sick, and prosperous seasons for their crops, they make offerings to their gods. To disarm the wrath of their *yakas*, or devils, they dedicate a part of their substance to them. To command an exalted station in a future *jataka*, or birth, they approach their *viharas*, and worship Budha. In proportion to the value of their presents, or the different shrines they approach, they suppose will be the rank to which they will be advanced after death. Hence while these poor people, by their vain oblations, impoverish themselves, their *ganinanseys*, their *yakadooras*, and *yakadesas* reap the spoil. To stimulate them to make their offerings, the most monstrously absurd legends are told them by their instructors and blind guides. Some of them are so out of nature, so utterly impossible to be true, even by the aid of a miracle, as (except to men who do not like to retain God in their memory, but love darkness rather than light) to carry their own refutation with them. To some of them reference may be made in the progress of this narration.

PRIESTCRAFT.

It is requisite to be borne in mind, that the atheistic and superstitious religion of this country is based on the doctrine of the transmigration of souls, and the apportioning to individuals in present and future births the rewards or punishments due to actions performed in previous ones. The following relation, taken from one of their religious books, will show the tendency of every thing they teach the people, to exalt and enrich the priesthood, whether they are devil or Budhistical hierophants. A certain fisherman one night placed his basket for taking fish in a river, which before the morning enclosed a number of fish; but a large snake entering at the same time, devoured them all. He was not, however, suffered to enjoy his prey long, for before the morning he was found dead, his flesh devoured by a multitude of red ants, and his bones picked by their young ones. In his next birth, the fisherman became a devil, inhabiting some trees in the jungle; the snake, for some good deeds done in a prior state, was born a king, having the ants for his subjects; the large ones being full grown persons, the others, their children. One day this king going into the jungle, saw

this devil on a tree, and inquired who he was? when he received for answer, "I am a devil, inhabiting this spot, and I have long wished to see thee; for I will kill thee, and break thy bones, and eat thee." Though deaf to the cries of mercy, on the king saying to him, "If you kill me, you will only have one to devour; but if you will spare me, every morning I will send one of my subjects to this tree, and you will thus have thousands to eat, instead of one," the devil replied, "Art thou sure thus to act; wilt thou on my releasing thee, without fail, perform thy promise?" "Most faithfully I will." Accordingly, with a solemn warning of the effects of unfaithfulness, he was suffered to depart. Every morning, one of his subjects was sent to this spot, who was torn and eaten by the devil, till all the adult population were destroyed. At length the children were sent victims, till the whole country was depopulated. At length a Buddhist priest came that way, who inquiring into the state of the case, revealed to the devil what he was in his former birth, and supplicating on behalf of the kingdom, persuaded the devil to desist from his cruel ravages. With these ideas before them, we need not wonder at their fear of the devils, nor the offerings they make to appease their anger. We see likewise, how the Buddhist priests insinuate their superiority to devils, by the influence they exert over them. Such are the lying fables which are unhesitatingly believed; while the eternal truths of God's word are disregarded!

I sometimes think, that by the habits of deceit and lying in which they indulge, they often try to cheat the devil himself! It is a customary thing among the owners of cocoa-nut gardens, to devote the produce of certain trees to some demon or devil; to their *deviyas* or *yakshyas*. This is often done with considerable ceremony; a number of vociferous expressions being used previous to the signs of dedication being affixed to the tree. After the ceremony, the fruit of the tree is deemed sacred, and for any one to take it would be an act of sacrilege that would bring down on the delinquent the severest penalties.

But it would appear that amidst all these imposing processes, the fruit is frequently never presented to the being, or to his priests, to whom it is nominally dedicated. It is often nothing more than an expedient to which they have recourse, to prevent thieves from stealing it; as they have an idea that though their own hypocrisy will meet with no punishment, the pilferer in his nocturnal rambles will never be sufficiently daring to take what is the supposed property of these supernatural and infernal powers. Some time since, on going through a cocoa-nut plantation, I observed that almost every tree that had fruit on it, bore the badge of its consecration to some invisible being, while those which were barren were destitute of it.

IMMORALITY.

No one will be surprised to find that a high degree of immorality prevails among a people thus atheistic and superstitious, and that drunkenness, deceit, treachery, lying, cheating, thieving, gambling, impurity, and in many cases even murder, are awfully prevalent. Many who have read the latter part of the first chapter of the epistle to the Romans, have been struck with the accurate manner in which the account Paul gives of the demoralizing effects of idolatry, is realized among the poor idolaters of this island. It is indeed true that in those parts of the district which are nearest Colombo, many of the people are called Christians. But what kind of Christians are they? Though they bear Christ's name, they are in heart the worshippers of false gods. For some worldly purpose their parents had them christened, and in their turn they are anxious their children should be likewise christened; but they know nothing of Christianity; scarcely the existence of God, or the name of Jesus. They never attend a place of worship except when their banns are proclaimed, or to get married, or to have their infants baptized. They will go in crowds to their pansils, Bana-madoovas, viharas, and dewalas. There presenting their offerings to false gods and images, they practise every superstitious ceremony, in connexion with every hateful lust.

INDIFFERENCE.

In addition to the above, they appear sunk into the most awful indifference, or contentment with their present situation. Though the wrath from heaven is coming upon them,—though the divine anger actually abideth on them,—like a man sleeping in a thunder storm, they neither perceive nor fear it. When the most absurd lies are related to them, they will believe them; and in proportion to their absurdity, will give them more readily credit; but if the glorious facts of the gospel salvation are related to them, they appear an idle tale. The son of a Modelair told me that he had read and translated in their hearing several of the stories in "The Arabian Nights' Entertainments," all of which they implicitly credited; but if you relate to them the great facts of the New Testament, they are entirely disregarded. They are slumbering in their security, and have no wish to be aroused; perfectly contented with their false and delusive system, they adhere to it, and reject the Saviour. This is indeed their condemnation, that light is come into the world, and they love darkness rather than light, because their deeds are evil.

Such then is the situation, the moral and mental condition of the natives here, among whom the missionary is called to labour. For them has he forsook the comforts of his domestic enjoyments; the luxury, and crowded

congregations of his own land, to preach in a stammering manner, to a people in another language, who are unwilling to hear him, and listen to his addresses with the utmost impatience. And while having to endure their rudeness and even insolence, he has to complain of the neglect and even contempt of his own countrymen, because he has not accomplished that which exceeds all human or angelic power. If any of my brethren in other places of the island have been favoured to make known the divine word to persons of a different character, I can only say, that while I rejoice in the more propitious state of things which has been prepared by their beloved Saviour for them, I speak according to my own experience. In such a situation it must appear that strong faith in the divine promises, with a patient expectation of their accomplishment, is an essential qualification to enable a missionary who is sincerely and ardently desiring their salvation, to instruct them in the things which belong to their peace. Blessed be God, there is in the gospel a remedy for all the miseries which sin and Satan have inflicted on the most besotted and guilty of men! It needs only to be presented by the heaven-sent messenger, and applied to the heart by the Holy Spirit, and the people of this land will walk in the light of the divine countenance, and feel the inspiring joys of God's salvation. It has already, in instances neither solitary nor few, produced its benign effects; and it is destined to fill this land with the knowledge of the glory of the Lord, as the waters cover the sea.

The first thing which a missionary has to do, is to induce people around him to hear the message of mercy. This is indeed only a part, a very small part of his work; but it is evident that nothing can be expected till there be a communication between the ears and understandings of men, and the truths he has to impart to them. "For how shall they call on him on whom they have not believed; and how shall they believe on him of whom they have not heard?" Now this introductory part of a missionary's work is by no means so easy in this country as many are ready to conclude. When in England an evangelical minister of talents and energy makes known the word of God, he can generally secure a congregation who will listen to it. Let his coming be made known, and trooping multitudes, collecting, will listen with interest to the joyful sound. But although in places where preaching has been in the country maintained, and has produced many of its benign effects, something like it may be witnessed; in spots that have been little visited, on commencing his work the difficulties of a faithful minister will soon be apparent. Should you send word to any village, that on a certain day and hour you will come to tell them how they may be saved, they pay no more attention to your notice than to the howling of the wind

or the roaring of the ocean. Should you go yourself, and solicit them to come to any fixed spot, they will make many excuses, or perhaps politely promise to come, and then walk off in another direction. Ask any of them to collect his neighbours together for this purpose, and should he go to their houses and enforce your request, they will instantly answer, "Yes, if you will give two or three glasses of arrack for each of us, or grant us a stated salary, we will come. Without it we shall keep away." I recollect, some years since, going to a village near Colombo, where I had requested the late second Maha-Modelair to use his influence to assemble the people, he sent word to one of his inferior headmen so to do. When I went, having such an authority as that of one of the most influential natives in the island, and saw but few assembled, I inquired how it so happened? One of the villagers replied, that since there was now no punishment for not attending, alluding to the abolition of compulsory labour, he did not see it was necessary for the people now to come. Some time since, on going into a house in Hangwella, the inhabitants of which were called Christians, I said to a young man of respectable appearance, "What is the reason I never see you at church? you are a protestant, and the place of worship is near you, but you do not attend." He, with the most careless unconcern, answered—"As there is no pay, or money allowed for going there, I do not see fit to be present." Indeed, to such a state of fearful unconcern, and undervaluation of their religious advantages, are almost all classes, whether Singhalese, Burghers, or English persons sunk, that instead of welcoming with high delight the proclamation of the tidings of redeeming mercy, they conclude that it is *they* who confer the obligation on the preacher, by condescending to attend on his instructions. Hence they think they have claims on you for such tokens of their regard, and sacrificing their time and patience in hearing what you have to say to them. In proportion to the zeal for their salvation which a missionary evinces, do they conclude he must be influenced by some mercenary, interested motive, which leads them, when they think it can be done with impunity, to deride him, and even to insult him.

AVERSION TO THE GOSPEL.

A proponent, who goes through his labours in the most heartless manner, will meet with tokens of respect; but those who, intent on their real good, their soul's welfare, do not cease to labour in season and out of season, and warn them day and night with tears, will assuredly have to encounter the most degrading insinuations and expressions they can use.

I speak on this subject principally of the Singhalese. In reference to them, if you

can secure the assistance of a police-vidahn, or an arachy, or some other head-man who has authority in the villages, probably for once or twice to oblige you, he will call his neighbours together to listen to what may be said to them; but if you frequently seek their aid, it will be, not verbally indeed, but practically, refused. These gentlemen will make promises they will never fulfil, and which at the time they never intended to fulfil. Often have they cheated and disappointed me; and when relying on their aid, I have gone according to my agreement to preach to those who were to be collected by them,—on arriving at the destined spot, I have found they have left their houses, without an effort to fulfil their engagement. I could select many such cases. One, however, as a specimen, may not be improper. On returning home from one of my missionary tours, I met two police-vidahns belonging to two villages about eight and ten miles distant from my residence. I said, I wish to come to each of your houses to preach the word of God, on a day specified. Can you collect the people at such and such hours to hear it? Both of them with apparent sincerity and cordiality, promised to comply with my request. But after taking a journey on foot, of ten miles, under nearly a vertical sun, I found neither of them in their villages, nor any thing done to accomplish their promises. Such are the bitter disappointments which for the present the servants of God, in many parts of this land, are forced to endure. The faith and patience required can only be known to those who sustain them. In other situations you probably address companies who are reposing under the shade of

trees. For a few minutes they will hear you, but as soon as they know your object in speaking to them,—though to hear some idle tale they would stop for an hour,—they will begin to depart, and induce all around them so to do, saying, “Night is approaching, we cannot stay any longer, *yan, yan*,—let us go, let us go.”

SOURCE OF HOPE.

The above facts are detailed that the readers of these pages may have some idea of the state of deep depravity into which people around us are sunk, and of the difficulties that are to be encountered by a missionary before he can even commence his labours. If these are duly considered, they will enlist the sympathy of Christians on his side, and call forth ardent prayer to God that he would pour out his Spirit on all around. The hearts of men of every tribe, and colour, and nation, are in his hand; and he can turn them like rivers of water whithersoever he pleases. It is to the ardent, persevering, believing, wrestling prayers of the faithful, that the awards of the Holy Spirit will be granted. When this great boon is liberally bestowed, as great an alteration will be seen in the spiritual character of those around, as was evinced when he who “breathing out threatenings and slaughter against the disciples of the Lord,” and thus persecuting him in his people, was transformed into a humble disciple, and “preached the faith he once destroyed.” These people, so callous, and indifferent, and worldly, shall become anxious in seeking their eternal welfare, and zealous in advancing the divine glory.

WEST INDIES.

BAHAMAS.

A general view of the condition of several of these islands, and of the progress the gospel is making among their inhabitants, is furnished by Mr. Capern, in a communication dated June 22nd, 1843.

As my visits to the out-islands are ended until the hurricane months are over, I proceed to give you a short account of those which I have recently paid.

On the 8th of March I left home for Ragged Island, intending to call at Exuma, that I might make some arrangements for Mr. F. M'Donald, whom I intended to send there, to labour for six or nine months. The people were pleased with the prospect of having a native teacher among them, who should be

under the direction of the missionaries at Nassau. They promised to do what they could for his support. Silver and gold they had not to give, but they would supply him with the island produce, and build a small house for him, if I would send them board for window-shutters, doors, &c. These people are chiefly living on the late Lord Rolle's estate, the land having been given them by his lordship a short time previous to the abolition of the apprenticeship system. But as all

the land has been cultivated on which the mass of the people are settled, it will grow but little more; the circumstances of the people, therefore, are very low.

Mrs. Pearson has been there since I left, who gives a most pleasing account of the Sunday-school. Mr. M'Donald is there, but has lately, I am sorry to say, been very unwell.

Having spent three days at Exuma, I left for "Ragged Island," which we reached on the 18th of March. Here I found things in a state as good as I had a right to expect, seeing the people had been left to themselves from 1836, when Mr. Burton visited them, up to the above date. Drinking had been sadly prevalent among them. The Spaniards would come for salt, and bring rum to pay for it, which exchange the people too readily made. For several months past, however, this practice had declined, the people having been written to respecting it.

None could be more delighted or thankful for a visit than they apparently were. I formed a Temperance Society on the day of arrival, which was joined by every male member of the church except one.

Out of a number of inquirers, I selected twelve for baptism, of whose conversion to God I was firmly persuaded; and of whose conduct since then I have received the most pleasing accounts. The people there have but little money, as the only export from the island is salt, and this they give for provisions whenever vessels bring them.

I endeavoured to interest them in Africa, and rejoiced to see that they could feel for others. They had no money, but they would give salt, if I would send a vessel for it; and every member of the church promised to give thirty bushels, as a contribution to the Jubilee Fund, which quantity from thirty-seven members would be upwards of 1100 bushels, the value of which would be, at ten cents per bushel, about 114 dollars; nearly £24 sterling. I hope some day to get a market for this salt, and shall then charter a vessel to go for it, which, in consequence of the distance from Nassau, will amount to one half of the value of the article.

From Ragged Island I went to Long Island, which I suppose is 150 or 160 miles distant. This island is nearly 100 miles in length. I landed at a place called Millerton, to which I had never before been, though I had been to the island. Here Mr. Burton had laboured, and his labours had been blessed; and the people remember him with deep affection.

I found a small chapel at the settlement, and in this I took up my lodging, there being no house to afford accommodation. Here I slung my hammock, and in it got a little sleep when the sand flies were not too tormenting.

One of our friends from Nassau had, months before my visit, spent some time

on the island, and done, I have reason to believe, much good. I found a church of nineteen members, and a goodly number of inquirers. There was also a sabbath-school, consisting of from thirty to forty children and adults. I spent three days at this settlement, and during that time examined for baptism, formed a temperance society, &c., which society every member and inquirer joined. I then left for another settlement, about twelve miles distant, intending to return to Millerton to baptize and solemnize marriages.

At this other settlement, called Strawberry Hill, a church was formed consisting of fifty members; and seventeen persons were received for baptism. Here also a Temperance Society was formed, and every member and inquirer joined it. Leaving those whom I had examined until I returned, I made my way to Dead Man's Cay, twenty miles farther on. The practice of rum drinking at this part of the island had been so very prevalent that I ventured to receive only one for baptism; but nearly eighty pledges were obtained at this place. Both white and black were guilty in regard to this sin, yet only the black would sign the pledge. Nothing that I could say served to convince them of the evil of the practice so much as the question, "Can you say grace before rum?" The susceptibility of this people to impressions from arguments of a religious nature, fill me with astonishment and thankfulness. When asked the above question, the answer was No from every lip.

Thence I went to an estate called New Hope, ten miles farther on. Here I met with a worthy man, who was laying himself out for usefulness. His eyes had lately been opened to "the truth as it is in Jesus." He formerly belonged to a small congregation calling themselves baptists, but their leader, a few years ago, having had a vision from heaven (so he says), in which he was shown that he might pour and not plunge, this man had only been poured upon! He, with nine others, were baptized in the sea, near his house. All signed the temperance pledge. I then went on to Great Harbour, where I found the old baptists, and some who professed to regard the missionary as their teacher, mixed up together. But though worshipping together, the former would not submit to discipline; I therefore divided them, and formed a church of eighteen members, uniting those baptized at New Hope with them. At Great Harbour, where rum drinking was lamentably general, and for which some were beginning to sell their dear bought liberty, I obtained twenty-eight signatures to the pledge.

I had now to make my way back to the settlements I had already stopped at. At Strawberry Hill those were baptized who had been previously examined. At Millerton, eighteen who had been previously examined, sixteen black and two white persons. At this place we opened a day-school, but as the

people are so scattered, there never will be many in attendance. At another settlement, four miles north of this, called Adderly's, is a number of Africans, some of whom have been baptized, and many more were desirous of attending to the ordinance; but not being satisfied as to their fitness, they were exhorted with more purpose of heart to cleave to the Lord, and so left for baptism at some future time. I spent three sabbaths on the island, and

on the third married fifty-eight persons; baptized during my stay forty-five, and got 230 to join the Temperance Society; and having been more than five weeks from home, and having a chance of going down to Nassau, I resolved to spend a few days at home before I visited any other islands. Home, I assure you, was very sweet, as I had not slept with my clothes off more than three nights since I had left Nassau.

TRINIDAD.

At Port of Spain, in the midst of a population enveloped in superstition and gross darkness, though bearing the Christian name, Mr. Cowen is making efforts to promulgate the gospel of the grace of God. He writes as follows, June 15th.

I have opened two preaching stations, and hope soon to have a third, *in town*. One in a part of the town known as Corbean Town, where I hire a room, a low, unenlightened place. Here I preach four sermons weekly. On sabbath mornings, at six o'clock, I preach to a crowd in the open air, who listen to the story of a Saviour's love with some interest. At the other station, New Town, about a mile out, I preach once a week in the open air, to a few who venture near. Had I a horse I could do more in the country parts, but cannot venture to get one till I hear from you again on the subject of finances. From the agent of the Mico Charity I purchased a lot of land, in a central part of Port of Spain, for the purposes of your mission, should it meet the views of the Committee. It would not be easy to secure such another eligible, and, in price, reasonable purchase. I am anxious to hear from you further, respecting operations on this island, and the facilities you will be prepared to afford for this important work. A few members of baptist churches from America, and one from Sierra Leone, have united with me in church fellowship, and formed the first baptist church in Trinidad. My future labours will, I feel, be

more likely to lead sinners to Christ than to increase the number of our members. There is so much preparatory work to be performed in this benighted place, where a species of popish superstition pervades all minds, more or less, that for the present we must be content to sow, and let others reap in days to come. The distinguishing ordinance which we would enforce is here held in the highest contempt, as well as all who have obeyed it, so that we have to emerge from our present small commencement through obstacles and difficulties. But already the clouds begin to disperse. Increase the number of your missionaries if possible; patient, faithful, untiring, plodding characters are needed, who will reduce all the dictations of the Spirit to practice daily. Send us a French and Spanish scholar, if you can procure such, who will spend and be spent for Christ in this dark land. I feel that we must go out of the ordinary track of regular and formal services for religious worship; and boldly attack, and zealously, with love, teach from house to house, in season and out of season, or what do we more than others whose sole object is gain? I am happy to inform you that my health, and that of my family, continues good.

HOME PROCEEDINGS.

On the 19th of July, Mr. and Mrs. Clarke embarked at Portsmouth, on board the *Chilmark*, Captain Penney, bound for Jamaica, and thence for Fernando Po. From Jamaica, Mr. Clarke hopes to take with him some members of the churches who are anxious to devote themselves to the promotion of the welfare of their kinsmen according to the flesh, in Western Africa. In the same vessel, are Mr. and Mrs. Hume, who are to remain in Jamaica, at one of the stations formerly under Mr. Clarke's care, and Mr. and Mrs. Saker, who are destined for Fernando Po.

A farewell service was held on the 16th, in the Rev. C. Room's chapel, Portsea; when addresses were delivered by Mr. Room, and the three missionary brethren, and devotional exercises were conducted by Messrs. Cousins, Jones, Morris, Bur-

ton, Tilly, Arnott, W. Stanger, and Yarnold. Mr. Clarke preached likewise in the large independent chapel in King Street on the following evening. The kind and hospitable attention shown by our friends at Portsea deserves our grateful acknowledgments.

The special contributions for the Missionary Vessel, to be employed on the coast of Africa, come in but slowly. A list of donations received for this purpose may be expected in our next; and it is hoped that before the time for its preparation for the press, some kind additions will be made to it.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, J. Thomas, May 8, June 6 and 7; John Wenger, May 8; W. W. Evans, May 8; G. Pearce, May 10.—Patna, H. Beddy, May 5.

CEYLON.—Colombo, E. Daniel, May 31.—Kandy, C. C. Dawson, May 5.

SAMARANG.—G. Bruckner, Dec. 21, Jan. 21.

WEST INDIES.

JAMAICA.—Calabar, J. Tinson, June 19 and 30.—Yallahs, W. Nash, June 28.—Kingston, J. H. Wood, June 15.—Port Maria, D. Day, June 13.—Jericho, E. Hewett, June 29.—Salter's Hill, W. Dendy, June 8, 17, and 26, July 4.—Beththephil, Thomas Picton, June 9.—Mount Nebo, C. Armstrong, June 9.—Old Harbour, H. Taylor,

June 22.—Falmouth, W. Knibb, June 15, 19 (from St. Ann's Bay), and 29.—Clarendon, J. Reid, June 19.—St. Ann's Bay, T. F. Abbott, June 14; W. Knibb and others, June 20.—Ocho Rios, T. Hands, May 10.—Rio Beuno, B. B. Dexter, June 29.

BAHAMAS.—Nassau, H. Capern, June 22.

TRINIDAD.—Port of Spain, G. Cowen, June 15 and 20.

HONDURAS.—Belize, A. Henderson, May 27, June 19.

WESTERN AFRICA.—Dr. G. K. Prince, at Funchal, Madeira, July 2; J. Merrick, off Madeira, June 30. All well.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to friends at the following places for various presents for the African Mission. Berwick on Tweed, for a box of useful articles; New Lane Benevolent Society, Lymington, for a box of books and apparel, for Africa; Camberwell, for a box of useful articles; for a box from Thrapstone; for a cask of ironmongery, from Reading; Wootton under Edge, for a parcel of linen and apparel; to Mr. S. Bacup, for a box of clothing for Africa; to Mrs. Brewin, Tiverton, for a parcel of linen and apparel, for Dr. Prince; to Mr. A., Kingstone, for a paper parcel of Magazines; to Mr. Turner, for a parcel of tracts, for E. Daniell; to friends at Hull, for a box of useful articles; to friends at Forest Row, for a parcel of clothing for W. Littlewood.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of July, 1843.

Annual Subscriptions.						£ s. d.					
	£	s.	d.	Donation.				£	s.	d.	
Carlile, W., Esq., West Brixton	1	1	0	X. Y. Z.	5	0	0	Greenwich, London Street—			
Jones, C., Esq., Vassal Road	1	1	0	<hr/>			Chrystol, Mrs.....	1	0	0	
Paine, John, Esq., Clapham Road	1	1	0	LONDON AND MIDDLESEX			Lee, Mrs.....	0	11	0	
	<hr/>			AUXILIARIES.			May, Mrs., Collected by... ..	0	13	6	
				Bow	8	16	4	Parker, Mr. S.	1	0	0
								Parker, Mr. John.....	1	0	0

£ s. d.			£ s. d.			£ s. d.		
Mill Hill, by J. Carey			KENT.			OXFORDSHIRE.		
Shakspeare's Walk			Chatham—			Henley—		
			Zion Chapel, by Mr.			Collection.....		
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Tewkesbury, a Friend,			Milton.....			Swansea—		
late of.....			Middleton Cheney			Mount Pleasant—		
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A Friend, for Africa..			Miss Williams			Contributions.....		
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Contributions.....						Cupar—		
Do., Sunday School						Johnston, Rev. F., for		
						China		
			256 5 0					
			Acknowledged before....100 0 0					
			156 5 0					

IRISH CHRONICLE.

WHY MORE IS NOT DONE.

A recent number of this Chronicle has adverted to the feeling which pervades many minds on this side of the channel as to missionary operations in Ireland. "You are doing but little," is the cry; "and, at your present or past rate of progress, when are we to expect the conversion of the millions in that country to a purer faith?" The facts which we have been able to present have done something towards meeting this cry. Not little, but much has been done in the way of making known the truth as it is in Jesus; and, we think, with an amount of success that will bear comparison with missionary efforts in almost any direction, excepting only two or three highly favoured lands. We deal with the cry and the inquiry it has created now in a somewhat different manner.

Admitting that but little comparatively has been effected, for the length of time and the amount of money expended upon Ireland, since dissenters began to regard that country as an appropriate field for missionary exertions, we fancy that this may be easily enough explained.

Two points must, however, first be looked at. One is, that the amount of good resulting from missionary labour in that country does not remain to awaken attention and reward the expense and toil at which it may have been effected. We should like to see the statistics of emigration from the shores of Ireland to the western world, and to other regions. We should like, with these before us, to be able to institute an inquiry into the state of mind in relation to the prevailing faith of Ireland, of these sons of hers who go forth. One of the first effects of the admission of light to the understanding is dissatisfaction with the system of imposture and mental and moral degradation of which the parties have been the victims. They are not perhaps converted to God. They are not placed beyond the temptations of a sea voyage, and of the new scenes which open upon them when they land for the first time upon a foreign shore. They are not known as Christians, in the best sense of that term, in their new residence. What, however, might they have been, if poverty, fear, or petty persecution had not driven them from their home, and from beneath the sound of the gospel to which their attention was arrested! Many of these blossoms which open full of promise may be blasted; some set and strengthen, and ripen into fruit, and in the far off land the heart dilates with holy gratitude that ever the missionary in Ireland was met with.

Our second point is, we judge of success in Ireland under some illusion. We have heard it inquired, Where are the churches able to sustain themselves, and to devise efforts to extend the light of life around them, that have originated from your missionary exertions? Now suppose it were answered, nowhere. We do not intend to say that this is the true answer. We give it for argument's sake. Does the inquiry, however, sufficiently take into account the fact, either that almost all those who possess means which might sustain the cause of Christ, pride themselves

in belonging to the protestant hierarchy, and regard with an hostility as bitter almost as that of the Catholic all the efforts of religious men not uttering their Shibboleth? or that the people, almost without exception, are oppressed with a poverty of which the poorest agricultural village in this happy land, in even the worst of times, knows nothing. Does the same illusion prevail in judging of the efforts of home missionary societies in England? Are these efforts deemed unsuccessful because the persons they are the instruments of converting to God are poor, or the churches they originate dependent?

We wish, however, distinctly to avow that, though we do not deem the success of missionary effort in Ireland small, it is not difficult to show why it has not been greater. Two or three reasons only can be adverted to, and that very briefly. The subject may be resumed.

Consider then, 1. The extreme inadequacy of the amount of agency employed. Beloved brethren are placed "few and far between" in a land teeming with myriads of men, abounding with opposition of every kind, and in reality imposing labour upon them "in defence of the gospel" almost more severe and difficult than has to be performed in any land upon earth. When we ought to have a staff more numerous perhaps than any where we have, it shall not be said a smaller staff, but one so small, so feeble, as scarcely to bear comparison with that of any country upon which we have made missionary attempts at all that deserve the name. The churches at home and in Jamaica will probably have poured into the little island of Fernando Po, within the next eighteen months, five times the number of Christian labourers that have been employed in Ireland for some twenty years past; and how vastly is this disproportion augmented when the population of the two islands is considered! We are far from wishing to diminish the efforts to be made for the African island; but we do say, expect not to reap in the land nearer home if you do not sow. Popery is wiser in its generation; it sends its agents by scores: we, so far as Ireland is concerned, send ours by units. Do we wonder that the scripture maxim is fulfilled, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully"?

2. Perhaps, also, much of the agency employed, not by ourselves only, but by all parties seeking to do good in Ireland, is on other grounds inadequate. Scripture readers, if they are pious, intelligent, faithful, devoted men—men who understand the language, and what is still better, the heart of Irishmen—are a most valuable agency; but need it be said such men are but seldom to be found. And when they are, the remuneration offered scarcely lifts them above the poverty of those around them. And what is to be expected of success, abiding and visible, in congregations and churches studding the land, from the desultory, fugitive, though exceedingly important labour which such men conduct? A little observation of Ireland enables us to say, every reader of God's word to his neighbours in that country, ought to be a man who, in addition to fervent piety and missionary zeal, should be thoroughly furnished against all manner of gainsaying; he should have a warm heart and a practised *Irish* tongue; for what is so likely to win attention, and subdue the "disobedient to the wisdom of the just," as religious instruction glowing with intelligence and love, and conveyed in sounds well understood? We apprehend that beloved brethren who minister the word of life, would be more useful, in many districts at least, if in their itineracy they often preached in the soft, musical, and fondly loved language of the people they visit. Those people understand English, truly; they cultivate it, they pride themselves in the use of it; but

they *love* the Irish, and in the Irish therefore they should be addressed. But hitherto our funds have not enabled us to cultivate the knowledge of that language, or to obtain, to any very large extent, the services of brethren by whom it is understood.

3. The state of party feeling in Ireland must not be overlooked when answering the question, Why is not more done then in increasing the number and augmenting the strength of the churches of Christ? Religion and politics are unhappily mixed together, not so much by the people who discuss both; not so much by the men who are most frequently represented as mingling them, those to wit who are styled political dissenters, as by government arrangements, and by the proceedings of the very parties who are thought the spiritual, the devout, and the farthest removed from all political agitation. Christianity has become political, and befriending the civil institutions of the land is synonymous with maintaining the rights as they are called of the Established Church. Protestant has been a name in Ireland of the same import as friend of party ascendancy and foe of popular liberty. We state facts, not opinions; and it is especially mournful to have to add that formerly, almost universally—and now, in too many instances, the individuals in Ireland labouring in the gospel of Christ, permit themselves to be identified with the objects of popular political suspicion and odium.

A brighter day is dawning on Ireland in this particular. Men there belonging to each of the great leading bodies of dissenters in this country are beginning to be fearless of leaning too much to the popular side. We do not wish to interfere with the politics of any man; but we do not wonder at the want of success of which those religious men have complained who act so as to be reckoned with the adversaries of popular freedom.

On other points connected with this reason, we cannot now enter. The state of religious parties in Ireland is one of the topics on which, in a future number, we may give some information. In the mean time we trust our friends will give the Committee of the Society credit for honest and diligent efforts to find out what may be the impediments to the success of the efforts of the Society, and for a firm—we hope a holy resolution, to attempt their removal. While all our success is of God, the conviction deepens in the mind of the Committee that our instrumentality must be such as justice, benevolence, and religion demand.

One letter recently received from a useful agent of the Society, may be here inserted. It is addressed to the Secretary:—

“The ten meetings which I have now established, and which I attend weekly, monthly, or occasionally, have, on my visits to them during the last month, presented many reasons for encouragement. At C——, where you are aware a cloud threatened to darken all our hopes, by the Rector expelling us from the school-house, we are now going on with more strength than I had ever anticipated. We can scarcely get a house large enough to contain the congregations; and, two or three every evening request us to meet at their places the next time. Thus does the Lord ordain that the wrath of man praise him, and the remainder of it does he restrain. Prudently using the means our Captain puts in our hands, and guided by his watchful, overruling providence, we may confidently meet every difficulty; and, patiently enduring, bear down every opposition.

“All my other stations are equally if not more cheering. But, it is chiefly at B—— that the good Lord seems to be blessing his own word. I have been three times there since I wrote you

lastly. From 90 to 100 is the usual attendance now. Their attention to what is said, their carefully referring to the portions of scripture quoted, together with their deep anxiety for more frequent visits, convince me that the Lord has work to do, the fruits of which are now anticipated through these buds that are now appearing, but which we hope to see fully realized.

“ Mr. Spencer Murch, of Stepney College, who is now on a visit at Dr. Carson’s, very kindly consented to go with me to B——, and preach for me. When we went, which was sabbath evening, 23rd of July, a few of my friends there told me that, as our own preaching room was considered too small for the congregation that was expected, the Rev. Mr. M’Pherson, one of the Presbyterian ministers of the town, had published that his house was open to us ; accordingly we accepted this very friendly proposal, and held our meeting there. Mr. M’P. gave notice of it twice before his own congregation, met us at the place, and received us very cordially. He told the congregation, after Mr. M. had done, that he was happy in having the opportunity of giving his house to ‘ a Baptist,’ for they (the Baptists) were his most liberal friends when he was in London begging money for the building of that very house. ‘ And,’ said he, ‘ I give the house on this occasion as a mark of gratitude, as well as for the purpose of encouraging the gospel.’ He spoke in the most cordial manner of our labours there—said, as we ‘ held and preached the same gospel as himself, that, instead of fearing any thing from ‘ our ‘ exertions,’ he ‘ rejoiced that good was doing.’ ‘ We need good preaching,’ said he, ‘ in B———, and the more we get of it the better.’ He invited us to his house when the services were over, and refreshed our weary bodies with the abundance of his hospitality.

“ May the good hand of our God continue upon us ; give us grace to labour for his glory, and bless his work in this place.”

Contributions will be given in October number. In the mean time, however, an accidental omission has to be supplied.

The late Treasurer of the Society received from Mesdames Beeten and Graves of Louth, eight pounds on the 30th of March last, which was duly carried to account, but which somehow escaped acknowledgment. Also, at a date previously to that, from Rev. T. Finch, Harlow, forty-five pounds, the produce of a legacy by the late Rev. James Stuart, of Sawbridgeworth. Will our kind friends excuse the inadvertence?

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen’s Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; ROBERT STOCK, Esq., Treasurer, Regent street; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury, Messrs. GILYN, HALLIFAX, MILLS, and Co., Bankers, 67, Lombard-street, at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; and by any Baptist Minister, in any of our principal towns.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

Soon after the publication of the annual report, which contains an account of the erection of a chapel, under very interesting circumstances, at Belton, Rutlandshire, a church was formed, consisting of twenty persons. "This is the first baptist church (says Mr. Whitlock, our missionary there) that has been formed in the county for seventy years. The services on the occasion were very solemn and interesting. Ten persons have subsequently been proposed for membership. Taken altogether, our prospects at this home missionary station are truly encouraging."

Several of the agents in the rural districts continue to meet with the most determined hostility from the high church party. Their zeal, however, instead of being enfeebled by it, has become more energetic. One of them, Mr. Baker, of Boroughbridge, Somerset, thus writes:—"Some time ago, our Sunday-school was much injured by the illiberal proceedings of the clergyman. He gave notice to the parents that he would expel any of their children who attended his school, unless they withdraw their other children who attended the baptist school. He also established a day-school, in which children are taught for a penny a-week. As the result, our school was almost broken up. I suggested to our friends the propriety—nay, necessity—of our having a day-school. They immediately commenced one. It succeeds well; and our Sunday-school is consequently doubled. The following circumstance, amongst others, stirred us up to action. A boy, twelve years of age, the only son of his mother, who is a widow, had been sent to the church Sunday-school for the sake of the benefit of their day-school. He requested his mother to allow him to return to the baptist school, where he had been accustomed to attend. Notwithstanding the offer of two half-crowns to act contrary to his preference, he returned to our school. On the next Sunday, the schoolmaster called at his mother's, and attempted to take the boy with him. They had to pass our chapel. The little fellow wept—soon after made a stand—said he would go no further—escaped from his guide—and came to our school again. The immediate

result was the expulsion of the boy from the day-school." Since the above was written, the schoolmaster himself (who had ventured, on an interesting occasion, to attend a service at the baptist chapel), not being disposed to succumb any longer to what he calls 'priestly domination,' has been deprived of his situation.

The following is from Mr. TROSC. KING:—

Semley, Wilts.—I was appointed to this station by the committee of the auxiliary in October last. Since that time, through the divine mercy, a considerable improvement has taken place. God has poured out his Spirit; and to him be all the glory. Our morning congregations are more than doubled. Our prayer-meetings are so numerously attended, that we are obliged to remove from the vestry to the chapel.

Our Sunday-school, which contained only eight, now numbers fifty-three children, with the prospect of further increase. We have established a week-day school, which succeeds well. Six persons were baptized in June last, and we expect a larger number to follow our Lord in this delightful ordinance.

From *Niton, Isle of Wight*, Mr. SWEDMORE writes:—

It is with pleasure I inform you of the work of God in the different stations where your home missionary is called to labour. A few sabbaths since I baptized nine persons on a profession of their faith. Many of them had been known as very ungodly characters, but they have given decided evidences of conversion. Since my last report, we have formed a sabbath-school at one of the stations. We commenced with from seventy to eighty children. Great opposition from the high church party has reduced the number from fifty to sixty. We cannot but hope and pray that good may come out of this opposition.

The Report from the Berks and West Middlesex Auxiliary is encouraging.

Staines.—Many have given satisfactory evidence of conversion to God; some of whom have put on the Lord Jesus Christ by baptism. Others are inquiring the way to Zion with their faces thitherward.

Uxbridge.—Two have been added by letter, and fifteen by baptism.

Windsor.—During the year, seventeen have been added by immersion. The glory be to Him who has all grace to subdue and make willing in the day of his power.

• ———

Mr. PULSFORD continues, with the divine blessing, to pursue his work as an evangelist, with much success. The following are extracts from his communications since the last Register:—

Rawden, June 16.—The work we had at Farsley was pleasing. Fifty-seven have been baptized. There are 106 inquirers. Many others awakened at our meetings have joined the church at Stanningly, which was much stirred up to prayer and effort and with much benefit. I visited Sheffield, to re-open their chapel; and then Rotherham, Wakefield, Shipley, and Bramley, for a few days.

Stockport, July 17.—I began here yesterday;—addressed 1,500 children in the Stockport Sunday-school, at nine in the morning;—preached to about 250 in the baptist chapel, at eleven;—addressed about 100 at the prayer-meeting, in the afternoon;—and preached to about 600 at night. The prospect is as good here as at most other places, with the exception of its being impracticable to have regular morning meetings, because the people go to work at five and half-past five, and do not leave it until half-past seven or eight in the evening. This is a sad drawback. We shall have a few meetings at four in the morning; but really I cannot press them on people who work such an unreasonable number of hours daily.

Stockport, Aug. 14.—I have now held daily-meetings for a month in this awfully wicked and benighted town. The cause mentioned in my former letter has operated as I expected. Yet there is reason for thankfulness that we have had some fruit. Eight have been baptized; seventeen more are proposed; and we have one hundred inquirers. I consider brother Baker a most efficient labourer.

—————

The following account of the revival at Farsley has just come to hand, from J. F. and J. M.:—

For a long time previously to Mr. Pulsford's visit, the church was in a lukewarm state;—the work of God appeared to be suspended. This state of unfruitfulness was deeply deplored by a number in the church, while earnest and special prayer was offered "to the God of all grace" that he would pour out his quickening Spirit and revive his work amongst us. Having an opportunity of being favoured with a visit from Mr. Pulsford, after consultation and prayer, we availed ourselves of it. He commenced his labours amongst us on the second sabbath in March, and continued them for about two months, during which time we think we were favoured with some of his happiest and most powerful efforts. After the second evening, the chapel was generally filled, and often crowded. Persons of all descriptions of character came to hear, many of whom were made to cry, "Men and brethren, what shall we do?" The lecture on "caring for souls" was the means of awakening about fifteen persons to a sense of their danger, who have fled to Christ for salvation.

Since Mr. P. entered upon his labours amongst us we have added seventy-four to our number, and have nearly an equal number who are "inquiring the way to Zion," many of whom, we hope, will, ere long, put on Christ by baptism. The attendance on the means of grace has been and is now highly encouraging. The devout feeling and ardent zeal surpassed all that we have ever witnessed or anticipated. "Truly this is the Lord's doing, and it is marvellous in our eyes!"

Those who have been baptized, and those who are expected, are chiefly young persons; a few are in middle life; but none are aged.

On Mr. P.'s leaving us,—the church and inquirers having, under his judicious management, been previously organized and classified,—we adopted the "class system" and weekly "collection" (1 Cor. xvi. 2), as practised by our sister churches in Jamaica. The members of the church and the inquirers are divided into sixteen classes, which are met by their respective "leaders" every week. Besides these meetings, nearly the same number of prayer-meetings are held weekly. We have derived valuable instructions from Mr. Craps's "Suggestions," and from Mr. Burton's class card and his second tract on "Classification," which we cordially recommend to the perusal and adoption of the churches generally.

It also deserves to be noticed, that the happy effects of Mr. Pulsford's labours have not been confined to ourselves; but the methodists and independents in our locality, and the baptists at Stanningly, have felt the reviving influence of his ministry.

CONTRIBUTIONS SINCE LAST REGISTER.

	£	s.	d.		£	s.	d.		£	s.	d.
BUCKS				Jewson, Miss	0	19	0	Do. by Miss Waller at			
<i>High Wycomb—</i>				Watts, Miss	0	10	0	Horton	0	10	5
Herne & Verey, Messrs.	2	10	0	Wheatley, Mr.	1	1	6	Do. by Miss Jackson at			
A friend	0	10	0					Wygill-head	0	10	6
CAMBRIDGE.				<i>Houghton—</i>				Do. by Miss Burra at			
Collection	23	0	0	Brown, Mr. P.	3	0	0	Raisbeck	0	8	6
Brimley, Mr. Don	1	0	0	Goodman, Mr.	2	0	0	Do. by Miss Slee at Kirk-			
GLOUCESTERSHIRE.								by Stephen	1	11	2
<i>Cheltenham—</i>				<i>Huntingdon—</i>				<i>Darlington—</i>			
Collection	6	6	6	Dear, Mr.	0	5	0	Pease, J. B. Esq.	0	10	0
HEREFORDSHIRE.				Foster, Mr.	0	10	6	Middleton, Mrs.	0	5	0
<i>Hereford—</i>				Lancaster, Mr.	0	10	0	Wilkinson and Horner,			
Collection	5	0	6	Martin, Mr.	1	0	0	Messrs.	0	5	0
Do. per Auxiliary	2	4	0	Randall, Mr.	0	5	0	Kipling, Mrs.	0	2	6
<i>Ross—</i>				<i>Kimbolton—</i>				<i>Carlisle—</i>			
Barnett, T., Jun. sub.	0	10	0	Hogg, Rev. R.	2	0	0	Collections	1	18	2
(half year)	0	2	6	Small sums	0	4	0	Friends, two	1	6	0
Clarke, Mrs., don	1	0	0	<i>St. Ives—</i>				Ferguson, Miss	0	5	0
Hill, Mr., sub	1	0	0	Ekins, Mr. W.	0	5	0	Ferguson, Miss	0	5	0
Smith, Mr. do	1	0	0	Goodman, Mrs., Sen.	0	10	0	Nixon, Mrs.	0	5	0
Wall, Mr. do. (half year)	0	10	0	Girling, Mr.	0	5	0	Thorpe, Mrs.	0	5	0
Consecrated Earnings...	1	0	0	Heffer, Mr.	0	5	0	Collected by—			
Weekly subscriptions...	0	11	6	Paul, T. D., Esq.	5	0	0	Healop, Miss	0	8	0
<i>Colford—</i>				Stocker, Mr.	0	5	0	Healop, Miss D.	0	6	2
Collection	2	11	8	Ulph, Mr.	0	10	0	Lonsdale, Mrs., Sen.	0	7	6
Nicholson, Mr.	0	5	0	Watts, Mr.	0	10	0	Rutherford, Mrs.	0	8	6
Hill, Mr.	0	2	6	<i>St Neot's—</i>				Richardson, Miss	0	6	3
Teague, Mr.	1	0	0	Abbott, Mr. W.	0	10	0	Smith, Miss	0	8	4
Thomas, Mr.	1	0	0	Paine, Mr., Sen.	0	5	0	Turnbull, Miss	0	11	0
Turner, Mrs.	1	0	0	Paine, Mr. P.	0	5	0	Welsh, Miss	0	5	0
Trotter, Mr. T. B.	1	0	0					Small sums	0	15	2
Trotter, Mr. F.	0	7	6	LONDON.				<i>Maryport—</i>			
Trotter, Miss	0	5	0	A friend	5	0	0	Collection	3	0	0
Trotter, Misses	0	5	0	Do., per Mr. Shadley....	0	10	0	Friends, by the Rev. H.			
Trotter, Theo.	0	2	6	Church Street	15	11	2	Anderson	1	10	0
X. Y. Z.	0	2	6	Devonshire Square	12	0	0	Friends, by Miss Penny	2	0	0
Friends	0	3	6	Mr. Price	0	10	0	<i>Middleton—</i>			
HUNTINGDONSHIRE.				Little Alle Street	3	11	0	Collection	3	6	4
<i>Bluntisham—</i>				Prescot Street	10	0	0	Do. at Forest	0	8	7
Collection	5	13	1	<i>Horsley Street, Walworth—</i>				Davidson, Miss Ann.	0	5	0
Subscriptions by—				Collection	1	13	0	Dawson, Edward	0	5	0
Asplan, Mr., Sen.	0	10	0	Packer, Mr.	1	0	0	Sums under 5s	0	11	2
Billaps, Mrs.	0	10	0	Wade, Mr.	0	7	0	<i>Newcastle—</i>			
Curtis, Mr., Chatteris...	0	5	0	NORTHAMPTONSHIRE.				Fenwick, J. Esq.	1	1	0
Daintree, Mr.	0	10	0	<i>Hartwell—</i>				Old Silver, by the Rev.			
Ekins, Mr.	1	0	0	The Executors of the				R. Pengilly	0	6	0
Do. additional Donation	2	0	0	late Mr. Stephen War-				<i>North Shields—</i>			
Feary, Mr.	1	0	0	wick	60	0	0	Collections and Subscrip-			
Feary, Mrs.	0	10	0	NORTHERN AUXILIARY.				tions	10	10	0
Ingle, Mr., Chatteris....	0	5	0	<i>Bishop Auckland—</i>				Legacy of the late Mrs.			
Jewson, Mr., Sen.	0	10	0	Friend, a	0	2	6	Gowden	10	0	0
Jewson, Mrs.	0	5	0	<i>Brough and its Stations—</i>				<i>Penrith—</i>			
Jewson, Mr., Jun.	0	10	0	Collection	2	4	2	Friend, a	0	2	6
Leigh, Mr.	2	0	0	Box, by Miss Kirk at				<i>Sunderland—</i>			
Leeds, Mr.	0	5	0	Brough	0	12	2	Collection	2	0	0
Maltman, Miss	0	5	0	Small sums	0	3	6	<i>Stockton—</i>			
Munna, Mr.	0	5	0	Collection at Asby	0	10	4	Collection	3	0	0
Upsher, Mrs.	0	5	0	Box, by Mrs. Fairer at				Cards	1	0	0
Watts, Mr.	0	10	0	Asby	0	14	5	Sedgfield, Coll.	0	12	4
Small sums	0	9	0	Collection at Crosby	1	10	0	Whalley, Mr.	0	10	0
Collected by—				Collection at Winton ...	0	17	1	Smith, Mr.	0	5	0
Stacey, Miss	1	0	0	Box, by Miss A. Ebdell							
				at Winton	0	16	0				

	£	s	d.		£	s	d.		£	s	d.
<i>Whitehaven</i> —				<i>Caelecon</i> —				<i>Llanelly</i> —			
Collection	4	0	0	Collection	1	0	11	Rees, Mr. W.....	0	5	0
				Collected by Miss Price				Thomas, Mr. W.....	0	5	0
				and her brother.....	3	11	8	Thomas, Mr. J.....	0	5	0
<i>Workington</i> —								Small sums	1	3	6
Collection	0	12	10	<i>Llanwenarth</i> —							
				Collection	1	10	0				
LANCASHIRE.								GLAMORGANSHIRE.			
<i>Rochdale</i> —				<i>Newport</i> —				<i>Cardiff</i> —			
Kelsall, H., Esq.....	10	0	0	Crosfield, A., Esq.....	1	0	0	Davies, Mr. B.....	0	10	0
				Evans, Mr.....	1	0	0	Edy, Mr.....	0	10	0
SCOTLAND.				Gothing, G., Esq.....	1	0	0	Hopkins, T., Esq.....	0	10	0
<i>Aberdeen</i> —				John, Mrs.....	0	5	0	Hopkins, Mr. J. B.....	0	5	0
Coll. Correction Wynd..	2	13	0	Lewis, Mr. T.....	0	5	0	James, Mr.....	0	10	0
Do. Silver Street	2	10	0	Lewis, Mr. G.....	0	5	0	Morcom, Mr.....	0	5	0
<i>Dunfermline</i> —				Penny, Mr.....	0	10	0	Williams, Lewis, Esq....	1	0	0
Collection	6	9	7	Phillips, Mr.....	1	0	0	Vachell, Dr. C. R.....	0	5	0
<i>Edinburgh</i> —				Rogers, Mr. E.....	0	5	0	Small sums.....	0	5	6
Coll. Elder Street.....	11	10	8	Small sums.....	1	7	6	Mrs. Edy's box.....	0	7	0
Do. Dr. Candlish's	2	17	1	Coll. by Mrs. Brian.....	3	0	9				
Dickie, Mr.....	0	10	6	Box, by Mr. Slade.....	0	10	0				
Wilson, Mr.....	0	2	6					<i>Merthyr and Dowlais</i> —			
<i>Glasgow</i> —				<i>Pontheir</i> —				Collection at English			
Coll. Hope Street.....	10	0	0	Collection	1	1	0	Baptist Chapel.....	2	6	0
Do. Brown Street.....	3	5	0	Hiley, Mrs.....	0	10	0	Do at Ebenezer.....	0	10	0
Do. St. George's Place...	4	16	0	Jenkins, John, Esq.....	1	0	0	Charles, Mr.....	0	5	0
Ainsworth, Miss.....	1	1	0	Jenkins, W., Esq.....	1	0	0	Edwards, Mr.....	0	5	0
Cameron, Mr. D. A.....	1	1	0	Jenkins, Miss	1	0	0	Gilbert, Mr.....	0	5	0
Duncan, Mr. A. J.....	1	1	0	Jenkins, Mr. W.....	0	5	0	Lewis, Mr.....	0	5	0
Smith, Mr. D.....	1	1	0	Jenkins, Mr. J.....	0	5	0	Protheroe, Mr.....	0	5	0
Stewart, Mr.....	0	10	6					Smith, Mr.....	0	10	0
Stoage, Mr.....	0	10	6	<i>Ponthrydrhyn</i> —				Williams, Rev. E.....	0	10	0
Wilson, Mr. S.....	0	10	6	Conway, C., Esq.....	1	0	0	Small sums.....	0	13	6
<i>Irvine</i> —				Conway, Miss.....	0	5	0				
Collection	3	0	0	Evans, Rev., D.D.....	0	5	0	<i>Neath</i> —			
								Collection	1	6	6
WALES.				<i>Pontypool</i> —				Buckland, Mrs.....	1	0	0
BRECONSHIRE.				Davies, Mr.....	0	5	0				
<i>Builth</i> —				Davies, Mr.....	0	5	0	<i>Newbridge</i> —			
Bardsley, Mr.....	1	0	0	Jones, Mr.....	0	10	0	Collection	1	0	0
				Morgan, Mr. M.....	0	5	0	Small sum.....	0	2	6
MONMOUTHSHIRE.				Phillips, W. W., Esq....	2	2	0				
<i>Abergavenny</i> —				Phillips, Misses.....	0	6	6	<i>Swansea</i> —			
Parry, Mr.....	0	5	0	Phillips, Mr. W. W.....	0	5	0	Adams, Mr.....	0	5	0
Small sum.....	0	2	6	Williams, Mr., Sen.....	0	5	0	Friend, a.....	0	5	0
Coll. by Mrs. Daniel.....	3	1	0	Williams, Mr., Jun.....	0	5	0	Hinckley, Mr.....	0	5	0
Do. by Miss S. Michal...	0	8	6	Small sums.....	0	19	6	John, Miss.....	0	5	0
								Michall, Mr.....	0	5	0
<i>Bassaleg</i> —				CARMARTHENSHIRE.				Rayner, Mr.....	0	5	0
Griffith, Mr.....	0	10	0	Carmarthenshire Asso-				Stroud, W., Esq.....	1	0	0
Rees, Mr.....	0	10	0	ciation—				Walters, D., Esq.....	1	0	0
Lewis, Mr. (Tyder).....	0	10	0	Collection	3	5	10	Walters, T., Esq.....	1	0	0
								Walters, W., Esq.....	0	10	0
				<i>Carmarthen</i> —				Wilks, Mrs.....	0	5	0
				Coll. at Priory-street				Small sums	1	0	0
				Chapel.....	1	11	6	Box, by Mr. Richards...	0	4	6

Donations and Subscriptions will be gratefully received on behalf of the Society by the
Treasurer, J. R. BOUSFIELD, Esq., 29, Finsbury Square; by the Secretary,
THE REV. S. J. DAVIS, 16, HEMINGFORD TERRACE, ISLINGTON, LONDON;
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London—MR. W. PARNELL, 26, Kingsland Crescent, Kingsland Road.

THE

BAPTIST MAGAZINE.

OCTOBER, 1843.

MEMOIR OF THE REV. BENJAMIN BEDDOME, A.M.,

FORMERLY OF BOURTON-ON-THE-WATER.

Hymns composed by Mr. Beddome frequently conduce to the devotional pleasure of our assemblies; and discourses from his pen have instructed many private families and village congregations; yet, we believe, no record of his life has ever appeared in the Baptist Magazine. A biographical sketch is, however, prefixed to a volume of sermons, printed from his manuscripts, and published by Messrs. Ward and Co., and we shall avail ourselves of the information it affords, to transfer to our pages a brief notice of his honourable career.

Benjamin Beddome, who was born at Henley-in-Arden, Warwickshire, on the 23rd of January, 1717, was the son of Mr. John Beddome, who, when he died in 1757, was one of the pastors of the church in the Pithay, Bristol. Benjamin was about seven years of age when the family removed to Bristol; and after receiving a suitable education, was apprenticed to a surgeon-apothecary in that city. This profession seems to have

engaged his attention, and very probably aided his usefulness, after he had declined the regular practice of it, as reference is made to his patients during his residence at Bourton; and from this source some of his most striking illustrations of divine truth are derived. His mind appears to have been altogether unimpressed about religion, till, under a sermon which he heard when about twenty years of age from Mr. Ware of Chesham, on the joy in heaven over a repenting sinner, he was deeply and permanently affected.

He found much relief, however, in reading the scriptures and in prayer, to which he devoted his leisure hours; and perceiving the ample provisions of the gospel to meet the guilt and destitution of the sinner, he reposed his soul upon its doctrines and promises; and, "through Jesus Christ," found "peace with God."

As soon as he was brought under the influence of religion, he began to feel for the spiritual condition of others, and desirous of devoting himself to that

great work, which God has appointed instrumentally to save mankind. When, therefore, the term of his apprenticeship expired, he relinquished all idea of following the medical profession, and, with a view to the ministry, became a student at the Baptist College, Bristol, then superintended by the Rev. Bernard Foscett, who had become the tutor in the year 1720. Having pursued his studies for some time at this place, he removed to London for the purpose of completing his education under the tuition of Mr. John Eamos, at the Independent Academy, in Tenter Alley, Moorfields. Of this celebrated man, Dr. Watts once said, when speaking to one of his pupils,—“Your tutor is the most learned man I ever knew.”

Notwithstanding the manifest change that had taken place in the character of our author, and the fact that he had already devoted himself to the Christian ministry, yet he had not united himself to any religious society. On his removal to London, therefore, he joined the baptist church in Little Prescott Street, Goodman's Fields, under the care of the Rev. Samuel Wilson, by whom he was baptized the latter end of September, or the beginning of October, 1739.

In July following, Mr. Beddome, on his way to Bristol, preached at Bourton-on-the-Water; and the church there, being destitute of a pastor, in consequence of the death of the Rev. Thomas Flower, sen., invited him to supply them. This he did; and after receiving repeated invitations to become their pastor, he acceded to the request, and was ordained, September 23, 1743. On this important occasion, Mr. Foscett of Bristol gave the charge from 1 Tim. iv. 12, and offered the ordination prayer; and Dr. Joseph Stennett preached to the people from Hebrews xiii. 17.

The state of his mind during this period may be seen by a reference to the lines below, written about the year 1742.

THE WISH.

“Lord, in my soul implant thy fear!
Let faith, and hope, and love be there;
Preserve me from prevailing vice,
When Satan tempts, or lusts entice.
Of friendship's sweets may I partake,
Nor be forsaken, or forsake.
Let moderate plenty crown my board,
And God for all be still adored;
Let the companion of my youth
Be one of innocence and truth;
Let modest charms adorn her face,
And give her thy superior grace.
By heavenly art first make her thine,
Then make her willing to be mine;
My dwelling-place let Bourton be,
There let me live, and live to thee.”

One portion of his “Wish” was subsequently granted to him in his union with Miss Elizabeth Boswell, whom he married December 21, 1749. She was the daughter of Mr. Richard Boswell of Bourton, who was a deacon of the baptist church there, and a most valuable man. Shortly after his marriage, an alarming illness, of six weeks' continuance, brought Mr. Beddome to the margin of the grave. “Prayer was made by the church continually for him,” and in due time he was restored.

Soon after his recovery, another circumstance occurred to excite their fears lest he should leave them. The church in Goodman's Fields (at that time the largest particular baptist church in London), being destitute of a pastor in consequence of the death of the Rev. Samuel Wilson, directed their attention to Mr. Beddome as a fit person to succeed him. He had formerly been in communion with them, and was still much beloved and admired. In addition to prospects of honour, comfort, and emolument, much more flattering than were connected with his situation at Bourton, our author had to resist the most pressing solicitations, couched in every form of argument and entreaty. Upon them all he put a direct negative; but so solicitous were they, that, as a last resource, he committed the whole affair to the decision of the church at Bourton. As might be ex-

pected, they sent a positive refusal ; and he thus concludes his correspondence upon the business :—“ If my people would have consented to my removal, though I should have had much to sacrifice through the affection I bear them, yet I should have made no scruple in accepting your call ; but as they refuse it, ‘ the will of the Lord be done.’ I am determined not to tear myself violently from them ; but would rather glorify God in a station much inferior to that I am in, than obtrude myself into a higher without his direction.”

Though Mr. Beddome was one who never aspired after honours, yet his fame passed beyond the Atlantic ; so that, in 1770, the *Senatus Academicus* of Providence College (now Hope University), Rhode Island, conferred on him the title of A.M. as a token of their esteem for his talents and learning.

When Mr. Beddome attained his 60th year, feeling his infirmities increase, the church, at his suggestion, sought and obtained an assistant for him, in the Rev. William Wilkins of Cirencester, who having studied some time at the Bristol Academy, finished his education in Scotland. With this valuable coadjutor Mr. B. appears to have laboured with pleasure and success. The following year opened with one of the severest afflictions he ever had to endure, in the loss of his son Benjamin, who died of putrid fever after a few days’ illness, at Edinburgh, January 4, 1778, in the 25th year of his age.

Six more years had scarcely revolved before he was called to part with her who had been for thirty-four years the companion of his life, in its sorrows, duties, and joys. Mrs. Beddome died January 21, 1784, of a fever, then very prevalent in the village. She was eminent for her unobtrusive piety, the amiableness of her temper, and the sincerity and permanence of her attachment ; while her patience under suffering ex-

cited the admiration of all. There was scarce any one in the country who, when living, was more beloved, or whose death was more deeply lamented. The close of this year was again clouded by an awfully sudden bereavement. Another son of our author, whose name was Foscett, fell into the river Thames near Deptford, and was drowned, in the 26th year of age. He also had been educated for the medical profession.

His ministrations retained to the very last their wonted liveliness and attraction, improved by the increased solemnity and wisdom of age. It was his earnest desire not to be long laid aside from his beloved employment, and in this he was gratified ; for having, during his infirmities, been carried to and from the chapel, where he preached sitting, he was confined only one Lord’s day, and was composing a hymn for public worship only an hour before his death ; and of this the subjoined is the portion he had actually written :—

“ God of my life, and of my choice,
Shall I no longer hear thy voice ?
O let that Source of joy divine
With rapture fill this heart of mine !
“ Thou openedst Jonah’s prison doors,
Be pleased, O Lord, to open ours ;
Then will we to the world proclaim,
The various honours of thy name.”

In the prospect of this event, he was calm and resigned, in the full assurance, not only that the Almighty Father had a right to do as he pleased, but that his soul was secure in the hands of Jesus, and that “ to die is gain.” Thus prepared, he awaited the “ last enemy,” and “ fell asleep” in Jesus, September 3, 1795, in the 79th year of his age, having laboured at Bourton fifty-five years.

The usefulness of such a man can only be known at the resurrection of the just. In his numerous visits and public labours at Abingdon, Bristol, London, and the circle of the Midland Association, an incalculable amount of good was done in promoting the unity,

awakening the zeal, and directing the energies of the people of God, while many sinners were known to be converted to the faith. At Bourton he was highly successful. When he went there the church consisted only of about seventy members; in 1751 they had increased to one hundred and eighty; and in 1766, since his residence amongst

them, one hundred and ninety-six persons had been added to the church. During that period, six were called to the work of the ministry, in whom he had reason to rejoice:—The Revs. John Ryland, sen., A.M., Richard Hayner, John Reynolds, A.M., Nathaniel Rawlins, Alexander Payne, and the late pastor, the Rev. Thomas Coles, A.M.

ON A REVISED TRANSLATION OF THE SCRIPTURES FOR CIRCULATION IN GREECE.

BY PROFESSOR KENDRICK, OF HAMILTON, UNITED STATES.

At the last Annual Meeting of the American and Foreign Bible Society, it was resolved, "That it is the duty of the American and Foreign Bible Society to take measures for securing at the earliest practicable period, a revised version of the scriptures in the modern Greek tongue, to be circulated among the Greek nation." The resolution was brought forward by Professor A. C. Kendrick, of Hamilton Literary and Theological Seminary; and the address with which he introduced it contains many things deserving the attention of European Christians.

THIS resolution, Mr. President, embraces a proposition of great practical importance. It should not be adopted, unless for weighty reasons. A few only of the topics which have crowded on my mind in contemplating it, can at present be even glanced at.

I need not say a word to enforce the claim which Greece urges on the sympathies of the Christian world. The land on which learning and genius shed a lustre that has only grown brighter amid the gloom of ages; whose achievements in art, and literature, and arms, adorn incomparably the most brilliant page in the annals of unchristianized man; the

Climb of the forgotten brave
Whose land from plain to mountain cave
Was freedom's home or glory's grave;

the land whose very name forms a rallying point to all our feelings of classical enthusiasm; not an inch of whose soil but is hallowed by some venerable association—this land needs no pleader

in the bosom of any lover of intelligence and freedom: and if less tumultuous, yet, assuredly, not less deep are the emotions that her name awakens in the bosom of the Christian. The most thrilling recollection that swells the breast of the Christian scholar who treads the streets of modern Athens, is that there the great apostle of the Gentiles, before her most venerable tribunal, in sight of the Parthenon and the majestic statue of the tutelar Minerva, amid all that could shed grace and splendour around the rites of paganism, pointing to the forest of statues and temples that crowned the Acropolis, declared that God dwelleth not in temples made with hands; and preached Jesus and the resurrection. In Greece the gospel was early preached, and flourishing churches were planted; and the Greek language was that which God specially honoured by making it the vehicle of that portion of his word, which most emphatically brings life and

immortality to light. The intrinsic excellence of the language—its wide diffusion over the eastern part of the Roman Empire—rendered eminently proper its selection as the medium through which the message of heavenly mercy should be transmitted to succeeding generations.

These remarks will not prove irrelevant if they tend to deepen your interest in the cause which I come here to advocate. It is for the descendants of that people whom God so signally honoured, that I plead. It is that channels may be opened through which the waters of life may flow back, pure and unobstructed through the regions where they first arose; that the pure word of life may be given to the descendants of that people in whose native tongue they were originally uttered.

* The resolution intimates that it is the duty of the American and Foreign Bible Society to secure, as early as possible, a revised version of the scriptures in the Romaic or modern Greek tongue. Strong as is the resemblance between the ancient and modern dialects, they are yet so dissimilar as to render it extremely difficult, and often impossible for an unlearned Greek of the present day to understand the ancient scriptures. He must then have a translation even of the New Testament. Nor has the Christian world been unmindful of this want. As early as 1808 the British and Foreign Bible Society turned their attention to this subject, and issued an edition of the New Testament in modern Greek. This continued to be circulated until 1819, when finding a revision generally demanded, they employed Hilarion, a learned Archimandrite, of Mount Lebanon, (then residing at Constantinople,) to undertake the work. Having obtained the consent of the archbishop, Hilarion executed a version of the New, and subsequently of the Old Testament. The former was printed, after being subjected to the revision of the British

and Foreign Bible Society. The version of the Old Testament, being made from the Septuagint, instead of the original Hebrew, it was not thought advisable to print. For a translation of this, they engaged the services of Professor Bambas, of the Ionian University, who, in addition to this, has also executed a translation of the historical books of the New Testament. These are the versions which are now circulated in Greece. The New Testament of Hilarion was reprinted in 1833 by the American Bible Society, and is used in Greece much more extensively than that of Bambas, though the latter doubtless will ultimately supplant the other.

While, however, both these versions possess, unquestionably, many excellencies, they have also, some serious defects. As to the word βαπτίζω (*baptizo*), they are not, it is true, liable to the objection which lies against most modern versions, viz., that the word designating the rite of baptism is transferred, instead of being translated. The word βαπτίζω (*baptizo*), is in general retained, and indeed always in reference to the ordinance of baptism; and this word, while it has indeed acquired in the modern tongue a technical signification, unknown to the ancient, is still in the mind of a modern Greek inseparably connected with the idea of immersion. In the Greek, as throughout the entire oriental church, immersion has been the uniform mode of admission into the church, down to the present time. "The members of this church," says Professor Stuart, "are accustomed to call the members of the western churches *sprinkled Christians*, by way of ridicule and contempt. They maintain that βαπτίζω (*baptizo*), can mean nothing but *immerge*; and that *baptism by sprinkling* is as great a solecism as *immersion by aspersion*: and they claim to themselves the honour of having preserved the ancient sacred rite of the church free

from change and from corruption, which would destroy its significancy."

Still these versions are not wholly free from defect as respects the word in question. In Mark vii. 4, where the Pharisee wonders at our Lord's eating with unwashen hands, βαπτίζω (*baptizo*) has been rendered by νίπτω (*nipito*), thus confounding entirely the clearly marked distinction of the original, which declares that the pharisees and all the Jews, while they always wash their hands before taking their meals, on returning from the market immerse the whole body. Such certainly is the sentiment that lies on the face of the passage, and till there is good reason shown to the contrary, we are bound to adhere to it. The burden of proof lies with those who deny that βαπτίζω (*baptizo*), is to be here used in its ordinary signification. Assuredly there is no antecedent improbability in the supposition that, common as the bathing of the body was and is in the eastern countries, the Jews, who in proportion as they became neglectful of the weightier matters of the law, were more scrupulously observant of outward ceremonies, should bathe their whole persons, on returning from the dust and defilement of the market. In the same chapter the words πλύνω (*pluno*) and πλυσίμα (*plusima*), denoting *wash* and *washing*, are substituted for βαπτίσμος (*baptismos*), *immersion*, and almost uniformly the preposition ἐν (*en*), *in*, in connexion with the ordinance of baptism, is rendered by με (*me*), *with*.

Imperfections like these I have no disposition to elevate into undue importance. They do not materially darken the testimony of the modern Greek scriptures to the primitive ordinance of immersion. Yet such is, if not their design, at least certainly their tendency. They proceed upon a *principle* which only needs to be carried out in order to suppress entirely the testimony of God

upon this point. They mar the beauty and detract from the fidelity of the versions in question. They tend to confuse and perplex the mind of a Greek in reference to the meaning of the ancient word. He finds βαπτίζω (*baptizo*) used interchangeably with νίπτω (*nipito*) and πλύνω (*pluno*), *to wash, to wash the hands, &c.*; and if unlearned in the ancient language he of course supposes that such is sometimes their import. He will come, then, to regard immersion as resting rather upon usage than express command, and will be prepared for any efforts which may be made to unsettle the faith and overthrow the practice of his church.

There are still other reasons of a more general and perhaps still more weighty character, for the revision we propose. They are founded on the general and acknowledged imperfections of the existing versions. That of Hilarion especially, which is the one generally circulated, has the fault of conforming servilely to the English version of King James, and copying many of its errors. Hence numerous faults are admitted, which the mere employment of a better text, as that of Knapp, Bloomfield, or Hahn, would have prevented. Thus, in John x. 14, 15, we have the erroneous division of the English version, instead of the true reading of the original, viz.: "I am the good Shepherd; and I know my sheep, and am known of mine, even as the Father knoweth me, and I know the Father," &c. Many similar examples might be cited in illustration of this point, and showing the necessity of a thorough critical, and scholar-like revision of the existing version.

Another reason why the American and Foreign Bible Society should engage in this work, is the great destitution among the Greek nation of the word of life. Notwithstanding the zealous and laudable efforts of the British and American Bible Societies, aided by their nu-

merous auxiliaries, still this destitution has been but partially supplied. The number of those who speak the modern Greek language is estimated at not less than three millions. They are scattered over Southern Europe, Western Asia, and the Islands of the Mediterranean, and but a small portion of them, comparatively, are supplied with the word of life. Our missionaries inform us that they could distribute 6000 copies annually, in the province of Albania, and probably several times that number could be circulated in the kingdom of Greece and the Islands.

All accounts concur in representing the Greeks as a reading people. They inherit that thirst for knowledge,—that love of intellectual action and excitement which seems inherent in the Greek mind. They hunger for the bread intellectual. While yet in bondage to the Turks they had founded many flourishing schools of learning which were swept away in the tornado of the revolution. The spirit of the Greek is unbroken by centuries of galling bondage. The fire of genius still burns in the countrymen of Bambas and Coray, and the spirit of Leonidas has started up anew in the contemporaries of Bozarris. Deplorably ignorant as the great mass of the people still are, they yet manifest a hungering for the bread of intellectual life. Mr. Anderson, in his journey through the Peloponnesus, was every where beset with entreaties for books, and the largest supplies of bibles, testaments, tracts, and works in science and morality are almost instantaneously exhausted. Such and so loud being the demand, what Christian heart but beats responsive to the call? Who does not hear issuing from the heart of Greece her own Macedonian cry, "Come over and help us?"

But there is, if possible, a still more interesting aspect in which this subject is to be viewed. It is in its bearings on the salvation of the seventy millions who

lie in spiritual death within the pale of the Greek church. On the condition of that church I cannot now enlarge. In some respects it seems not to have sunk to the level of the papal church. It acknowledges no infallible earthly head; it theoretically admits the scriptures to be the only standard of faith; and, though coupled with many absurd ceremonies, it still holds to the primitive rite of immersion. These circumstances open the way for Christian effort, and especially on the part of the Baptist denomination. They furnish solid ground on which we may plant our batteries while assailing her almost impregnable walls of hoary superstition. Yet it cannot be concealed that as to any exhibition of vital Christianity, the Greek church stands nearly on a level with the Romish. The spirit of piety has long been dead within her bosom; her service is read in the ancient tongue, which neither priests nor people understand; her worship is little else than a round of absurd and cumbrous ceremonies; and many of the worst heresies of Romanism, as transubstantiation, the worship of pictures and saints, priestly absolution, and baptismal regeneration, are essential elements of the Greek faith. "My holy baptism," is with the Greek the cloak that covers all his sins. No matter though he spend his life in the most flagrant crimes—though he have been a reckless and shameless violator of all the laws of society—though he have spent his life in robbery and murder, yet was he in infancy sanctified in the baptismal font. Has he confessed to the priests; has he reverently crossed himself before the picture of the virgin; and especially, has he worn, suspended from his neck, as an amulet, a bit of wood from the blessed cross—it is enough; he is pronounced eminently pious, and a fit candidate for heaven.

Now it is by preaching the gospel,

and circulating the scriptures in Greece, that we hope effectually to assail this gigantic system of corruption. It is this alone on which we can rely for cleansing this Augean stable of error and pollution. And let me add that baptist principles are eminently favourable to the accomplishment of this work. I most cheerfully and gratefully acknowledge the unwearied efforts of other denominations on behalf of degraded and bleeding Greece. They have laboured nobly for her spiritual regeneration. Yet it must be confessed that they labour under some serious disabilities. Acknowledging, as they generally do, the validity of infant baptism in the Greek church, they virtually acknowledge the validity of the church itself. Their aim is rather to remodel than to demolish a structure which is rotten to its foundations, and their labour must be necessarily to a great extent in vain. Besides, holding to the traditionary rite of infant baptism, they are less able to assail effectually the numberless traditions with which the Greeks have marred the beautiful form of primitive Christianity. They are unable, at least, to uproot the principle. Their arguments are invalidated, and their appeals parried by a reference to that usage which they themselves have grafted upon the scriptures. Thus the efforts of other Christian denominations for the spiritual renovation of Greece, are in a great degree crippled—not from any want of zeal or piety, but simply from their unfortunate adherence to one of the “traditions of men.” And if I mistake not, the history of their missions in Greece justifies these remarks. There has indeed been much of outward prosperity. Bible societies have been formed with bishops and patriarchs at their head. Tracts and religious books have been distributed; flourishing schools have been established: but when we look for the actual results of all this in the conversion of

the Greeks to Christianity, we lament to find them small indeed. Nearly all their missionaries have withdrawn from Greece, and that most interesting field seems about to be given into the hands of our denomination. Shall we not hasten to occupy it? Shall we not respond gratefully and joyfully to this manifest call of providence upon our prayers and efforts? May I not say that Greece belongs to us? One signal advantage is furnished to our missionaries in their preservation of the primitive ordinance of immersion. Let Greece become evangelized, and she will at once plant herself on the platform of our sentiments as a denomination. Infant baptism is connected indissolubly in the mind of a Greek with baptismal regeneration. Disconnect it from this doctrine, and it becomes an idle and unmeaning ceremony, and the moment a Greek renounces the dogma of baptismal regeneration, he would cast away the rite which it has originated, and to which it alone gives significance. And here I cannot refrain from expressing my wonder at the tenacity with which our pædobaptist brethren hold on to the practice of infant baptism. In England and Continental Europe this practice has a significance and an importance. It is the link that connects church and state, and makes the church a mighty engine of state policy. But what does it mean with us? How can it be regarded in this country except as a useless excrescence on the beautiful form of Christianity, and a gratuitous insult to the great Lawgiver of the church?

The baptist denomination then are loudly called upon to awake to the interests of the Greek mission. Let them hasten to wrest this kingdom from the dominion of antichrist, and to array it alongside of the small and feeble band that are now struggling for the boon and the principle of religious freedom against the gigantic systems of European eccle-

siastical oppression. Let them hasten to plant those seeds of faith and piety, which even in that ungenial soil shall, we trust, soon take root and spring up and bear fruit to life eternal. Our principles are such as we believe eminently fit us for a successful prosecution of missionary effort in Greece. Yet they are also such as will encounter much hostility. The malice of priests and the fury of the populace will often be aroused against them. Yet this is better than apparent and deceitful prosperity. Better to encounter at once the fiercest violence of error by a faithful utterance of the truth, than to lull it into a temporary and delusive rest by an unhalloed compromise. Our missions in Greece have indeed been subjected to severe reverses: clouds have gathered and storms have burst: one missionary has been driven from his post by a sudden outbreak of popular violence, and another has brought his diseased frame across the water to seek health amid the invigorating influences of his native land. To human eyes our prospects are dark and discouraging; yet the eye of faith can recognize in all these reverses only the chastenings of a kind parent. Already that mission has been sealed with the kind tokens of the divine approbation. A few have been hopefully converted, and a deep and wide-spread spirit of inquiry has been awakened; and it only remains that we go forward with unshaken faith in the promises of God, with fervent prayer, and with redoubled efforts, and we may fondly hope that Greece shall yet be evangelized.

How precious are those words—evangelized Greece! How transporting the visions which these words bring before the mind! All circumstances combine to prove that she inherits the intellectual activity of her ancestors. And if, even in slavery, her spirit could not be repressed, how vigorous shall be its work-

ings under the influence of liberty. Let it then be baptized in the healthful influences of Christianity, and Greece shall yet run a career that shall put to shame all her former glory. That glory played only on the surface of the community, or rather it gilded only the mountain summits of society, while all below was involved in impenetrable darkness. Corrupt systems of government, and more corrupt systems of religion, kept the mass of the people in mental and moral slavery. Hence their history, brilliant as it is, is too often the record of ignorance and caprice, of cruelty and crime, of superstition that elevated every block into a god, and of impiety that degraded every god into a block. How different shall be their condition under the reign of Christianity! Surrounded by the same natural scenery that contributed to mould the plastic genius of their ancestors, enjoying that liberty which was to them as the breath of life, and especially having their minds expanded and purified by the gospel they will put forth hitherto unimagined developments of mental and moral beauty. Depths which her profoundest philosophers never yet fathomed—heights which they never yet ascended—visions of glory which never floated before the wrapt vision of a Homer or a Plato, lie before them amid the wondrous mysteries of redemption. Greece under the reign of superstition produced a literature whose loftiness has transported, and whose elegance has charmed, all subsequent ages. What then may we not anticipate when the mind, over whose theatre of action superstition had spread her sable pall, shall range over a world illuminated by the light of a glorious revelation, and shall apply its regenerated energies to the mysteries of infinite wisdom and redeeming love. But we stop not here—Greece occupies a position unrivalled as a centre of missionary operations, and of moral and religious influence. We look, then, for an influ-

ence to commence here that shall shake the reign of papal and Mahomedan superstition : we look for a banner to be erected here, around which her scattered sons shall rally from all the quarters of their dispersion : we look for a leaven to be infused here that shall purge out the impurities of the patriarchal church, and bring the millions of her communion into the fold of Christ : we look for a light to be kindled here that shall shine into the dark places of Asia Minor, and

cause the light to beam anew from the golden candlesticks in the cities of the seven churches. In fine, we look to evangelized Greece, not only as a precious gem set in the diadem of the Redeemer's glory, but as a powerful auxiliary in speeding on the cause of truth and righteousness, and in ushering in the day when one song shall employ all nations.

Blessed vision ! when shall it be realized !

PEARLS.

“Orient pearls at random strung.”

THERE is no morality without religion, and there is no religion without morality. “This is the love of God that we keep his commandments.” He who loves God keeps the commandments in principle ; and he who keeps the commandments loves God in action. Love is obedience in the heart ; obedience is love in the life. Morality then is religion in practice ; religion is morality in principle.

WARDLAW.

There are many who err the more dangerously, that the foundation of their error is truth. Their fault is not that they follow a lie, but that they follow one truth to the exclusion of another.

PASCAL.

There will be, one day, a resurrection of names and reputations, as certainly as of bodies.

MILTON.

The frowns of the world are among the blessings of the Christian. The prosperity of fools shall destroy them. “Him whom I shall kiss,” said Judas, “take him ;” so when the world kisseth, it often betrays.

THOMAS WATSON.

A man's *reason* is nowhere so much satisfied, as in matters of *faith*.

WHICHCOTE.

Hypocrisy in one age is generally succeeded by atheism in the next—

ADDISON.

THE CAPTIVES.

BY THE REV. J. G. FULLER.

“By the rivers of Babylon, there we sat down ; yea, we wept when we remembered Zion, &c.”

PSALM CXXXVII. 1—6.

By Babel's proudly-rolling streams,
We sat, and thought, and wept ;
While memory's melancholy dreams,
O'er every passion crept !

Day-dreams—so bright and yet so dim—
So shadowy yet so true—
Deep seas of sorrow to the brim—
A joy like morning dew.

How deep the anguish none can tell,—
 No stranger-heart can know
 The griefs a captive's bosom swell—
 A wretched prisoner's woe.

Can barbarous minds conceive the bliss
 Their vassals once enjoyed ?
 Or savage threats the tears dismiss,
That blessedness destroyed ?

Ah, no ! our hearts alone can feel,—
 Our souls alone o'erflow ;
 Our tears in gloomy rivers steal
 Down furrowed beds of woe.

Zion ! dear Zion ! Judah's joy !
 Jehovah's loved abode !
 Thy throes our mournful thoughts employ,—
 A huge, a heavy load.

Once, thou wert beautiful and bright,—
 More fair than Ophir's gold ;
 Now, cheerless as Egyptian night,—
 Deserted, wild, and cold.

Thy palaces in ruin lie ;
 Thine altars blaze no more ;
 Thy priests and prophets howl and cry,
 For Judah's joy is o'er.

No solemn feasts,—no tuneful choir,—
 No sweet response of love,—
 No prayer,—no praise,—no sacred fire
 Descending from above.

No healing ray,—no soothing word,
 To breathe our sorrows dry ;
 E'en Judah's harp denies her chord,
 For Judah's foe is nigh.

Ye bending, drooping, weeping trees !
 (Just like the captive's heart!)
 Your sympathy a moment's ease
 To fainting souls impart.

Here, take our tuneless harps awhile,—
 Let both in silence weep ;
 While we the unfeeling foe beguile,
 And hush our thoughts to sleep.

Hark ! the proud captor's lordly voice
 In scorn demands a song,—
 Bids wasted energies rejoice
 With merry heart and tongue !

“ Come, saints ! let's have a holy song
 From David's royal pen !
 Your chief musician's chorus strong,—
 Your Zion's loud Amen ! ”

What ! Zion's songs in Edom's land ?
 Her thrilling notes to you ?
 Yes ! when your burning beds of sand
 Refresh like Hermon's dew !

Till then, fond memory, hold thy sway,—
 Jerusalem the theme !
 Nor let my heart one moment stray,
 While heartless foes blaspheme.

My harp ! for ever grace you tree !
 Be paralyzed, my hand !
 Nor let my tongue a traitor be,
 In treacherous Babel's land.

Jerusalem ! my chiefest joy !
 I'd rather cease to be,
 Than prostituted powers employ
 In mimic praise of thee.

Sweet is my life with all its shame,
 And sweet its tender ties ;
 But sweeter still thy precious name,—
 Thou centre of my joys !

God of our father Abraham !
 Hear thou the outcast's prayer :
 Give in thy New Jerusalem,
 His ransomed soul a share.

And there may all thine Israel join,
 In one combined employ,
 To celebrate, in strains divine,
 Jerusalem—their joy !

Stogumber, near Taunton.

REVIEWS.

Letter to the Right Hon. Lord Ashley, M.P., on the present defective state of National Education, and the necessity of Government Interference. By the Rev. THOMAS PAGE, M.A., Incumbent of Christ Church, Virginia Water, Egham. London: Seeley and Co. Foolscape 8vo. pp. 171. Cloth.

The Social, Educational, and Religious State of the Manufacturing Districts; with Statistical Returns of the Means of Education and Religious Instruction in the Manufacturing Districts of Yorkshire, Lancashire, and Cheshire; in Two Letters to the Right Hon. Sir Robert Peel, Bart. With an Appendix containing a Letter to the Right Hon. Lord Wharncliffe, on Sir James Graham's Factory Educational Bill; also the Objections to the Amended Bill. By EDWARD BAINES, jun., Author of the "History of the Cotton Manufacture." London: Simpkin and Co. 8vo. pp. 76. Cloth.

A Plea for Liberty of Education. A Second Letter to the Right Hon. Sir James Graham, Bart., One of Her Majesty's Principal Secretaries of State, on the Educational Clauses of the Factories' Bill. By JOHN HOWARD HIXTON, M.A., One of the Secretaries of the Baptist Union of Great Britain and Ireland. London: Houlston and Stoneman. 8vo. pp. 52.

The Position and Duty of the English Nonconformists, in respect to National Education. A Lecture. By WILLIAM BROCK, Pastor of the Baptist Church, St. Mary's, Norwich. London: Ward and Co. 12mo. pp. 36.

Reasons against Government Interference in Education: showing the Dangerous Consequences of entrusting a Central Government with the Education of its Subjects, and explaining the advantages of leaving it to be regulated by individual, family, and local influence. By an Observer of the results of a Centralized System of Education during thirteen years' residence in France. London: Ward and Co. 8vo. pp. 56.

AMONG the remarkable facts brought to light in the session of parliament that has just terminated, there was none more worthy to be noted than the unanimity with which our senators concurred in

the desire that some legislative measure should be adopted for the promotion of national education. Not only was a ministerial plan brought forward by the home secretary, Sir James Graham, but as soon as it was evident that the opposition to its principles was formidable, it appeared that Lord John Russell, also, had his plan, that Mr. Wyse had his plan, that Mr. Hume had his plan, and that on the left as well as on the right, in the back seats as well as in the front, all were of opinion that it was necessary to do something. Our business, at the time, was to get rid of the portentous bill before the house; and we felt that it would be impolitic, while a measure so destructive to civil and religious liberty was pending, to withdraw any portion of the public attention from its demerits by adverting to more distant dangers, or divide its parliamentary opponents by assuring them that no other measure could be brought forward in its place which we should receive with satisfaction. But it appeared to us that it would be our duty, as soon as the immediate crisis had passed away, to invoke the attention of all with whom we might have any influence, to general principles which must compel us to oppose any legislative measure for the education of the community, however liberally conceived, and by whomsoever brought forward. Apprehensive, indeed, that we should not find some even of our nonconforming contemporaries ready to go the whole length of our convictions, we yet determined to fight the battle, as soon as the right opportunity should arrive, even though we might be compelled to fight it alone.

It affords us great pleasure, however, to perceive that we are not to have either all the peril or all the glory of maintaining on this subject a solitary conflict. A decided conviction that all legislative interference with education is unsound in principle and would prove injurious in practice, is avowed in some of the pamphlets before us. This conviction has forced itself upon some thinking men, who six months ago inclined, we believe, to a contrary opinion; and we doubt

not that six months hence, it will be far more prevalent than it is now.

Mr. Page's Letter to Lord Ashley was written at the commencement of the year, and was designed to encourage that well-intentioned nobleman to bring the subject before the legislature, and to interest the public in his enterprise. Mr. Page writes like an honest, benevolent, and pious man; and, as such, deploras the prevalence of ignorance among the labouring classes; maintains that their education to be valuable must be religious; and rejoices that the two leading education societies have, in various ways, and in conjunction with other causes, awakened a spirit which superstition cannot exorcise, nor prejudice impede, nor ignorance withstand. Still, in his view, our dangers and responsibilities call for what he denominates "a national measure—a measure which no voluntary society can be in a capacity to execute, and which the established church, in her present crippled position, whatever her disposition may be, has not the means or resources at command to enable her to originate or conduct;—a measure therefore which the legislature of the land ought, in its deliberate wisdom, to enact, and in its executive authority to enforce; and which, though framed with all due regard to the views and feelings of antagonist parties in the realm, shall nevertheless elevate the vital question of national education above all the disadvantages and drawbacks arising from private prejudice, or local circumstances, or political bias, or religious disunion."

"The particular points, therefore, which it is of so much moment that we should consider with an impartiality and a seriousness worthy of the magnitude of the interests at stake, are these—the legitimate claim of the church to be regarded by the executive government, as the sole administratrix of the religious instruction of the young members of the community; the duty of the government to promote and carry into effect a system of education in which this claim of the church is duly recognized; and also the consideration due to those whose parents, dissenting from the church, will not, or cannot, conscientiously submit their children to her teaching and authority."—P. 70.

In various parts of his volume, Mr. Page, referring to dissenters, speaks of them in mild, gentlemanly terms, and

apparently intends to be very liberal in his advice respecting them and their children; yet how objectionable is every phrase in this his deliberate, formal statement of the principal topics on which he would treat! But the fact is, though a gentleman and a Christian, he is a churchman,—an advocate for the union of church and state; and religious equality can have no place in the system of even the best men who cleave to that union. It does not arise from the ill disposition of the writer, but from the system into the spirit of which he enters, that Mr. Page claims for himself and his fraternity such lofty prerogatives. Religious teaching must be in their hands, and must be in accordance with their principles, because of the union between the church and the state. This is his own declaration.

"It has already been decided on and unchangeably fixed, by that union of church and state which in our own country has for ages been consolidated and matured. The state has already exercised its prerogative in this respect, and by taking the church into alliance with itself, and through the medium of that alliance identifying the particular form of Christianity by which she is distinguished, with all the civil rights and institutions of the kingdom, it is no longer at liberty to depart from, or to substitute any others for the standards, confessions, and formularies of the church by law established, in the religious department of any system of national education."—P. 82.

Again:

"'A state,' says the Rev. T. Dale, 'like an individual, *may* have a conscience; and if it *has* a conscience, it can only have one conscience. A state, like an individual, ought to have a religion; but then if it *has*, it can only have *one* religion. It may tolerate many creeds, but it can only profess one; and if it be asked what that creed should be, the question is already decided by the very law beneath which it is our privilege to live as members of a civilized community.'

—P. 83.

And again:

"With far more justice may the legislature say, 'Recognizing as we do the ancient church of the nation as the channel of Christian instruction, we cannot reasonably take into account the various sectaries which decline to enter her walls, we cannot allow them to control our right to provide for the interest of our flock and family. Our business is to legislate

on principles which have stood the test of ages, and which are maintained by the great majority of the people. We cannot deem it proper that those who have quitted the paternal dwelling should interfere in its domestic arrangements; or be allowed to prevent improvement in the domain with which they have voluntarily renounced connexion."—*P.* 126.

If these representations are correct, it is evident that so long as the union between the church and the state shall continue, it must be the duty of all conscientious dissenters strenuously to oppose enactments for national education.

The Letters of Mr. Baines afford, on the other hand, a fine illustration of the power of voluntary Christian zeal, to provide the means of education and religious instruction, even for a rapidly increasing population; and, as he observes, may lead statesmen to doubt the necessity, advantage, and even propriety, of that interference to which rulers and legislators have always been so prone. With a promptitude and an energy by which he has laid the whole country under lasting obligations, that gentleman undertook to vindicate the manufacturing districts from the mistaken representations that had been made in parliament of their moral and educational inferiority. He first published an appeal to the ministers of religion, superintendents of Sunday schools, and manufacturers, of Yorkshire and Lancashire, requesting that they would, in their several townships and parishes, collect the statistics of religion and education, so as to furnish evidence to the world of the real condition of the manufacturing districts in these respects. Committees were in consequence formed in nearly all the principal towns; schedules, on a simple and comprehensive plan, were furnished; every schedule when returned was subscribed by the individuals who had filled it up, and attested by the signatures of magistrates, ministers, and other persons of respectability. Tables formed from these returns are included in the work before us, and they present a mass of information of the most valuable character, more accurate and more full, we believe, than was ever before obtained respecting the religious and educational advantages of any district in the empire. The extreme irritation displayed by the *Record*, and other papers of similar predilections, in

referring to Mr. Baines's work, is fully accounted for by the exhibition it gives of the potency of those principles of religious freedom which it is their favourite occupation to decry. The following is his own epitome of the results obtained from these returns.

"They establish the following important conclusions, namely:—

"1st. That in these manufacturing districts there is church and chapel room for 45 per cent. of the entire population; and, deducting the catholics, who fill their chapels several times in the day, the church and chapel room for protestants cannot fall greatly short of 80 per cent.

"2nd. That that provision for the religious instruction of the community has been made, and is still supported, almost wholly by the voluntary zeal and liberality of the inhabitants,—no less than 682,795 sittings in churches and chapels having been provided within the present century, of which only 70,811 are in parliamentary churches.

"3rd. That the provision for religious instruction is far more abundant, in proportion to the population, now than it was at the beginning of the century. The church and chapel accommodation has been increased 219 per cent., whilst the population has only increased 127 per cent.

"4th. That Sunday schools have been provided, and are supported and taught, by the voluntary zeal of the inhabitants, in which one in every five and two-fifths of the population are enrolled on the books,—which must include an immense proportion of all the children of the working classes.

"5th. That fifty-five and two-fifths per cent. of the children in Sunday schools are able to read, and are actually reading, the holy scriptures.

"6th. That sixty-six thousand teachers are gratuitously engaged in the benevolent and pious duty of Sunday school instruction.

"7th. That one in every ten of the population are taught in day schools, of whom only a small proportion in dame and factory schools.

"8th. That the proportions of the established church and other religious bodies, so far as the sittings in churches and chapels would indicate, are as follows, viz.:—established church, 377,104 sittings,—other religious denominations, 617,479: but probably the proportion actually attending the churches would be less than this, in comparison with the other sects.

"9th. That the proportions of Sunday scholars taught are as follow, viz.:—in the schools of the established church, 123,431,—in the schools of all other denominations, 205,080." —*Pp.* 27, 28.

Mr. Hinton's pamphlet has afforded us great pleasure. It takes a comprehensive view of the subject, and is calm, independent, and argumentative. It does not relate to the details of the measure recently before parliament, but to its principles, and will be as applicable to other measures for the promotion of national education as to that. Penalties to enforce attendance and inspection to secure the competency of the teachers he admits to be necessary, to render effectual any attempts to secure the education of factory children; he shows, however, that they are tyrannical in principle and oppressive in practice, and then enters on an inquiry whether it is really imperative, or wise, or justifiable, for the government to pursue an object which requires such machinery. He examines, one by one, the reasons generally assigned why government should enforce the education of the operative classes. He argues that it is not one of the duties of the state to educate the people, because there is another party—the parents—whose direct and imperative duty it is; because there is no material difference between education and various other matters to the management of which no government has asserted a claim; because the attempt of any government to enforce education involves it immediately in tyrannical and oppressive proceedings; because popular education cannot practically be separated from religion, and the state has no right to bring the whole community within the compulsory embrace of its adopted religion, or to trample under foot the religious preferences or antipathies of the meanest individual in the realm; and because the duties of the state have respect to the entire community.

“Once more. The duties of the state have respect to the entire community. When we affirm that government ought to protect life and property, we mean the life and property of all classes, and of every individual. And if we should say that it is the duty of the government to educate the people, we should mean, of course, the whole people; the poor and the rich, the operatives and the aristocracy. Or, if we will make a distinction, I ask, without insisting at present on the inconsistency of such an attempt, where the line shall be drawn. It may be easy to speak of the high and the low in general terms; but what practical test could be de-

vised? Certainly the gradations of society are too gentle to permit of any distinguishable line of demarcation. It never could be settled whom the state ought to educate, and whom they should leave to educate themselves. Nor ought such a distinction to be attempted. There are neither natural nor artificial differences on which it could rest. If the government is bound to enforce education at all, it is bound to enforce it on the whole community, and to lay its yoke on the tallest noble as peremptorily as on the humblest peasant. The moral training of the great is, in truth, far more important to the country than that of the masses; since, from their position, they exert a wider influence. Yet I never knew it to be affirmed that the government ought to interfere with their education; and I wait to learn whether, in this broad sense—the only sense in which the assertion can be consistently made—it will be affirmed in any quarter that it is the duty of government to educate *the people*.”—*Pp. 35, 36.*

After answering the allegation that the resources possessed by government and available for educational purposes are too valuable to be lost, and showing that the attempt of government to educate the people of this country would be both nugatory and injurious, by a variety of arguments which it would be unjust to attempt to condense more than he has himself condensed them, the author examines cursorily the system of parliamentary grants; and respecting these also comes to the conclusion that education is a work for popular energies, and for popular energies alone. He adds, “I believe with Sir Robert Peel—and Sir Robert Peel once believed with me—that individual exertions, when in full employ, will do much more than the legislature.” Mr. Hinton concludes by invoking those energies which, although partly dormant, lie beyond question in the community, for the pursuit and attainment of this noble and important end.

It would be an act of patriotism to place a copy of this pamphlet in the hands of each member of the legislature; and every man who wishes to make himself master of the subject, should procure it and ponder its contents.

Mr. Brock's lecture was intended to promote an important local object,—the establishment in Norwich of an effective British school. It will be read, however, with as much pleasure and advantage in other counties as in that in

which it was delivered. The lecturer reviews the danger from which we have escaped; justifies the course we have adopted; reminds us of the lessons we been taught; and enforces the obligations we have incurred. Under the last head of discourse, he urges the establishment of a daily school, "from which all creeds and catechisms shall be excluded, in which the holy scriptures shall be read, and by which the children shall be really disciplined in things secular and divine." By the establishment of such schools, he remarks, children have been really educated; the efficiency of Sunday schools has been increased; a great temptation to which the poor are exposed has been taken out of the way; and the designs of religious intolerance have frequently been counteracted.

"Never has there been greater occasion to provide these asylums from church intolerance than at this time. I feel no pleasure in proclaiming it; but it must be proclaimed, that with greater determination than ever is the effort being made to compel, through the medium of national and parochial schools, attendance upon the established church. Such rules as this are relentlessly enforced:—"No child, while a scholar in this school, will be allowed to attend any other school, or private house, for instruction of any kind; or to attend any place of worship but the church; and any child whose parents allow of its acting contrary to this rule shall be immediately expelled." In perfect keeping with this ecclesiastical decree, are the reports which are reaching us from every part of this country. The resolution has systematically been formed, that dissent shall be put down. Friends of dissent—How say you? Are you content? Shall the poor man and the poor man's child, be thus trampled under foot of men? In every case indeed where the parent prefers the established church, let the attendance of his child be required. Recrudent to our own principles should we be, if, whenever that preference was avowed, we did not bid the man and his child also "God speed." But, in every case where the established church is not preferred but disapproved, the requirement, in all conscience, should be manfully opposed. Is it to be allowed, brethren, that constitutional protestant nonconformity, so precious in the esteem of some of the best citizens, and of the holiest men that have ever lived; is it to be allowed that protestant nonconformity through the medium of the school-room, shall be brought into ignominious disrepute, and the children of nonconformists be forced to hear the church?

Nay:—Let us have our own schools, founded upon a comprehensive basis, free from all sectarian peculiarity, as clear of dissentarianism as of churchmanship, open without any distinction, conventional or ecclesiastical, political, or religious, open to the admission of all."—Pp. 34, 36.

We regret that we cannot now notice at a length corresponding with its value, the masterly pamphlet whose title concludes the list at the head of this article. It is posthumous; but the study of education had been for some years a favourite employment of the author, and he had acquainted himself fully with the courses pursued in relation to it, especially in Scotland and on the European continent. Its publication would have been beneficial at any time, but at the present moment it is peculiarly seasonable.

After showing in the first chapter that there is a party in Britain—perhaps he should have said several parties—disposed to give up the direction and superintendence of education to the government, the author proceeds to prove that education has prospered most in those countries where it has remained a family and a local concern. In France, education has always been more or less under the direction of the government; and during the last fifty years exclusively so. From the professor of transcendental philosophy, down to the most illiterate schoolmaster, all are subject to the ruling power. None can teach even gratuitously without permission, or use a school-book without consent. Yet the French labourers and peasantry are among the most ignorant on the face of the earth. There are hundreds of parishes where the only persons able to sign their names are the mayor and the priest, and sometimes the latter only. In Prussia, parents are compelled by law, under pain of punishment, to send their children to school, from the age of seven to fourteen. The right of setting up schools does not exist; and, in towns, all teachers, even such as give lessons in families by the hour, are subjected to the educational authorities of the place. But though much knowledge is imparted thus to all Prussians, there is much of which they are systematically kept ignorant. The admirers of the Prussian system of education ought to be also admirers of the Prussian system of government. Education is a means of governing the people by what the king's minister

causes to be taught, and also by what he prevents others from teaching. Under the centralized system of state education, the mind is degraded. All who wish to rise in the world—engineers, military men, barristers, physicians, &c., being compelled to receive their education in government schools, of course admit government impressions. It is impossible to conceive a better plan for enslaving the mind, and eternizing errors and abuses.

Facts are adduced by the author to show that a great many inconveniences and dangers are ever attendant on government interference in such matters. Even in a democratic government, if we give up education into its hands, we supply a fallible majority with the means of preventing much good, and of doing incalculable evil.

“I think I have sufficiently proved this already; but to be convinced of it, we have only to look at Austria, papal Italy, or any other country where education is official, and to ponder well the following words of the celebrated Adam Smith:—‘When the teacher is the salaried servant of the government, the governors have in their power to train up the public to habits of servility and prejudices, and thus crush within them every free and manly thought.’ The centralizers are always talking about the danger of allowing parents to teach their children errors of all kinds, moral, educational, political, and religious; and M. Dubois says, that if government did not examine the school-books, dangerous ones might be put into the hands of youth, whereby such impressions and prejudices might be engraven on their minds as would be extremely difficult to efface. Now it is strange that it never occurred to M. Dubois that a French minister of public instruction might also happen to be a propagator of errors, and that he too might sanction a set of school-books whose perusal might also engrave baneful impressions and prejudices on the minds of youth. This, however, was surely a most important consideration; for under a system of freedom, if some parents teach error, others may teach truth, whereas the errors of a minister of public instruction, when education is not free, become the errors of the whole community. Now it happens that there is no fact more certain and better known than this, that the French ministers have been, up to the present hour, almost all propagators of errors and pernicious doctrines. What I here assert can be proved even to a demonstration. About nine or ten biases, all differing widely from each other, have been given to the minds of youth in France, through

ministers of public instruction, within the last fifty years; but as truth is one, nine at least of these ministers must have been teachers of errors. And, indeed, this is just what they all say of each other. M. Dubois himself bitterly criticises the educational systems of the Empire and the restoration; but he ought to know full well that the system which he now defends will be as bitterly criticised by the future director of the normal school, should another restoration take place.”—*Pp.* 31, 32.

The following remarks, among others of similar tendency, deserve the special attention of those who think that a government might advantageously give a secular education, avoiding all interference with religious questions.

“A difference of religious belief among men causes them to take different views of almost every other subject. All things are so linked together and connected, that, to disagree on religion, is to disagree on morals, philosophy, history, politics, and education. Thus, in his philosophical researches, the catholic is guided by the principle of authority; the protestant partly by the bible, and partly by reason; the deist by reason alone. The inculcation of implicit belief is one of the fundamental principles of education in the eyes of a catholic; on the contrary, every consistent protestant educator ought to inculcate the principle of free inquiry, and the right of private judgment. Amidst all these contradictions, where is truth?”—*P.* 37.

“Where is truth in history? Here the clouds and darkness are almost as thick as in philosophy. And all the world knows that little or no unanimity prevails among historians. It was so in the days of Herodotus and Xenophon, and it is so still. One represents Luther as a being more than mortal; another makes him appear to be a kind of a beast; a third asserts that he had an evil spirit, and was finally carried away by the devil. For one historian the reformation is the most glorious of revolutions that ever occurred in the world—for another it is an event for ever to be deplored. By some Napoleon is represented as a monster; by others, as at least a semi-god. Then, again, every historian has a theory of his own, which is intended to explain all human events. There is the Christian theory, professed, for instance, by Bossuet and Guizot; the Thiers and Mignet theory of fatality; the popular; the kingly; the republican; the philosophic; the catholic; and the protestant. Which of all these systems is the state to patronise? By some historians, effects, events, and revolutions, are all ascribed to providence; by others, to fate; by others, to the

will of man. Which of these principles would the state prescribe to its teachers of universal history?"—*Pp.* 39, 40.

"The chief object of state education, according to its partizans themselves, is to maintain, by a *uniform* system of instruction, *unity* of thoughts, opinions, and feelings, among all classes of the community; whence it follows, that state education is at once a means of perpetuating error, and of preventing men from discovering truth; for surely there can be nothing more diametrically opposed to the discovery of truth than unity of thoughts, opinions, and feelings. Until truth be discovered, the less unity, and the more who doubt, the better."—*Pp.* 40, 41.

Assuredly society and its opinions are not yet sufficiently correct to make it desirable that they should be stereotyped! One extract more:

"I cannot leave this subject without mentioning that it has always been a matter of wonder to me that so many of the dissenters should advocate state education. What! they are crying out night and day for the abolition of the state church and state-paid priesthood; yet at the same time they petition parliament to create a system of state education and a host of state-paid teachers! They hold that it is unjust to tax one man to support another man's religion; but surely it is equally unjust to force men to support a system of education which they disapprove of, and from which, of course, they can derive no benefit. Evidently the dissenters know not what they do. Government tuition, must, somehow or other, appear to them something very different from what it really is."—*P.* 42.

What then is to be done? Are we to abandon hope, and consign the masses to continued ignorance? Can no remedy be devised, applicable to our era and our country? We think that there are measures for the promotion of universal education that ought to be immediately adopted.

1. The most readily available is the extension and improvement of the Sunday school system. This has done much, very much, during the last half century; but it might be taken up with augmented energy, and rendered more effective. What is principally wanted is that the more intelligent, wealthy, and influential members of our churches should take it up with an earnestness proportioned to its importance, and give it their personal attention. This can be done at once.

2. The establishment of subsidiary evening schools where secular instruc-

tion may be given, and, in many districts, of day schools, either on the British system or in connexion with distinct congregations, ought to be attempted without delay. The zealous advocates of the episcopal church have set themselves with becoming earnestness to the promotion of their principles by means of national schools, and in a few weeks have raised for the National School Society an extra contribution of one hundred thousand pounds. Regretting, as we do, that this immense sum should be applied to the promulgation of what we believe to be pernicious error, we cannot object to efforts made to promote it by those who believe it to be truth, when made, as in this case, with their own money. Far from blaming them, we deem it honourable to them to have done so; and we desire to hold up the example to the emulation of dissenters. May the success of churchmen in raising a voluntary contribution for the purpose, be such as to render them less anxious for compulsory aid; and may the amount raised by them and by dissenters be so great as to take away all pretence for demands upon the national purse!

3. The improvement of the condition of the labouring classes, would do more than any thing else for the advancement of knowledge. We are persuaded that the operatives would be glad to exempt their little ones from the necessity of spending their childhood in factories, if they received sufficient for the support of their families from their own labour. The majority of parents, by far, would be glad to pay for the instruction of their children, if they could do so without diminishing their supply of food and raiment. It is only for the very poor that any one thinks it necessary to make education compulsory. If statesmen wish to promote education, let them adopt measures to elevate the working people of the land to a level with those classes who, without any compulsion, uniformly obtain instruction for their children. In the language of the deceased writer, last quoted, we say, "Let our rulers take away all taxes on knowledge, remove all monopolies, be they civil, religious, or educational; in short, let them diminish general taxation by rooting out all abuses; and, in doing this, which is indeed their duty, they will do more even for the advancement of education itself, than if they were to expend for that purpose millions on millions out of the national funds."

BRIEF NOTICES.

Cyclopedia of Biblical Literature. By JOHN KIRRO, Editor of "The Pastoral Bible," &c. &c. Assisted by various able Scholars and Divines. Part I. I. Edinburgh: Geo. pp. 60. Price 2s. 6d.

It does not comport with our notions of editorial discretion to express a high opinion, very early, of an original work issuing from the press in Numbers or Parts. The four hundred and eighty pages that we have now seen of this *Cyclopedia*, however, will not allow us to withhold any longer our warmest recommendations of a book which may be consulted with pleasure and advantage by biblical readers of every class, not excepting the most learned. The care with which all available stores of knowledge have been examined, the skill with which the multifarious information has been condensed, and the useful character of the pictorial illustrations, place it in the very first rank of books illustrative of the sacred scriptures. We do not know of how many half-crown parts it is to consist: this, the sixth, concludes with the word Creation.

An Inquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church, that flourished within the first three hundred years after Christ. By LORD PETER KING. In two Parts. Part I. With Remarks and an Appendix, the whole comprising an Abridgement of an "Original Draught of the Primitive Church," an answer to the abovementioned Discourse. By a Clergyman of the Church of England. London: Seeley and Co. 8vo. pp. 301.

Sir Peter King, a nephew of the celebrated John Locke, and towards the latter end of his life Lord High Chancellor of England, entered, when a young man, upon an investigation of the usages of the Christians of the first three centuries, designed especially to ascertain their opinions and practices with respect to those things which were, as he expressed it, "unhappily controverted between those who are commonly known by the names of church of England-men, presbyterians, independents, and anabaptists." His work, which he published anonymously, exhibited great learning and candour, but he made an ancient bishop as much like a modern dissenting pastor, and assigned as much independence to the several congregations and their officers, that it is not at all surprising that his work has never been very generally esteemed by episcopalians. The clerical editor of the present volume complains that the author has not dealt as impartially with the church of England-men as might have been expected, but has conceded too much in order to conciliate others, regretting also, that by confining his examination to three hundred years, he has not added the glorious lights of the fourth and fifth centuries, and implicitly charged them with innovation. The principal design of the publication

appears to be to counteract the too liberal tendencies of Lord King's work, by giving with it a running commentary and appendix of a different character. Both the original and the notes may be consulted with advantage by those who desire to study the subject to which they refer; but there is one fundamental error pervading the remarks both of Lord King and of his annotator: they assume, in general, that there was a uniformity in the practices of the churches for three hundred years, in all places, and in successive ages, so that what is found in Cyprian, for example, in the middle of the third century, is taken as conclusive evidence of the rules and customs of "the primitive church."

History of the Westminster Assembly of Divines. By the Rev. W. M. HATFIELD, Author of the "History of the Church of Scotland," &c. &c. Edinburgh: Johnstone. 18mo pp. 300.

It was in the summer of 1643, just two hundred years ago, that the parliament, having formally declared church government by an episcopal hierarchy to be offensive and burdensome, an impediment to the growth of religion, and injurious to the state, convened an assembly of ministers and others, to deliberate in Westminster Abbey, on a form of church polity and worship to be established throughout the nation. This volume contains an account of the origin, proceedings, and results of this assembly, in which, amidst much stormy discussion among the members, and many interferences on the part of their employers, a Directory for Public Worship, a Confession of Faith, a Form of Church Government and Discipline, and a Catechism were compiled. Many eminent men, chiefly of the presbyterian body, belonged to this convocation; but they had no notion of religious freedom for any others than themselves and those who fraternized with them; the principal points on which the majority was determined being, the necessity for ecclesiastical legislation and the importance of uniformity. It continued to maintain a formal existence till about three weeks after the king's decapitation in 1649, when it shared the fate of the Long Parliament. The author is an ardent admirer of the assembly, and goes farther in his vindication of its spirit and measures than any one would have proceeded who was not a zealous presbyterian, and a determined advocate for ecclesiastical ascendancy. "The people of England," he says, "do not yet know, and cannot easily conceive, how grievous was the loss which they sustained by the unfortunate failure of the attempt to render the presbyterian church the ecclesiastical establishment of the kingdom." Believing that protestantism is now but another name for all that is essentially papal, he tells us that "the hope of the Christian world for restoring purity and infidelity must now be placed in a presbyterian

union." Mr. Hetherington is now, however, in a more favourable position for the perception of truth than when he wrote these pages, and we rejoice to see so able and so upright a man progressing in the right direction.

A Historico-Geographical Account of Palestine in the time of Christ. or, The Bible Student's Help to a thorough Knowledge of Scripture. By D. JOUR FAUBRICER HÖRER, Chaplain in Chief to the Archbishop of Worms, Member of the High Consistory, and Companion of the Order of the White Fleece. Translated, with Notes and Corrections, from the German, by the Rev. David Eadie, Minister of Haverhill. Edinburgh: Clarke pp. 358.

Theological students, who ought to be made acquainted with error that they may be prepared to refute it, may pursue advantageously this work, as it treats learnedly of subjects with which they ought to be conversant, and is guarded by the notes of a translator who believed it to be a duty "not to promulgate German theology unaccompanied by an English antidote." General readers will find it better to seek geographical information respecting Palestine in books that are free from the sceptical tendencies that pervade this treatise, which, though written by the chaplain in chief to a foreign prince, would be supposed by an Englishman to be the work of an infidel philosopher. Hörer is spoken of as a legislator who "betrayed, with all his otherwise high endowments, great narrow-mindedness," and the only hope of Palestine is in "utter forgetfulness of that Mosaic legislation which has had such a disastrous influence on its social condition and national enlightenment." Of the penetration of Peter, James, and John, the author has also a poor opinion; for he refers to the mountain selected by Jesus Christ for "an interview with secret friends whom his disciples took to be Moses and Elias." But of Jesus himself he speaks with greater respect. He was a Galilean, and the Galileans were "the most liberal and enlightened portion of the whole Jewish people, and united a natural good-heartedness with a bold chivalrous temperament." His annual journeys to the festivals at Jerusalem, moreover, "certainly contributed greatly to his education, and with other favourable external circumstances, elevated his strong and mighty intellect to those unprejudiced views of religious matters, by which he immortally distinguished himself above all his countrymen and contemporaries." Alas, for the Archbishop of Worms, if this is a specimen of what he hears from his chaplain in chief! Appended is a supplement to Dr. Robinson's *Researches in Palestine*, compiled by him from communications received from the Rev. Eli Smith and the Rev. S. Walcott, on certain minutiae of Palestinian topography.

A Memoir of GERVILAS EWING, Minister of the Gospel, Glasgow. By his Daughter. London: Snow. 8vo. pp. 672.

The name of Mr. Ewing is familiar to all who have any acquaintance with the religious history of Scotland during the last half century. In 1799, after completing his terms at the university, he was ordained as a clergyman of the

Scottish established church, and became one of the ministers of Lady Glenorchy's Chapel in Edinburgh. Perceiving, however, the inefficiency of a national establishment as an instrument for the propagation of the gospel, and the injurious tendency of the influence exerted by the church courts over ministers and congregations, he resigned his charge and became an independent, about the same time that his brother-in-law, Mr. Lanes, resigned his parish and became a baptist. In 1799, Mr. Ewing settled in Glasgow, where he became very popular as a preacher, and soon formed a congregational church. His diligence as a student of the sacred writings, and his attainments as a general scholar, rendered him a suitable person to be entrusted with the theological instruction of candidates for the ministry, and some of the most eminent among our independent brethren, both in England and Scotland, were, in their early days, under his care. He was a strenuous advocate for infant baptism, and by his publication of a new argument in favour of affusion, tracing *Baptizo* to *Bapto* and *izo* to *pour* as its root, and inferring that baptism is properly "the sudden and slight application of water, or some other liquid," he afforded some amusement, a few years ago, to critics out of our denomination as well as in it. But this was only an illustration of the general truth, that men of learning, if they value their reputation, should never smail our views of baptism. In this case, Pope's caution might have been of service to Mr. Ewing.

"Satire's my weapon, but I'm too discreet
To run a monk, and tilt at all I meet."

He was, however, a man of extensive erudition, great acumen, and unusual activity in the Master's service. He fell asleep, rather suddenly, on the 1st of August, 1841, in the seventy-fifth year of his age. His biography is given very much in detail. The writer was his only child, and is now the wife of Dr. Matheson. The spirit and tendency of the volume are excellent.

A Memoir of HILFRED EBERT RAUSCHENBROUCH, late Pastor of the Evangelical Lutheran Church at Ellersfeld, Prussia. By the late WILHELM LEUPOLDT, M.A., Pastor of the Evangelical Church at Unterbarren, Prussia. Translated from the German by ROBERT FRANCIS WALKER, M.A., Curate of Poringh, Essex. London: Paulsen & Co. pp. 400. Price 5s.

The subject of this memoir was a pious and indefatigable Lutheran of the old evangelical school, who finished a course of seventy years duration in 1815. Nineteen years he laboured at Bunde, enjoying the affection and respect of a poor but numerous country flock, and twenty-five, with less pleasure to himself, and apparently less usefulness to others, in the town of Ellersfeld. The account of his mental exertions and official exertions, affords an interesting view of the simplicity of village life in Prussia, in the middle of the last century, and of the relations at that time sustained by a Lutheran minister to his people and colleagues. It will be read with pleasure and advantage, especially by Christian pastors.

Faith, Hope, and Charity; or, the Terms of Salvation the Basis of Union. A Sermon, preached in Saint Andrew's Street Chapel, Cambridge, Sunday, May 28th, 1843. By ROBERT ROFF. Published by Request. London: 8vo. pp. 34. Price 1s.

This discourse owes its origin to the meeting recently held in the metropolis, convened on the principle that all the children of God, having a real and essential unity with each other, ought to render that unity visible; it having been suggested that sermons should be preached on the preceding sabbath, on the subject of Christian union. The argument, as conducted by Mr. Roff, involves a question on which we believe it to be for the interests of truth that this Magazine should maintain a strict neutrality; we merely announce the discourse, therefore, under the supposition that many of our friends, on both sides of that question, may wish to see what so respectable a man as the pastor of the baptist church at Cambridge—the successor of Robinson, Hall, and Edmonds—has published on the subject, at the request of his congregation.

An Index to the Tracts for the Times; with a Dissertation. By the Rev. DAVID CROLY, Oxford: Vincent. London: Hatchard and Son. 8vo. pp. 88, and pp. 78.

In the present state of religious controversy in which the celebrated Oxford tracts have had so considerable a share, we feel assured that in commending to the notice of our readers the Index and Dissertation above-mentioned, we shall do them an acceptable service. The Index gives chapter and verse for all the controverted points mooted in the tracts; and the Dissertation has twenty-two chapters briefly touching on the several points of tractarian theology.

Reasons why I, a Jew, have become a Catholic, and not a Roman Catholic. A Letter in Reply to the Rev. R. W. Sibthorp, B.A., late of Ryde. By RIDLEY H. HERSCHELL, Author of "A Brief Sketch of the Jews." Second Edition. London: 12mo. pp. 28. Price 6d.

An excellent letter; illustrating well the essential difference between the two covenants, incorrect views of which are the source of half the errors prevailing among professed Christians, and appear to have been a principal cause of Mr. Sibthorp's apostasy from protestantism.

Old Humphrey's Walks in London and its Neighbourhood. London: Tract Society. 24mo. pp. 352.

Those among our young friends who are acquainted with the style of the gentleman who designates himself Old Humphrey, will probably welcome the account he gives in this volume of his visits to the principal scenes of attraction in the metropolis. It will partially serve the purpose of a guide book to thirty or forty different places of public resort in which instruction as well as amusement may be gained; while the reflections interspersed are designed to connect the whole with moral and religious sentiment.

The Union Tune Book, a Selection of Psalms and Hymn Tunes, suitable for use in Congregations and Sunday Schools. Arranged by THOMAS CLARK of Canterbury. London: Sunday School Union. Price 5s. cloth, 6s. half bound.

The three hundred and seventy-one tunes contained in last year's edition of this work are all here; but by the omission of the pianoforte accompaniment, and of the words, the book is now rendered cheaper and more portable.

The Juvenile Harmonist, a Selection of Tunes and Pieces for Children, arranged for two Trebles and a Bass. By THOMAS CLARK of Canterbury. London: Sunday School Union. Price 2s. 6d. cloth, 3s. 6d. half bound.

From Harmony to Harmony
The Union proceeds;
And still the friends of British youth
May justly praise its deeds.

RECENT PUBLICATIONS

Approved.

The Statutes of the Fourth General Council of Lateran, Recognized and Established by Subsequent Councils and Synods, down to the Council of Trent. By the Rev. JOHN EVANS, M.A. London: Seeley. 8vo. pp. 90.

"The End," the Time of Divine Interpretation;—and the Duty and Peace of "Waiting for it." A Sermon, preached in West George Street Chapel, Glasgow, on Lord's day, August 4th, 1843, on occasion of the lamented Death of the Rev. John Morell Mackenzie, A.M., who perished in the wreck of the Steamer "Pegasus," on the Morning of 20th July, 1843. By RALPH WARDLAW, D.D. With a Documentary Appendix. Glasgow: 8vo. pp. 47. Price 1s.

The Brother Beloved. A Sermon, occasioned by the Death of the Rev. J. G. Kinsman. With the Address delivered prior to the Interment. By the Rev. W. SPENCER of Princess Street Chapel, Devonport. London: Simpkin, Marshall, and Co. 8vo. pp. 34.

Piety the Best Patriotism. A Sermon, occasioned by the Decease of the late Thomas Wilson, Esq., Treasurer of Highbury College, preached at Craven Chapel, on Sunday June 25th, 1843. By the Rev. J. LEIFCHILD, D.D. London: 8vo. pp. 47. Price 1s.

Congregational Psalmody. A Choice Collection of Old and New Psalm and Hymn Tunes, Adapted to Various Metres, Harmonized for four Voices. With a Separate Accompaniment for the Organ or Piano-forte. By ADAM WRIGHT, Organist of Carr's Lane Chapel, Birmingham. London: Part I. pp. 40. Price 1s.

Prostitution in the Borough of Liverpool. A Lecture delivered in the Music Hall, June 3rd, 1843. By the Rev. WILLIAM BEVAN, Minister of Newington Chapel. Liverpool: 8vo. pp. 22. Price 6d.

The Eclectic Review. September, 1843. London: Ward & Co.

INTELLIGENCE.

ASSOCIATIONS.

GLOUCESTERSHIRE.

A new association was formed at Gloucester on the 6th of June, by the churches meeting at the following places.

Gloucester	G. W. Rodway.
Cubberly	T. Davis.
Naunton & Guiting	J. Acock.
Tewkesbury	J. Berg.
Winchcomb	
Stroud	W. Yates.
Cambridge	
Chalford	J. Deane.
Hillale	R. White.
King-Stanley	
Nuppind	
Painswick	H. Williams.
Slimbridge	W. Rose.
Thornbury	W. J. Cross.
Uley	J. Eyres.
Woodchester	J. Chapman.
Coleford	R. Brewer.
Chepstow	T. Jones.
Cinderford	

On this occasion Mr. Rodway was chosen moderator and Mr. Cross secretary. Mr. Cross preached; and prayers were offered and addresses delivered by many of the brethren. The circular letter, written by Mr. Yates is on the Nature of an Association of Christian Churches and its appropriate Objects. Arrangements were made for the erection of a chapel at Cinderford.

Statistics.

Number of churches in the association ...	19
Members	1587
Sunday school children	2389
Teachers	391
Village stations	32

The next association is fixed for Stroud on Tuesday and Wednesday in Whitsunweek, 1844.

EAST KENT.

The churches constituting this association are twelve.

Ashford	
Brabourne	T. Scott.
Canterbury	W. Davies.
Deal	
Dover	J. P. Hewlett.
Egerton	J. Padgham.
Eythorne	
Faversham	W. H. Denham.
Folkestone	D. Parkins.
Margate	J. H. Gamble.
Ramsgate	J. M. Daniell.
St. Peter's	T. Cramp & — Gunning.

The meeting took place on the 4th and 5th of July. Mr. Denham was chosen moderator and Mr. Hewlett secretary. Sermons were

delivered by Messrs. Parkins and Daniell. The circular letter, written by Mr. Hewlett, is on The Erroneous Nature and Evil Tendencies of "Church Principles." Among the resolutions passed were the following:—

"That in addition to its other numerous and powerful claims on the protestant dissenting community, this meeting are of opinion that the Patriot newspaper is entitled to very liberal support on account of its able exposures of the iniquities contained in the Factories Bill; its manly and unflinching opposition to that measure; the salutary excitement it has produced in the various nonconformist bodies throughout the land; and the courtesy and fidelity with which it has recorded the numberless meetings held on this stirring subject. They trust that appropriate means will be devised for promoting the increased circulation of the Patriot among the bodies they represent; and cordially tender to its conductors this expression of their warm approval, and earnest desires for its welfare.

"That considering the Religious Tract Society as a rich depository of evangelical truth—a powerful bulwark against popery and Puseyism—a platform of union on which the various sections of Christ's church may consistently and harmoniously meet—and the generous coadjutor of all other philanthropic and Christian institutions—this meeting cordially commend its varied publications and powerful claims to the attention and support of the churches. They feel it the more incumbent upon them to do this, having understood that the society has been greatly maligned (chiefly in the pages of the Christian Observer) for refusing to forfeit its catholicity by the issue of publications either advocating or condemning peculiar views of the ordinance of baptism.

"And that the above resolution be communicated to the secretaries of the Religious Tract Society.

"That without in the least degree compromising their well-known sentiments in regard to the establishment of religion by human governments, this meeting rejoice in the energetic and noble movement which has recently led to the formation of the free presbyterian church in Scotland. They devoutly thank God for the grace which has enabled their beloved brethren to bear so practical and decided a testimony against the unhallowed interference of the state with the rights and privileges of Christ's church; and earnestly implore, on their behalf, his continued benediction, that their self-denying efforts may be crowned with a larger measure of success in the conversion of souls to God than the most sanguine dare to anticipate, and that the path of the newly-formed church may be "as the shining light, shining more and more unto the perfect day" of millennial glory.

"And that the above resolution be respectfully communicated to the reverend the moderator of the free presbyterian church.

"That this meeting fervently rejoice in hearing of the noble demonstration of united and fraternal feeling between the various sections of Christ's church which has been recently witnessed at Exeter Hall; cordially approve the principles on which that demonstration proceeded; feel perfect confidence that all future steps of the committee will be marked by the same regard to Christian union on the one hand, and to the claims of private judgment on the other; augur results the most delightful from the movement which has thus auspiciously begun; and commend the undertaking to the kind care of

the God of all grace, invoking on it the benign influences of the Holy Spirit, and the smiles of him 'of whom the whole family in heaven and earth is named.' And that this resolution be respectfully communicated to the Rev. James Sherman."

Statistics.

Number of churches in the association...	12
Baptized.....	135
Received by letter.....	19
Restored.....	1
	— 155
Removed by death.....	12
Dismissed.....	13
Excluded.....	5
Withdrawn.....	6
	— 36
Clear increase.....	125
Number of members.....	961
Sunday school children.....	1206
Teachers.....	175
Village stations.....	11

Two of the churches having neglected to forward letters, these returns are incomplete.

The next meeting is to be held at Folkestone, on the 28th and 29th of May, 1844.

MONMOUTHSHIRE.

The following churches constitute this body:—

Llanwenarth.....	F. Hilley.
Blaenau Gwent.....	J. Lewis.
Penygarn Tabernacle.....	E. Evans.
Bethesda.....	J. Edmunds & T. Thomas.
Caerleon, E. & W.....	J. Evans.
Pennel, E.....	T. J. Thomas.
Trosnant, W.....	D. Ll. Isaac.
Tredegar.....	W. Roberts.
Capel Slon.....	J. Michael.
Bethania, E.....	T. Leonard.
Pontrhydyryn, E. & W.....	D. D. Evans.
Glascoed.....	
Newport.....	W. Thomas.
Argoed.....	Thomas Evans.
Caerwent, E.....	
Horeb, Blaenafon.....	
Casbach.....	E. Jones.
Beula.....	T. Evans.
Ebenezer, Blaenafon.....	O. Michael.
Saron, Goltre.....	B. Williams.
Abersychan, E.....	S. Price.
Nebo, Penycas.....	R. Jones.
Pisgah.....	T. Kenvyn.
Rhymney.....	M. James.
Fenni, E.....	H. Poole.
Twyngwyn.....	
Siloam, Machen.....	E. Jones.
Hermon, Nantyglo.....	{ S. Williams, R. James, and T. Beven.
Bethel, Bassalleg.....	W. Thomas.
Tredegar, E.....	
Libanus.....	E. Jones.
Moriah, Risca.....	J. Rowe.
Carmel, Sirhowy.....	Dr. Roberts.
Trosnant, E.....	T. Thomas.
Bethel, Llangibby.....	J. Harris.
Calcaria.....	T. Roberts.
Llanhiddel, W.....	J. Davies.
Bristol.....	Thos. Jenkins.
Siloam, Cwmbran.....	J. Michael.
Rhymney, E.....	D. M. Williams.
Victoria, W.....	Thos. Davies.
Bethlehem, Llanelly.....	J. Vintin.
Newport, E.....	D. R. Stephen.
Llanthewy, E.....	D. Jones.
Usk.....	J. Price.
Penrhos.....	J. Cobner.
Salem, Blaenau.....	D. Edwards.
Beeraheba, Daranfelden.....	D. Phillips.
St. Mellons.....	D. Evans.

The ministers and messengers assembled at Rhymney; when Mr. Morgan James was elected moderator, and Mr. Stephen secretary. The religious services were very numerous. It appeared from the letters, that though the increase of members had not been large during the past year, peace and co-operation in the churches had been generally enjoyed. The circular letter, written by the moderator, is on Church Discipline.

Statistics.

Number of churches.....	49
Baptized.....	548
Received by letter.....	91
Restored.....	175
	— 814
Removed by death.....	109
Dismissed.....	143
Excluded.....	263
	— 515
Clear increase.....	219

SUFFOLK AND NORFOLK OLD ASSOCIATION.

The following is a list of the churches constituting this body:—

Ipswich.....	James Webb.
Bury.....	C. Elven.
Otley.....	W. Glanville.
Stoke Ash.....	
Sutton.....	S. Squirrell.
Clare.....	D. Jennings.
Charfield.....	J. Runnacles.
Stradbroke.....	R. Bayne.
Walsham.....	J. Seaman.
Wortwell.....	P. Harris.
Crowfield.....	H. Last.
Framaden.....	J. Ling.
Diss.....	J. P. Lewis.
Eye.....	M. W. Flanders.
Sudbury.....	S. Higga.

At the annual meeting held at Stradbroke, Suffolk, on the 6th and 7th of June, Mr. Bayne was chosen moderator. Messrs. James, Higga, Elven, Jennings, and Middle-ditch preached. The circular letter, written by Mr. Lewis, is on the Constitution and Government of the Primitive Churches.

Statistics.

Number of churches in the association...	15
Baptized.....	134
Received by letter.....	27
Restored.....	11
	— 172
Removed by death.....	42
Dismissed.....	80
Excluded.....	21
	— 143
Clear increase.....	29
Number of members.....	1874
Sunday school children.....	1435
Village stations.....	48

Of the number reported as dismissed, sixty were dismissed from the church at Stoke Green, Ipswich, to form a separate church in the same town. "Besides the Sunday school at Stradbroke, the friends there have established a day school for girls, in which

fifty are taught, where they are not compelled to learn the soul destructive sentiment of baptismal regeneration." A day school has also been established in connexion with the church at Diss.

The next meeting is to be held at Sudbury, on the first Tuesday and Wednesday in June, 1844.

YORKSHIRE, EAST AND NORTH RIDING.

Churches at the following places constitute this association.

Bedale.....	D. Mackay.
Beverley	R. Johnston.
Borough Bridge.....	
Bridlington	R. Harness.
Driffeld	J. Normanton.
Hedon.....	J. Richardson.
Hull, S. House Lane..	D. M. Thomson.
— George Street	C. Daniell.
Hunmanby	D. Peacock.
Kilham	W. Hardwick.
Masham	D. Mackay.
Malton.....	D. Boyce.
Scarborough	B. Evans.
Whitby	

On the 5th and 6th of June, the meeting of this association was held at Driffeld, when Mr. Normanton was chosen moderator, and Mr. Thompson secretary. Sermons were preached by Messrs. Harness and Lazarus; and a circular letter containing a Brief Historical Account of the Churches in the Association, prepared by Mr. Evans, was adopted.

In addition to resolutions of a purely local character, it was resolved :—

“ That this association most earnestly recommends to those members of the churches and congregations constituting it, who have the elective franchise, to withhold their support at any future elections for representatives in parliament, to any individual who should vote for Sir J. Graham's bill.

“ That we cannot separate, without placing upon record our deliberate opinion that the connexion of church and state, as existing in this country, is injurious to the vital interests of true religion, interferes with religious and commercial freedom, and that the friends of Christ, should seek a dissolution of this unhallowed alliance by every moral and legal means.”

Statistics.

Number of churches in the association....	14
Baptized	96
Received by letter.....	18
Restored	10
—————	124
Removed by death.....	20
Dismissed	18
Excluded	34
—————	72
Clear increase.....	52
Number of members	1373
Sunday school children	992
Village stations	17

The next meeting is to be held at Malton.

BAPTIST UNION OF SCOTLAND.

The annual meeting of the Baptist Union of Scotland was held at Cupar, Fifeshire, July 5th and 6th, 1843.

Wednesday, July 5th.—Met at seven in the morning for prayer; brother Thomson of Perth gave an address.

Met again at ten, brother Johnston of Cupar presiding. After prayer, the minutes of last meeting were read by the secretary, when brother Johnston gave a statement of the progress of the funds of the union, and the encouragement which the object had received. A plan of future operations was then read and considered in detail, with a view to facilitate the business of the union at its further meetings.

Met again at three, when the letters from the churches were read, and also the circular letter drawn up by brother Johnston, according to appointment, “ On Means for the Advancement of the Baptist Denomination in Scotland,” which, being unanimously approved, was ordered to be printed. The church at Airdrie was also received into the union.

At half-past seven, brother Blair of Dunfermline preached from Isaiah lx. 1.

Thursday, July 6th.—Met again at seven in the morning for prayer; brother Baird of Stirling gave an address.

Met at ten, when the various resolutions which follow were proposed and adopted.

These were highly important and deeply interesting meetings, on account of the new and enlarged plans of operation which were determined on by the union, with a view to the extension of the denomination throughout Scotland, especially in all the towns and populous districts. The oneness of heart and of soul manifested by the brethren was truly delightful, and augurs well for the increased vigour, unity, and prosperity of the baptists in Scotland. We only wish that more of our brethren, especially from the stronger churches, had been present; but we hope that the appeals of the circular letter, and the practical plans adopted by the union, will, under the divine blessing, bring this about another year.

At five was held a social tea party, when addresses on Union, on the late Secession from the Kirk of Scotland, on the Separation of Church and State, and a Defence of the Baptist Jamaica Missions, were delivered by the brethren Johnston, Baird, Henderson, and Thomson.

At eight, brother Clarke of Edinburgh preached from Isaiah lv. 10, 11.

Resolutions.

“ I. That this union, being deeply impressed with the importance of strenuous exertions for the conversion of souls, and deploring the great ignorance which prevails in our country regarding the constitution of a New Testament church, resolves, in the strength of God, to employ means, by evangelistic efforts, the distribution of tracts, &c., to promote a revival of religion in our churches, and the extension of our principles through the land.

“ II. That, in accordance with this resolution, this union, while recognizing the necessity of experienced

men being regularly engaged as evangelists, free from a pastoral charge, yet, in the present state of its means, requests brethren, with the consent of their churches, to undertake evangelistic tours during the coming year, and to visit those churches which may desire their services; and resolves to engage a preacher for missionary labour, and for supplying the pulpits of those brethren who may be absent on evangelistic tours; the preachers to be supplied with tracts for their tours, and to labour under the direction of a sub-committee appointed by the union.

"III. That this union, persuaded that the large towns and populous districts, for many reasons, first demand attention, resolves, for the present, to spend its energies chiefly on them.

"IV. That as the objects embraced by the union are important and extensive, namely, evangelistic labours, the support of a preacher, and the assistance of weak churches in the maintenance of their pastors; this union, relying on the sympathy of the churches, earnestly and affectionately requests yearly collections and contributions; and appoints the brethren Blair, Thomson, and Johnston, to visit the churches and towns on behalf of its funds.

"V. That this union, assured that these objects will not fail to recommend themselves to many of the well-wishers of Zion in the baptist denomination, urgently requests those pastors and churches who approve of them, to come forward and join us for their speedy promotion; and instructs the secretaries to correspond with the churches for this end.

"VI. That this union, feeling deeply that the harvest is great and the labourers few, urges upon the churches the encouragement and cultivation of the gifts of brethren, in occupying villages and other stations; and also upon pastors the duty of looking out for, and assisting in study, young men of piety and talents, with a view to introduce them to the work of the ministry.

"VII. That the brethren Blair and Johnston be requested to labour for the coming year as evangelists, so far as their pastoral duties will admit, and that an immediate application be made for a preacher to be employed by the union in accordance with the second resolution.

"VIII. That the brethren, Robertson of Dunfermline, Lees of Cupar, Pullar of Perth, and Stobie of St. Andrews, with the brethren Blair, Thomson, Johnston, and Henderson, form the sub-committee of the year now begun, to arrange concerning evangelistic tours, and the labours of the preacher. Such committee to be chosen annually.

"IX. That brethren Thomson and Johnston be joint secretaries, and brother Pullar of Perth continue treasurer to the union.

Arrangements.

"I. That the union meet next year at Airdrie, on the first Wednesday and Thursday in July.

"II. That brother Johnston of Cupar preach on that occasion.

"III. That the principles and regulations of the union be reconsidered at the next yearly meeting, and be published together with the minutes of ordinary proceedings.

"Lastly, That a copy of these resolutions be sent to all the baptist churches in Scotland.

During the last year, three pastors have been removed from the church below to the church above, namely, Charles Arthur of Kirkaldy, David Souter of Aberdeen, and Angus Ferguson of Uig, in the isle of Skye. During the same time, two new places of worship have been built and opened in St. Andrews and Airdrie, and also pastors ordained to labour in them, namely, Thomas Henderson in St. Andrews, and James Tay-

lor in Airdrie. In Airdrie, about seventy have been immersed since last October.

The general statistics of the churches are omitted this year, on account of the defective state of the lists.

NEW CHAPELS.

SOUTH MOLTON, DEVONSHIRE.

Friday, Sept. 1st, was a day which will be long remembered by our baptist brethren in this town. Our friends have long met for public worship in a room rented for the purpose. Soon after the settlement of their present pastor this place became far too strait to accommodate the increasing congregations, making it apparent that a more commodious place of worship must be erected.

September 1st, the foundation stone of a new chapel was laid by T. Cunningham, Esq. An address was delivered on the spot, by the Rev. J. Jackson of Taunton, and the whole of the service was highly interesting to those who attended it.

In the afternoon a large number of the friends took tea together, after which a public meeting was held, and addresses delivered by the Revs. J. Jackson, J. Teall, and B. Elvins, Wesleyan.

During the erection of the building, our friends hold their meetings for public worship in the Market Hall, the use of which has been kindly granted to them by the mayor, William Flexman, Esq. The chapel when completed will be forty-nine feet by thirty-one inside the walls, will have spacious vestries, and, it is hoped, will be opened about the end of March, 1844.

HARCOMB BOTTOM, DEVON.

A neat chapel, built principally at the expense of one of the members of the church at Lyme, and vested in twelve trustees, was opened for worship in this place on the 5th of last July. Sermons were delivered on the occasion by Messrs Wayland of Lyme, and Clarke of Bridport.

GLOUCESTER.

A new baptist chapel was opened August 27th, in Worcester Street, Gloucester. The congregation had been accustomed to worship in a meeting house in Park Street; and as the Lord blessed the labours of their minister, a new place of worship was felt needful. At seven in the morning a prayer meeting was held, to implore the divine blessing. The morning and evening services were conducted by Mr. Bonner, pastor of the baptist church at Bilston, and the afternoon by the minister of the chapel.



VERNON CHAPEL, PENTONVILLE.

The first stone of the new chapel about to be erected in Vernon Square, Bagnigge Wells Road, Pentonville, was laid by James Low, Esq., the treasurer of the Baptist Union, on Monday, Sept. 11th. On this occasion, an appropriate address was delivered by Dr. Cox, in the presence of a large assembly that had come to witness the proceedings, and devotional exercises were conducted by Messrs. Clarke, Gittens, Grosier, Hull, Davies, Orchard, Smith of New Park Street, and Neale, pastor of the baptist church at Boston, Massachusetts. Other services took place afterwards in the Cromer Street School-room, kindly lent for the purpose by the Rev. J. H. Evans and his friends.

The dimensions of this chapel and the circumstances leading to its erection, were stated in our last. The contract is taken for £1680. A view of the intended elevation is presented to our readers; and we doubt not that they will unite with us in the hope that the undertaking will conduce greatly to the usefulness of our brother, Mr. Owen Clarke, and the church under his care.

ORDINATIONS.

SHOTLEY FIELD, NORTHUMBERLAND.

On Tuesday, August 22, the Rev. William Macgowan was ordained to the pastoral office over the baptist church assembling at this place and at Cold Rowley. Several friends from neighbouring churches were present on the occasion, and the meetings were well attended and solemn. The Rev. R. Pengilly of Newcastle stated the nature and constitution of a Christian church, and asked the usual questions; the Rev. D. Douglas of Hamsterly offered the ordination prayer, the other pastors present uniting with him in the laying on of hands; the Rev. G. Sample of Newcastle gave the charge to the minister; and the Rev. W. Fisher of Broomley gave a faithful and an affectionate address to the church. The Rev. Messrs. J. D. Carrick of

North Shields, and Collier (Wesleyan) of Shotley Bridge, took part in the devotional services.

SEMLEY, WILTS.

On Thursday, August 24, 1843, Mr. T. King, who has been for some time engaged in preparatory studies for the ministry under the guidance of the Rev. G. Day of Wincanton, was ordained to the pastoral charge of the baptist church and congregation worshipping at Semley, near Shaftesbury, Wilts. The Rev. J. Hannam, pastor of the baptist church, Bourton, commenced the interesting services of the day by reading appropriate portions of scripture and prayer; the Rev. I. New of Salisbury delivered a learned and lengthened address on the nature of dissent, and the constitution of a Christian church; the Rev. J. Dunn of Gillingham asked the usual questions, and received the young minister's confession of faith, which excited emotions that cannot soon die away. The ordination prayer was then offered up by the Rev. P. Alcock of Berwick St. John's; the Rev. J. C. Middleditch of Frome gave an animated, heart-searching, yet affectionate charge to the minister. The Rev. G. Day concluded the morning services with prayer, and in the evening preached a very appropriate sermon to the people.

SALFORD.

Mr. James Voller, late of Horton College, Bradford, was publicly recognized as the pastor of the baptist church at Salford, on the 14th of April last.

BARNSTAPLE.

Mr. William S. M. Atchison, late of the Baptist College, Bristol, has accepted the unanimous invitation of the church of Christ meeting in Boutport Street, Barnstaple, Devon, to take the pastoral charge over them.

TROWBRIDGE.

The Rev. W. Barnes of Brompton has accepted a unanimous invitation from the church in Back Street, Trowbridge, to become its pastor, and intends to commence his labours there early in the present month.

CHARD.

The Rev. Evan Edwards of Beckington, Somerset, has accepted an invitation to the pastorate of the baptist church at Chard.

ARNSBY, LEICESTERSHIRE.

The Rev. Joseph Davis of York Street, Manchester, has accepted an invitation to take the pastoral oversight of the church at Arnsby.

RECENT DEATHS.

MR. W. POLLARD.

Died, July 27th, 1843, in the seventy-fifth year of his age, Mr. William Pollard, who had been fifty-four years an honourable member of the church in Keppel Street, Russell Square.

MRS. GRETREIX.

Died, July 14th, at Primroseside, Durham, after a severe affliction, borne with exemplary Christian patience, and greatly lamented by all who were acquainted with her, Mrs. William Gretreix.

MRS. LAKER.

Died, Sept. 17th, Mrs. Laker ;—the last surviving member of the baptist church now meeting in King Street, Maidstone, of those who took part in its formation, in the year 1797.

MISCELLANEA.

THE LONDON BAPTIST BUILDING FUND.

The annual meeting of the London Baptist Building Fund was holden at the meeting-house in Little Prescott Street, Goodman's Fields, on Wednesday the 23rd of August, 1843. The chair was taken by Joseph Fletcher, Esq., of Shooter's Hill, when the following resolutions were passed unanimously.

"I. That the report which has been read be adopted, and that it be printed and circulated under the direction of the committee.

"II. That the cases contained in the list now in the hands of the subscribers, be relieved with the sums appended to them, as soon as the treasurer has sufficient funds in hand for that purpose.

"III. That the thanks of this meeting are due, and hereby presented, to the church at Camberwell and to the Rev. E. Steane, D.D.; to the church at Blandford Street and the Rev. W. B. Bowes, for their several collections in aid of this society, and this meeting expresses their hope that this example will be followed by every pastor and by every church in making this society more generally known, by publicly explaining its purpose, and liberally contributing to extend its usefulness, not only by congregational collections, but by obtaining annual subscriptions from the members of their churches.

"IV. That the pressure of the times, which has so seriously affected the income of the society, and also rendered the claims upon its funds more urgent and imperative, constitute abundant reason for increased exertions. The churches which appeal to this society being more deeply affected by the trial than those of the metropolis, while the increased enlargement of the denomination through the poorer districts, adds continually and numerously to those who, associated with us in the fellowship of the gospel, justly claim our Christian sympathy and liberal contributions to aid them in carrying out their purposes of usefulness.

"V. That the thanks of this meeting be presented to the Rev. S. J. Davis for the services he has rendered the society, as its secretary, during the last four years, and that the following gentlemen be requested to act as officers and committee for the ensuing year.

Treasurer:

JOSEPH FLETCHER, Esq., Shooter's Hill.

Secretary:

Rev. CHARLES STOVEL, 5, Stebon Terrace, Philpot Street, East London.

Solicitor:

Mr. WILLIAM PAXON, 9, Gray's inn Terrace.

Committee:

Mr. G. BAYLEY.
Mr. W. BOWSER.
Mr. P. BROAD
Mr. H. CHRISTOPHERSON.
Mr. JONATHAN DAWSON.
Mr. JOHN DANFORD.
Mr. JOHN HADDON.
Mr. J. HEARNE.
Mr. SAMUEL MELHUISE.
Mr. THOMAS MERRETT.
Mr. JAMES OLIVER.
Mr. JOHN PENNY.
Mr. T. PEWTRESS.
Mr. SAMUEL RIDLEY.
Mr. JOSEPH SANDERS.
Mr. C. SPURDEN.
Mr. W. STILES.
Mr. ROBERT STOCK.
Mr. W. SWINSTEAD.
Mr. JOHN WALKDEN.
Mr. J. WARMINGTON.
Mr. B. C. WILMSHURST.
Mr. J. C. WOOLLACOTT.

Auditors:

Messrs. PENNY and OLIVER.

Collector:

Rev. C. WOOLLACOTT, 31, Gloucester St., Queen Sq.

"VI. That the thanks of this meeting are due, and hereby presented, to the Rev. John Aldis, for preaching the annual sermon of this society; to the Rev. S. J. Davis and the church in Salter's Hall for the use of their meeting-house; and to the church in Prescott Street for the accommodation afforded on the present occasion.

"VII. That the thanks of this meeting are due, and hereby presented, to Joseph Fletcher, Esq., for his kind services in acting as treasurer to this society, and in taking the chair on this occasion."

The following are the cases, with the amount, to which grants have been voted, as soon as sufficient funds can be obtained.

Leamington, Warwick.....	£60
Gillingham, Dorset	35
Llanfyllen, Montgomery.....	30
Mount Bures, Essex	20
Chadlington, Oxford.....	35
Usk, Monmouth.....	40
Romford, Essex.....	50
Pen-y-fal, Glamorgan.....	30
Tonbridge Wells, Kent	50
Cardiff, Glamorgan.....	50
Berkhampstead Common, Herts.....	25
Windsor, Berks	75
Old Brentford, Middlesex.....	35

If delicacy would allow the exposure of details, enough might be found, in this list, to awaken the deepest sympathy, and to claim the greatest exertion in order that this proposed assistance might be forwarded with the least possible delay.

C. STOVEL, *Secretary*.

August 26th, 1843.

The annual sermon of this society was delivered in Salter's Hall meeting-house on Lord's day afternoon, August 20th, 1843, by the Rev. John Aldis of Maze Pond. "It is hoped," adds Mr. Stovel, "that the committee will place before the churches, in a more permanent form, the arguments and appeals contained in this invaluable discourse."

STEPNEY COLLEGE.

The students having re-assembled, an address was delivered to them on Wednesday, September 13th, in the College Chapel, by Dr. Cox; and prayers were offered by Messrs. Neale of Boston in the United States, and Groser. In the evening, a sermon on behalf of the institution was preached by Mr. Aldis, and prayers were offered by Messrs. Hinton and Trotman.

SALENDINE NOOK.

At the celebration of the centenary of the baptist church at Salendine Nook, Yorkshire, Aug. 24, 1843, an address was delivered by the pastor, the Rev. J. Macpherson, of which the following is the substance.

"Dear brethren, — The occasion which calls us together this day is one of no ordinary interest, and one which in the comparative infancy of English nonconformity is as yet but of infrequent occurrence. This day completes a hundred years since the church of Christ was formed in this place. Here a century ago our fathers planted this goodly vine, when the Lord had prepared room for it; and he has caused it to take deep root, and it has filled the land; these hills have been

covered with the shadow of it, and its boughs are like the goodly cedars. So early, indeed, as the year 1731, Mr. Henry Clayton, a member of the church at Rodhill-End had visited this neighbourhood, by whose labours a congregation was collected, and, as it was then termed, 'a commodious meeting-house built;' and on the 24th of August, 1743, the church was formed, and Mr. Clayton ordained pastor, which office he sustained for thirty-three years. In 1776, Mr. Wood, who had for some time assisted Mr. Clayton, became sole pastor, and continued, with considerable learning and ability, to discharge its duties till his death in 1794. In 1795, Mr. Robert Hyde was ordained to the pastoral office, and continued for forty-three years the honoured and successful minister of this place. He finished his course in 1838. Since that period to the present, I have endeavoured, however feebly, yet faithfully, to tread in the steps of these honoured men.

"We are now called on to review the past, and record the mercies of a century; and here, in the house of the Lord, we set up the stone of help, and pour upon it the oil of a grateful heart, saying, 'Hitherto hath the Lord helped us.' Nor can there be any impropriety in this; while others meet to commemorate birth-days and feast-days, battles and revolutions, it is ours to commemorate the birth of this church, which has been the birth-place of many precious souls. It was clearly the practice of the saints of old to hand down and keep on record what God did for their fathers in former times. 'We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.'—Ps. xliv. 1. 'Which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord.'—Ps. lxxviii. 3, 4. It is a duty which we owe alike to the progenitors and the posterity of the church. Rejecting the authority of antiquity and all human creeds as guardians or tests of orthodoxy, we may be in danger of overlooking the men and undervaluing the principles to which we owe our religious existence. No denomination can boast of a more honourable ancestry. Men who, at the hazard of their lives, maintained liberty, civil and religious, to be the birth-right of man; and who, averse to all national establishments, have ever presented before the world the spiritual nature of the Redeemer's kingdom. Our children should know these men, should be taught to venerate their memories and copy their example. The reason given by the noble Roman for preserving in wax and marble the figures of the illustrious dead, was, that their youth, by looking upon them, might seek to emulate their virtues, and equal, if not surpass, their noble deeds. Let

our children should swerve from the good old ways, let us keep alive before them nonconformist men and their principles.

"The origin and progress of the cause of God in this place, to which we have just listened from the records of the church with such thrilling interest, carries us back in imagination to the day when your fathers first met on this spot to seek for themselves a name and a place in the earth. And though these scenes and services have long passed away, and the men that took part in them have gone into eternity, yet as their graves are all with us to this day, I feel as if met in the presence of the venerable dead, and methinks I see their glorified and happy spirits bending from their thrones, and participating in our gratitude and joy. Zion here has a place in all your hearts, and is endeared to you by many recollections and tender associations. It is the place where your fathers worshipped; to which you were brought from earliest childhood; where you received your spiritual existence; where you have spent some of the happiest moments of your life; and,

'Where your best friends, your kindred dwell,
Where God your Saviour reigns.'

"For more than ninety years of the past century, the pulpit has been filled by three ministers only, who followed each other in immediate succession. You have not been a people given to change, neither have you swerved from the faith once delivered to the saints, nor have you been torn by divisions nor corrupted by error. Six churches, all beneath your eye, and within the circle of a few miles, have sprung as kindred branches from your root; and ten beloved brethren have been called either to the stated or occasional work of the ministry; and nearly a thousand persons have been baptized, and added at different times to your communion.

"Surely, this review of the gracious providence exemplified in the history of our Zion, calls for devout gratitude; and here, in the courts of the Lord's house, in the midst of thee, O Jerusalem, we would abundantly utter the memory of thy great goodness, and sing of thy righteousness. Your fathers in Israel have gone to their rest and reward; but you inherit their example, their labours, and their prayers; for a good man leaveth an inheritance to his children's children. They shone in their day, and were eminently distinguished for piety, simplicity, holy zeal, and unflinching attachment to the great doctrines and principles of nonconformity: see that you act worthy of their name. They gave a character to this church which it has not yet lost; see that you retain it, for 'the riches of your liberality,' your praise has been in all the churches. Let no niggardly, covetous spirit ever overtake you, 'lest your

gold and silver be cankered, and the rust of them rise as a witness against you.' 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.' Gifts you do possess, of talents, influence, property. It is grace you need to improve and employ them. And now, dear brethren, as in days that are past, so in days that are to come, may you be blessed and made a blessing. Long may you hold a conspicuous place among the churches, shining with increasing lustre. May the Lord be a wall of fire round about you, and your glory in the midst; and over all that glory be a defence. May these walls be salvation, and these gates praise, to multitudes of precious immortal souls.

"The lapse of a century demands a passing reference to the state of the world, of our own country, and of the church, during that period. What unprecedented events have transpired, as the great wheel of providence has turned round! Perhaps no century in the Christian era has presented such important changes on the moral condition of the great family of men, all indicating the subjugation of the earth to the Redeemer's sway.

"In our own country the changes have been no less remarkable. Liberty, both civil and religious, is much better understood. Right principles have taken a firm and extensive hold on the public mind, and institutions originating in piety and benevolence have risen up in every corner of our land, to assuage the various evils which afflict humanity, and to convey the blessings of Christianity over the whole earth. It is true, the signs of the times at this moment are ominous, clouds appear in the distance; popery rising in the bosom of the church, pants for power; the government seeks to place its hand on the ark of our religious liberties, by making the church the sole instructress of the rising generation; and though England's troubles arise in a great measure from her state religion, yet such is the infatuation of the powers that be, that they seem the more enamoured with the source of their perplexity, while it threatens, and is sure ultimately to end in their downfall. But we need not fear, we have every reason to believe that our liberties will be preserved, and truth prevail in the earth. The Lord is on our side. The spirit of the times places these attempts a century too late to do serious injury. Dissenters are greatly on the increase, and their power felt and acknowledged in the nation; and the breaking up of the Scottish establishment is, we trust, the forerunner of the disruption of others. I now close these observations with one or two reflections, which the preservation of this church for a century naturally suggests.

"1. Religion has within it the principles of *self-preservation*. The world is changing; saints are dying; ministers are mortal; 'the

fathers, where are they? the prophets, do they live for ever? And yet the church is preserved unimpaired. The incorruptible seed of the word liveth and abideth for ever. The church and the truth mutually preserve each other, and both are immortal.

"2. Religion can *maintain and support itself*, without acts of parliament, or state provision. You have never received any grants from the national treasury, nor have you raised money by any compulsory tax; yet you support the cause of God here, and have voluntarily raised thousands for the spread of Christianity both at home and abroad.

"3. Religion has the power of *self-propagation*. From one church a number springs. The first church at Jerusalem multiplied itself a hundredfold. The church, like the trees in paradise, not only has its spiritual and incorruptible seed in itself, but it shakes like Lebanon, and fills the face of the earth with its fruit, till, multiplied and perpetuated, the millennium in all its glory is ushered in."

STREET, GLOUCESTERSHIRE.

On August the 30th the baptist chapel at Street was re-opened for public worship, having undergone considerable repairs and improvements by the addition of a new gallery, and many extra pews. Sermons were delivered on the occasion by Messrs. Burnett, the first minister of the place, Russell of Melksham, and Jones of Frome.

BAPTISMS.

On Thursday evening, Aug. 31st, the Rev. A. Jukes, B.A., of Trinity College, Cambridge, and lately assistant curate at St. John's Church, Hull, was baptized in George St. Chapel, together with Mrs. Jukes and her sister. A very large and attentive congregation of the members of various Christian communities assembled on the occasion, and was addressed by Mr. Daniell, the minister of the place, in reference to the scriptural character and claims of the baptismal ordinance.

Considerable interest has been awakened in the town, and it is hoped that many will be led, more fully than heretofore, to consider

and obey the revealed will of Christ, in regard to the sacred and significant institution of his own appointment.

A preacher among the primitive methodists of fourteen years standing, was baptized near Copper House, Cornwall, in the sea, by the Rev. J. W. Griffiths of Redruth, on the twenty-seventh of August, in the presence of thousands of spectators, who evinced much solemnity of spirit.

MARRIAGES.

At the baptist chapel, Rayleigh, Essex, by the Rev. James Pilkington, July 6, 1843, Mr. GEORGE EDMOND KEMP of Rochford, watchmaker, to Miss EMILY MAREHAM of the former place.

At Hall Green Chapel, Haworth, Yorkshire, on the 26th of July, by the Rev. M. Saunders, Mr. JOHN GREENWOOD to Miss DUKAN MOORE, both of that place.

At the baptist chapel, St. Ives, Hunts, by the Rev. E. Davis, August 15, Mr. GEORGE FREDERICK JOHNSTONE to Miss ANN ELIZA ARNBY, both of St. Ives.

At the baptist chapel, Badcox Lane, Frome, by the Rev. C. J. Middleditch, Aug. 28th, Mr. BENJAMIN ARTHUR, of Wood Street, Bath, to Miss SCHANNA FOSTER of the same city.

At the baptist chapel, Woodchester, Gloucestershire, by the Rev. David Thomas, late minister of Zion Chapel, Bristol, September 5th, ROBERT NORMAN, Esq., of Bristol, to Miss MORTON, eldest daughter of John Moreton, Esq., of Chester Hill, Woodchester.

At the Tuthill Stairs baptist chapel, Newcastle-upon-Tyne, by the Rev. R. Pengilly, June 28th, Mr. JAMES MAXWELL to JANE, daughter of Mr. Henry THOMPSON of Paradise.

At Tuthill Stairs Chapel, Newcastle, by the Rev. R. Pengilly, June 29th, Mr. ALEXANDER M'LEAN to Miss MARY DAVIDSON.

At Tuthill Stairs Chapel, Newcastle, by the Rev. R. Pengilly, July 3rd, Mr. ANDREW PENMAN to Miss THOMAS H. BURNS.

At the baptist meeting, Ringstead, by the Rev. J. B. Walcott, pastor of the baptist church at Stanwick, Mr. JOSEPH DENTON, farmer of the latter place, to Miss FRANCES HAIGH MADDOX of Raunds.

CORRESPONDENCE.

ON TAKING OATHS.

To the Editor of the Baptist Magazine.

DEAR SIR.—I was called to appear at the last Stafford assizes to give evidence for the Rev. Arthur O'Neil, who is now imprisoned

for twelve months in Stafford gaol. Having a conscientious objection to swear, I declined taking the book, and informed the judge that I would not take an oath. His lordship asked me whether I was a member of the society of friends, or a Moravian, or a separatist; or

whether I had ever been connected with either of those denominations. I answered in the negative, and stated that I was a baptist; he then courteously informed me that he could not permit me to give evidence: the consequence was, that the defendant was deprived the benefit of it, which, as it happened, was but of little importance in his case. It might have been otherwise. I, or some of my friends who object to swear, as I do, might be placed in circumstances so as to be able to give evidence to prove the innocence of a person charged with murder, and thereby save a life. In such a case, what is to be done? Is the conscience to be violated? or is the innocent to die? I cannot conceive why Christians in general are required to swear, while the friends, the Moravians, and the separatists are permitted to affirm. Are not other Christians equally careful with them to speak the truth? Are not evidences from other Christians, generally speaking, equally important, and useful, and essential? Are they not entitled to enjoy the same privileges? Undoubtedly they are. Then why are they put to the painful alternative of either violating their consciences by swearing, or deprive their friends of the benefit of their evidences, and in many instances subject themselves to great losses and inconveniences.

Had I not my fears that it is almost too great a favour to expect from brethren who do not scruple as to the matter, I would respectfully and earnestly request them to join with us who do scruple, in petitioning the legislature for our exemption as a denomination. It would involve no principle to those who are willing to swear, for even then they may if they choose. The whole of the difficulty remains with a few shillings expense to each church, and a little trouble.

Hoping some brethren who feel interested in the subject will take it up,

I remain, dear sir,

Very respectfully yours,
JOSEPH DAVIES.

Cradley, Sept. 9th, 1843.

ON DR. CARSON'S FORTHCOMING WORK.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Will you be kind enough to insert the following notice in your October number, and oblige,

Yours very truly,
SPENCER MURCH.

By January next, Dr. Carson's work on baptism will be ready. Subscribers should send their post-office orders (*payable at the General Post-office, St. Martin's-le-Grand*) for the copies they have taken, to Mr. Spencer Murch, Stepney College, during the months October and November, with their addresses, and the most direct mode of forwarding the books *clearly and fully written*, that the books may be sent to their respective destinations.

Arrangements are in progress for the discharge of

all accounts on the publication of the work, so that strict attention to the regulations is desirable. As many ministers and others have changed their residences, an early compliance with the above will oblige. No copy of the work can be forwarded till the order on the post-office, or some London house, is received.

Any one desirous of procuring this work at subscribers' price, must forward the order to Mr. Spencer Murch, Stepney College, London, before the month of November. After that period their enrolment cannot be secured. This work is very suitable as a new years' gift to ministers, students, and others. Subscribers, price 7s. 6d. Non-subscribers, 12s.

Tubbermore, Ireland, Sept. 2, 1843.

EDITORIAL POSTSCRIPT.

DR. BENJAMIN DAVIES has accepted the invitation of the Committee of Stepney College to succeed Dr. Murch as Theological Tutor. It is hoped that he will arrive from Montreal, with his family, before the end of November.

Many of our friends who are anxious that our missions in the east should be strengthened, will be gratified to learn that Mr. Denham of Faversham, having been accepted by the Committee, hopes to complete the arrangements which he deems necessary for the welfare of the church of which he is pastor, so as to be ready for embarkation in January.

Two communications have been received objecting to the adoption to the word bishop, recommended in a letter which appeared in our last number, as the general appellation of the ministers who preside in our churches. Other matter has brought us so near the end of the sheet as to preclude their insertion; but a brief reference to their contents may perhaps suffice. Mr. Jayne of Roade observes that the common use of the title would have a pompous appearance; and expresses his hope "that the time is fast approaching when the faithful preachers of the gospel will abandon every vestige of priestly parade." He suggests, however, the propriety of an occasional use of the word, interchangeably with elder and pastor. Mr. Darkin of Cirencester, deems the word bishop an ungraceful and unmeaning contraction of the original word, *ἐπίσκοπος*; and says, Why not have the original word untranslated? or, if it must be rendered, let it be by some equivalent term of general signification, as overseer, or inspector. He prefers, however, "a term as beautiful as appropriate—a term possessing dignity and sanctity because of scriptural use, both allusive and direct,—the term pastor."

A return has been recently laid on the table of the House of Commons of the sums applied by Parliament since the year 1800,

in aid of the worship of the church of England, the church of Scotland, the church of Rome, and the protestant dissenters; in which protestant dissenters are said to have received £1,019,647. This will startle many persons, and will probably be made, in some quarters, the basis of misrepresentations. It may be well therefore to be apprised, that above four-fifths of this amount, £878,736 is set down to Ireland. The presbyterian churches in Ireland, it is well known, partake largely of the evils which usually belong to churches receiving an allowance from the state. Respecting the remainder, there is, however, we believe, a gross mistake, arising from the curious manner in which it is customary to take the annual vote for what is called the Regium Donum. The vote is for protestant dissenting ministers, French refugees, and the poor of the parish of St. Martin-in-the-fields. The sums thus voted for three perfectly distinct objects in the last forty years, are all, apparently, in the present return, assigned to the protestant dissenters. The real amount of the royal donative to the dissenters of Great Britain is £1500 per annum. This, by an arrangement made with the crown, is now voted by parliament; it should be understood however that for the reception even of this sum dissenters generally are not responsible. At the annual meeting of the ministers of the three denominations in and about London, in 1840, it was resolved, "That this body regret that any sum of the public money should be granted to, or received by any of our dissenting brethren, either in the form of a Regium Donum, or in any other form; and this body hereby disclaim any participation in such grants, as inconsistent with their avowed principles, and calculated to mar their efforts in the maintenance of their scriptural views of the kingdom of Christ."

An advertisement appeared on the wrapper of our number for September, containing a brief account of "The Protestant Union, for the benefit of the widows and children of Protestant ministers of all denominations." We have since seen the report of the directors, for the present year, and the table of premiums to be paid by the members. The society is not very extensively known to the ministers of our denomination, we believe; but it deserves their attention, and this notice will perhaps lead some to procure these documents, which may be obtained gratis from our publishers. We quote also, with pleasure, the suggestion of the directors to the churches, and to their brethren in more affluent circumstances, that they could scarcely render to their poorer brethren a more acceptable service than that of assisting them to become members of this society. This hint is the more valuable, as now the annual

subscription may be commuted for a single sum.

An Australian paper states that the foundation stone of a new baptist chapel was to be laid on the 17th of April, in North Adelaide. The ground had been purchased and vested in trustees for the use of the church to which we referred on page 467.

Two publications have been issued very seasonably by the committee of the British and Foreign School Society, of which many of our friends in the country will be glad to avail themselves. One, consisting of twenty pages only, is entitled "Plain Directions for the Establishment of Schools on the Plan and Principles of the British and Foreign School Society," and it furnishes all the information that is needed by those who contemplate the formation of a school, respecting buildings, teachers, financial arrangements, and the best mode of setting about the work. The other, in twenty-four pages, entitled "The Normal Schools of the British and Foreign School Society, Borough Road, London," explains the qualifications of candidates for instruction in the system, whether male or female, the terms of admission, the mode in which application should be made, and the advantages afforded.

Dr. Godwin of Oxford informs us that he has in the press an examination of Dr. Pusey's Sermon on the Eucharist, in a series of letters to a friend.

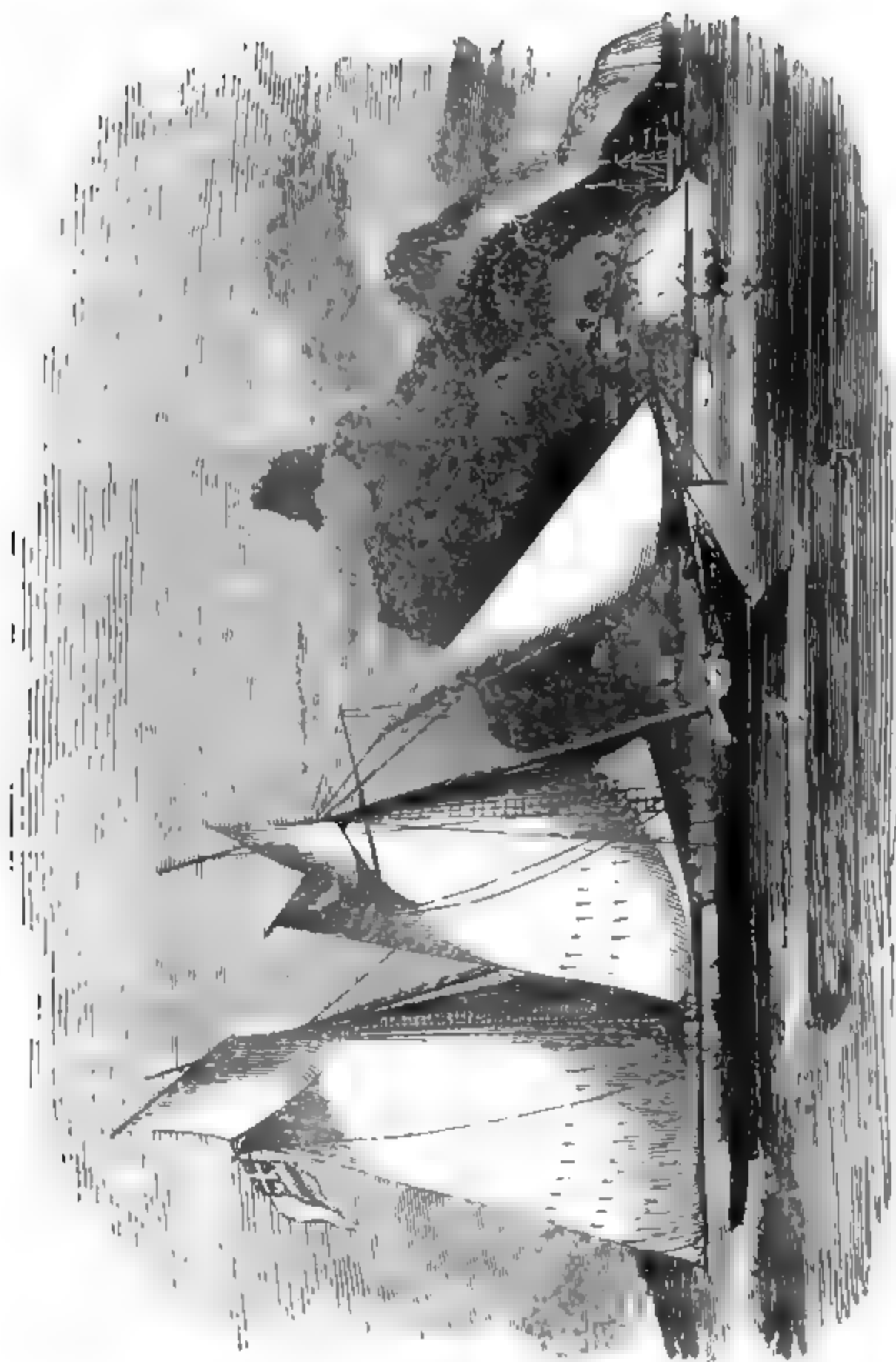
A Sketch of the History of the Baptist Churches of the Northern Association, from the year 1630 to the present time, written chiefly by Mr. Douglas of Hamsterley, in a small 12mo. volume, is about to be published by subscription. Subscribers' names will be received by the Rev. R. Pengilly, Newcastle-upon-Tyne.

Our esteemed friend Mr. Abbott, of St. Ann's Bay, Jamaica, arrived in London a few weeks ago. He had been greatly debilitated for some months, but is much improved by the voyage.

The Rev. W. Elliott has resigned his office as pastor of the baptist church in Somers Town.

We have just learned that the Rev. Reynold Hogg, the first treasurer of the Baptist Missionary Society, whose appearance on the platform of the Jubilee meeting at Kettering will be remembered by all who were present on that occasion, died on the 14th of September, in the ninety-third year of his age.

THE MISSIONARY HERALD.



THE AFRICAN SCHOONER.

THE AFRICAN SCHOONER.

On the other side will be found an engraving of the Schooner now building, to be employed in the service of the mission on the coast of Africa. She is seventy feet in length by fifteen feet beam. Her burden is seventy tons. Her engines have twenty-horse power, and will keep in action, as the means of propelling the vessel, an Archimedean screw. She is built of iron, and divided, for greater safety, into water-tight compartments. The total cost, including engines, will be upwards of £2000.

The use of iron in ship-building is not, properly speaking, a novelty. So long ago as 1810 vessels were constructed of this material for canal and river navigation. In 1820, an iron steam vessel was constructed to ply between London and Paris, without unloading any of her cargo. This vessel is still in good condition, and has never required any repairs in her hull. In 1825, a small iron steamboat was placed on the Shannon, where she is still employed. So admirably, indeed, has this material answered, that a great part of the steam navy of the East India Company consists of iron vessels, twenty-five being now in use in India. It is calculated that not less than 150 such vessels have been launched since 1830.

The admirable fitness of an iron vessel for the African coast is obvious. There is little "wear and tear" in the hull; no necessity for caulking and coppering: there is greater lightness, less draught of water, and increased capacity. More important still, there is greater safety; for not only is there little straining if the vessel strike, but the water is kept within the compartment in which the injury has occurred; while experience shows that it is easily repaired.

The vessel will contain two cabins—one in the fore part for the use of the crew, the other aft, for the use of missionaries. This latter will be twenty feet long, and will easily accommodate six missionaries, or if necessary, double that number. One end of it will be so arranged as to be easily convertible into a couple of smaller cabins for use in case of sickness, while the whole will be ventilated at the top and sides.

The engines will be used only when it is impossible to sail. The fires will be supplied with wood obtained at Fernando Po, or the stations which the vessel may visit. Eight or nine hundred miles of coast, including nearly forty rivers, will thus be visited periodically by the missionaries.

The Committee have much reason to acknowledge the kindness of various benevolent individuals. The builder (Mr. John Laird, of Birkenhead) has added ten feet to the length of the vessel, and two feet to her breadth, at *his own charge*. The patentees of the screw have given half the license. One friend has promised all the nautical instruments likely to be needed; and another, a ship's hearth. Donations in money amount to nearly £800; leaving, however, a deficiency of £1200! Men practically acquainted with Africa speak most highly of the whole plan, and the Committee trust it will be cordially supported by the friends of the mission.

The vessel is expected to start from Liverpool the last week in October, and from London about the middle of November. It is in contemplation to have meetings at each place on the occasion.

A S I A.

MUTTRA.

Mr. Phillips, writing from Agra, June 8th, gives the following description of a city thirty miles distant, to which he has subsequently removed.

Muttra, or Mathura, is a famous ancient Hindoo city, situated on the west bank of the Jumna, in lat. 27. 32, N. and long. 77. 37, E.; thirty miles N. E. by N. from Agra, eighty miles S. S. E. from Delhi, twenty miles E. N. E. from Bhurtpore, and sixty miles E. from Alwar.

According to Hindoo history, it was the city of the tyrant Kars, to destroy whom Krishnu became incarnate. From real history we learn, that in A. D. 1018, Mahomed of Ghuzni having conquered Canouje, the ancient Hindoo capital of this part of India, marched to Muttra, entered with little opposition, and gave it up to plunder. He broke down or burnt all the idols, and amassed a great quantity of gold and silver, of which they were mostly made. He intended to destroy the temples, but was deterred either by the difficulty of the undertaking or by the admirable beauty of those edifices. It is said that he found in Muttra five great idols of pure gold, with eyes of rubies, each of which were worth 50,000 dinars (the dinar is 9s. 2d.). Upon another idol he found a sapphire weighing 400 miskal, and the image being melted down, produced 98,300 miskal of pure gold. Besides these, there were above 100 idols of silver, which loaded 100 camels with bullion. The king having tarried here twenty days, in which the city suffered greatly from fire and from the devastations of the soldiers, retired.

Before the British took it in 1803, it was the head quarters of General Perron, commander in chief of the Maharattas.

It is very difficult to estimate the population of any Hindoo city, for the Hindoos do not like to reveal the secrets of their houses. The average number of inhabitants in all Indian houses is ascertained to be five, at which rate, according to the returns of the surveyor, there are 48,104 inhabitants of Muttra; though Dr. Mc Rae makes the number to be 60,000, and the natives, who always exaggerate, say there are 88,000. Since the census was taken, however, the great famine has occurred, from the desolating effects of which the population has not yet recovered, so that the lowest estimate is most likely to be nearest the truth. The number of pil-

grims is very great, especially at the often recurring festivals.

The proportion of Hindoos to Mussulmans is as eight to one. The proportion of males to females is as twenty-five to twenty-two.

DESCRIPTION BY THE SURVEYOR.

Houses 8304, shops 2173.

"Muttra is, on the whole, a poor and dirty place, containing few buildings of expensive construction. Those that have a claim to celebrity are the ancient mosque and fort, the former erected by Aurungzebe on the ruins of a famous Hindoo temple, and the latter by Raja Jeyasing of Jeypore, in which there are still remains of an old Hindoo observatory. There are two modern temples worthy of mention, one built by Parukhji, and the other by Baboo Seth, both wealthy Hindoos."

Dr. Mc Rae: "The Jumna sweeps close under the walls of the city, and the side facing the river is in the form of a crescent, corresponding with the course of the river. The right bank, or that on which the city and cantonments are built, is higher than the surrounding country, and intersected here and there by ravines; but the opposite bank is flat, low, and sandy. The river is navigable at all seasons of the year, for boats of large size; and during the dry season is crossed by a bridge of boats at the lower extremity of the city. The city being built on a series of mounds and rising grounds, is situated considerably above the level of the river and surrounding country, and has an extremely fine appearance when viewed from the opposite side of the river. The whole length of the city is skirted with ghats, generally crowded with bathers from all parts of the country. It was formerly surrounded by a wall. It is a place of no great importance in a commercial point of view. Cotton is produced in abundance in the country lying between Muttra and Delhi, and salt manufactured in the Bhurtpore territory is loaded at the Muttra ghats for various parts of the country. The interior of the city is extremely filthy, the streets so narrow that in many two persons cannot pass without touching."

TEMPERATURE.

Muttra is considered rather cooler than Agra, perhaps from the entire absence of huge stone and brick ruins which surround the latter, and retain the heat. In May, 1836, the temperature was, morning, six o'clock, 82°; noon, 89°; evening, six o'clock, 90°. Highest during the month, 98°; lowest 76°. May is the hottest month.

SALUBRITY.

The salubrity of Muttra is equal to that of most of the stations in the upper provinces. The average mortality for five years has been among the native troops only about one per cent. per annum; among the prisoners in the jail two per cent., and amongst the Europeans of the horse artillery, including the effects of an epidemic cholera, the mortality from other diseases only amounts to little more than two per cent per annum. The return of casualties for five years for the third brigade, horse artillery, was:—

Cholera	11
Phthisis pulmonalis	2
Small pox	1
Dysentery	8
Drunkenness	2
Hepatitis	2
Remittent fever	4
Total	30

The years 1833 and 1834 were unusually unhealthy throughout the country. An epidemic cholera prevailed at Muttra in 1834, and carried off from forty to fifty natives daily. Small pox sometimes prevails during the hot winds, among the natives. There are no other epidemic diseases that visit this neighbourhood, and the place is as healthy as any in the upper provinces. There are no lakes or swamps within several miles of the cantonments, and the country is free from underwood, and therefore it is free from miasmata and pestilential effluvia.

CENSUS IN 1835.

Villages ..	1545
Landholders	22,621
Cultivators.....	44,038
Revenue.....	Ra. 1,557,280
Population	528,395
Average number of houses in each village	60
Persons to each house ...	5
Hindoes to Mussulmans as 12 to 1.	
Males to females as 18 to 14.	

In the neighbourhood of Muttra are several large towns, which are also places of pilgrim-

age. Brindaban has a population of 27,061. Goverdhan, Gokul, Deeg, &c., are very populous, and within a day's journey.

RELIGION.

The Hindoos, who form the great majority of the population, are, of course, followers of the deity said to have become incarnate at Muttra, to have been nourished at Gokul, to have spent his youth at Brindaban with the milk-maids, to have lifted up the mountain Goverdhan on his little finger for seven days, and, lastly, to have killed Kansa in his own palace at Muttra. Every spot in the Brij Mandle, about 168 miles in circumference, is holy ground, and therefore visited as a place of pilgrimage by men from every part of India, especially Bengal.

The Chanbees are the descendants of very learned brahmins, who knew the four books by heart. These are, however, very ignorant, and are nothing more than monstrously fat, lazy beggars, addicted to drinking an intoxicating infusion of hemp, called bhang. These, with other religious mendicants, are estimated at 15,000. Besides these, the diseased and aged come to end their days in the holy land of Muttra or Brindaban.

The Hindoo places of worship are 193, and the mosques are 20.

Such, dear brother, is the city where I long to go and preach the gospel. There is emphatically an open door, for there is no missionary or chaplain there, and the people have ever heard us cheerfully and attentively when we have gone to preach, and also received books with gladness. I have sent Brij Lal to Muttra, where he lives in the heart of the city, distributing books, and attempting to establish a school. A day-school might be commenced at once by him, as the people are desirous of it, and he has secured the respect of many Hindoos and Mussulmans already. During a recent visit of eight days to Muttra, I preached to attentive crowds, though there was at the time a riot in the city between the Hindoos and the Mussulmans. I also preached in the church bungalow in the evening of the sabbath, to the residents of the station. They are all church people, and some of them very bigotted. I have not discovered above one or two really pious persons in the whole station. True I have not visited them all, and therefore may yet be agreeably disappointed. There is no church or chapel here, and a bungalow only is rented for divine service. Dr. Mc Rae and his lady are most excellent people. The magistrate has been very obliging in furnishing me with much of the information I have given you, and I think would assist us to establish an orphan school.

CEYLON.

The extracts in the last Herald from Mr. Daniel's Reminiscences, in which he has given a general view of the condition of the native population around him, will prepare our readers for an enumeration, from the same source, of the principal means he has adopted for the removal of the prevailing darkness.

SCHOOLS.

I. One of the first and most important is, *the establishment of schools*. Besides the direct personal benefit communicated to the youth of this island by these institutions, each school is generally a preaching station where the gospel is made known to men. Every schoolmaster has some influence. He has friends and relations who are anxious that he should enjoy the salary of a teacher. In order that this may be secured to him, they will often attend the sabbath and week-day services when instructions are given to the adult population. In addition to this, in many of the jungle villages a person qualified by his knowledge of reading and writing to teach others, becomes, on account of this very circumstance, an influential individual. He can read to the people government despatches; he can draw up a reply to them; he may probably assist them in many cases where without his aid they would be in a state of destitution. Hence he is often held in esteem, and at times obtains small presents from them. His school forms a place of assembly: he is expected to use his influence to induce people to attend it; and he makes known to them what they would otherwise forget, the times when their attendance is desired and expected. Hence most missionaries have found it requisite while instituting schools for the instruction of the young, to employ them as auxiliaries in making known the gospel to all who may frequent them: and it will be generally found that a larger or smaller number will at stated seasons be assembled in them.

Difficulties.

It is however not to be disguised that there are great difficulties in managing schools in the jungle villages of this island. These arise principally from two causes. I speak of what has occurred to myself, in the period I am now reviewing. The one arises from the little value attached by the natives to the education of their children. In Colombo, and its vicinity, where the secular advantages of education are very apparent, parents are anxious to have their offspring instructed. They thus hope that they will obtain access to situations where their knowledge will bear on their temporal welfare. But in the jungle these prospects are very remote, and the la-

bours of the field are preferred to the acquisition of knowledge. Hence after a child has been for a short time at school, on the slightest cause he is removed from it, and soon loses the knowledge he has acquired. Visitors may feel disappointed, and complain that the scholars learn so little; but whoever sees the difficulties to be overcome, may be rather surprised they learn so much. Hence it often happens, that as well in reference to children as to our adult hearers, fathers and mothers think, not that they *receive* any favour by the gratuitous communication of instruction to their young, but that they *confer* it. And as the gooroonansey is often paid according to the number he teaches, a portion of his salary has often to be distributed to them for their condescension in suffering them to remain under his care. Hence he must mind his manners among them, must do all he can to please and oblige them, or they will execute the threatened penalty of keeping their children from him, and thus diminish his salary. In one of the schools in the Hangwella district, the father of the master, in allotting his patrimony among his children, was supposed to have given a larger portion to this teacher than he ought to have received. This so enraged his relations that they kept their children from his school, by which it was reduced so low that it became necessary to abandon it.

Native Teachers.

Another difficulty is produced by the laziness and duplicity of the teachers. It is to be feared that many of those to whom we are obliged to entrust the instruction of children, are mere interested persons, who caring for nothing but their wages, will take every possible opportunity of neglecting their work, or performing it in the most careless manner. Hence the necessity of frequently visiting the schools, and arriving at them at an unexpected time, that they may have no security except in the regular discharge of the duties which devolve upon them. A very wise and experienced missionary, who has left the island, observed to me, "If you cannot thoroughly watch over a school, it is far better to discontinue it." This is equally the case with government schools as our own. On inquiring of a gentleman residing far in the interior, respecting an English government school, where 4000 dollars had been expended in the

erection of a school-room, and the teacher received 40 dollars per month, he assured me there were often not more than three or four children in the school. I have myself been often pained to see how little has been done; and have been compelled in several cases to discontinue schools which I had established; yet even this precaution may be carried too far. If on every appearance of deceit and negligence the school is to be broken up, we shall continually see all our efforts frustrated, and having gained a little ground, must begin *de novo*, and toil for a length of time before any salutary impression is produced. The best way is to exercise due patience as long as any hope of reaping benefit remains; and not till it appears a hopeless experiment entirely to abandon it.

Beneficial Results.

It is not however to be concluded that no good is effected by these institutions. I am persuaded that great, and what in the end will appear lasting advantages, result from them. The very fact that many of the children learn to read, puts a method of instruction, and a means of salvation into their hands, which in the end may be of infinite advantage in communicating divine truth to the mind. It affords them an opportunity of becoming acquainted with those interesting publications circulating through the country, which at a future time may issue in their saving conversion to God. The portions of holy writ, and catechisms, which are committed to memory, may by the agency of the blessed Spirit, be actively used in exciting a salutary concern for their soul's welfare, and in guarding them from sinning against God. This is not merely a subject of hope, but has in many cases been actually realized. Several who are now members of our churches, were formerly taught in our schools; and some of our most active and useful missionaries received in them the commencement of their religious knowledge. Names could easily be given, but this is not now requisite. In addition to the benefit which has been actually realized, it may be added that the instructions continually delivered before the children who belong to them, form the great and most powerful antidote to the atheism and superstition by which they are surrounded. Some time since on visiting a school established in a heathen village, after examining separately the different classes, I called them all around me, and put, as nearly as I can recollect, the following questions, and received the subjoined answers. "Who made you?" "God." "Who made all things?" "God." "Who preserves you, and gives you health and every blessing?" "God." "Ought you to worship this God?" "Yes." "Besides the eternal God ought you to worship any other God?" "No." "Should you worship false gods what will happen to you?" "We must

go to hell." "Have you not sinned against God?" "Yes." "What is sin?" "Disobeying God's commands." "Does God see your sins?" "Certainly." "What do your sins deserve?" "Hell." "What has Christ done to save sinners?" "He died on the cross." "Where is Christ now?" "In heaven." "How must you obtain salvation?" "We must pray for it." "How must you pray?" "With all our hearts." "In order to be saved what must you do besides praying?" No answer. "But suppose you pray for salvation, and continue to do wicked things, will God pardon your sins?" "No." "Then must you not forsake your sins?" "Certainly." Now the very knowledge implied in these facts entering the minds of children,—not one of whom probably a few months previous had an idea of the kind, and whose ideas were of a most opposite nature,—is a very hopeful circumstance. It may be that many of them have uttered as words of course, what they have learned from their catechisms, and yet do not believe. But still, no one can tell how beneficial this knowledge may be at a future time. What is now uttered without consideration, may at no very remote period become topics of consideration. What are now objects of speculation, may at length be objects of faith. Things which do not influence now may hereafter exert a pervading influence both on themselves and the families in which they dwell. And since "faith cometh by hearing, and hearing by the word of God," the very rudiments of that faith which will lead them to Christ and save the soul, may thus be deposited in their hearts. Most of us can recollect how religious truths which were taught us in childhood and infancy, though for a season they remained like seed buried in the earth, at length became active and brought forth fruit to life eternal. And what has been effected for us in England, may be effected in the youth of Ceylon.

While residing in this part of the country there were six village schools established. Two at Hangwella, one at Weilgama, one at Dadigama, one at Daliwatoo doowa, and one at Bomeria. One of the two at Hangwella was a female school, which was commenced on the recommendation of C. R. Buller, Esq., Government Agent, who previous to his leaving the island contributed six pounds for its support during the first ten months of its existence. He hoped that some benevolent persons might feel so interested in it, as to render it permanent aid; but as no one, either native or European, saw fit to second his efforts, on the expenditure of the money deposited by him, it was discontinued for want of funds.

TRACTS.

II. A second method to which we have had recourse in order to communicate religious instruction, is the *distribution of the word of God, and suitable tracts which unfold the*

the truths it contains. This island is now in a very different state in reference to this mode of benefitting its population to what it was twenty years ago. Not only have the scriptures been carefully translated, but a multitude of small books, in the different languages spoken in it, have been prepared, as far as the writers have been able, in the most idiomatic style, to make the life-giving doctrines of the gospel intelligible to all around. These tracts contain almost every topic connected with the common salvation. The existence and perfections of the eternal Jehovah; the folly and wickedness of idolatry; the nature of acceptable worship; the sin and danger of men; the sufferings and death of the Lord Jesus Christ, and the way of salvation by him; the resurrection of the dead and the final judgment, with many other topics of a similar nature, are largely and variously discussed in them. Wherever I travelled I took some of these publications with me. On entering a village, or when meeting travellers in the road, I almost always inquired whether they could read; and if their answer was satisfactory, after ascertaining by conversation, what was most suitable for them, a book was offered, and they were told to take it home and read it, and to lend it to their neighbours, that they might read it likewise.

It is, I know, objected by some persons, that since many make no use, or a bad use of them, it is a vain expenditure of time and money to prepare and distribute them. That some rude fellows of the baser sort do occasionally abuse them we have had ocular proofs. In the most insulting manner have I seen them received, and torn in pieces before my face. But the conclusion that we should not circulate them, is only the popish objection revived, against the indiscriminate reading of the scriptures; and may be disposed of in a similar manner. Indeed, what gifts both of God and man, will not the wicked abuse to their present and future woe? The air of heaven, the food they eat, the raiment they wear, their mental faculties, the comforts of life, the death of the Saviour, and the proclamations of the gospel, are daily awfully abused, to the eternal and aggravated destruction of their abusers. Jesus himself was sent for the fall and the rising again of many in Israel, and for a sign which should be spoken against. But on this account are we to be deterred from a proper attention to our bodily and intellectual welfare? Because food may minister to gluttony, are we not to till the ground? or since the gospel is to those who perish a savour of death unto death, ought it not to be preached? And though men may cast our tracts away, may convert them into refuse paper, or trample them under their feet, we are not to withhold them. They carry the message of mercy, the tidings of a Saviour, into places where no missionary has ever penetrated; and if only one soul should

by them be savingly converted to God, it will be a rich indemnification for all the labour expended in writing and distributing them. Several instances of this kind have come to my knowledge in this island; many more the great day of God will reveal. It was my happiness to put [hundreds of them into circulation in the district where I resided, and the reaping as well as the sowing time will assuredly arrive.

PERSONAL INTERCOURSE.

III. After all, it must be confessed, that multitudes, the great majority of our jungle population, are unable to read tracts, and hence the great method which was tried to make known the gospel, was *personal intercourse with the inhabitants of the different villages which were visited.* The difficulty, the almost insuperable difficulty of assembling persons in places where there are no schools, has been already mentioned. Now as we had on an average only schools in five of the above mentioned villages, and as our range of labour extended to forty, it is evident that some other method, besides public preaching, must be used. I found it, therefore, necessary to follow apostolic examples, and to preach not only publicly, but "from house to house." In addition to this reason for thus acting, this domestic preaching appears peculiarly suitable to the state of the district to which attention is now directed. Its inhabitants are in many places thinly scattered, and till a considerable interest is excited it cannot be expected they will go far to hear God's most holy word. They are likewise so enshrouded in darkness, many of them are so low in intellectual culture, that to make them understand a public discourse appears next to impossible. But by sitting with them in their own houses, or near their doors, you can engage them in conversation, can feel whether they comprehend what is addressed to them, can hear their objections, and reply to them in a manner which a stated sermon does not admit. Probably they will really understand more in a conversation of ten minutes, than they could by listening to an uninterrupted discourse from the pulpit of forty minutes, or an hour. In this employment I have sat near them, while they have been occupied in weaving their mats, or forming their pots and pans, or grinding their natibery, or pounding their paddy, or winnowing their corn, or bathing their children, and directed their attention to the great things belonging to their peace.

Modes of address.

My mode of address, accordingly, was various. At times I began in the following manner. "What are you doing?" "We are working for our support." "Very good, we must do so, or we cannot obtain it; God has commanded us to labour for our daily

food. But we have immortal souls; they are of infinite value. Our bodies must soon die; but our souls can never die. After death we can derive no advantage from worldly things. Our gardens and houses, our money and clothes, will be enjoyed by others, when we can no longer enjoy them. But our souls must dwell for ever in all the torments of hell, or the glories of heaven. Are not these things true?" "Yes." "Then will not every wise person seek deliverance from the unutterable pains of hell, and an entrance into heaven?" "Certainly." "Now you may all obtain this salvation and glory. God has in great mercy provided a way, in which, if you seek these favours, you will assuredly find them." I have then explained to them their sinful state, and the way of salvation through Jesus Christ, and exhorted them without delay to begin to seek it.

At other times I have said, "What is your religion?" "We are Buddhists." "Do you go to your Pansils and Viharas, and worship Budhu?" "Yes." "Do you know who made you?" "No." "Do you know who created the heavens and the earth?" "No." "Some Being must have made all these things. Now look at this house, or this umbrella, or that wangedia (rice pounder), can these things make themselves?" "No." "If any one should come near to you, and tell you he made himself, would you not think him a fool, or a liar?" "Certainly." "Then if any person should say this world, and that sun, and the ocean made themselves, he must be a foolish man, and speak lies. Now some great and all-powerful Being must have created all these things, and that Being is God. Him alone you ought to worship. But you pray and make offerings to Budhu. Can he hear your prayers and see your offerings?" Sometimes they would declare he could. I then said, "This is a strange thing, for though I have been often at Pansils and Viharas, and seen Budhu, he never could hear when I was there. If he can hear, or do any thing, I should be glad to be informed. Is not Budhu's image made of clay?" "Yes." "But a dumb image made of clay can do nothing." I have occasionally produced a small image before them, and said, "Do you know this?" "Yes." "Who is it?" "Budhu?" "Look at it; it has eyes; can it see?" "No." "It has ears; can it hear?" "No." "It has a mouth; can it eat?" "No." "It has hands; can it handle?" "No." "It has feet; can it walk?" "No." "Then what good can you obtain from worshipping a clay, or wooden, or brazen image which can neither see, nor hear, nor walk; which has neither breath, nor life, nor strength? As for the soul of Budhu, it cannot help you. This you say has seen Nirwane, and therefore, like an extinguished lamp, is quenched, and has no existence. But the true, the only living God can do all

things; as I shall show you. Look at this house. Some one must have built it." "Certainly." "But every body could not build it. That little child could not build it." "No." "That woman could not build it. He who formed it must have been a strong and skilful person." "Certainly." "Very good. He who built this house could build another." "True." "Then the God who made this world, and all it contains, can do every thing. He can kill, or make alive. He can wound and heal. He can send to hell, or take to heaven. No one can stand against him. Ought you not therefore to seek to please this God?" "We ought." "But if you worship false gods, or images, he must be very angry with you, for you thus disobey him, which is sin. You rob him of his glory, and give it to another; and he must punish you for your sins unless you repent, and turn to Him, and seek salvation through Jesus Christ. But though he could punish us, he wishes our salvation. He sent his only begotten Son to save us, and bring us to heaven. He willingly came into our world, and was born and suffered on our behalf. He died on the cross, shed his own precious blood, that we may be forgiven, and enter heaven. Oh, forsake your idol worship, and turn to the living God, through Jesus Christ."

It is not an uncommon thing to hear them say, we worship both God and Budhu. In this manner they think they are certain of obtaining security. Thus one day, while speaking to a number of persons on the necessity of their forsaking dumb idols, and turning to the living and true God, a Vidalm-Arachy said,—“Some persons say that God ought to be worshipped, and others Budhu; but I have found out the true way, I worship both God and Budhu.” Statements of this kind are in harmony with their religion. Budhu taught that while all truth was to be found in his system of instruction, some truth was to be found in all systems of religion; wherefore though he was to receive supreme worship, the founders of every other system might receive subordinate honour. They likewise agree with the manner in which idolaters in ancient times were willing to receive the Christian religion. They had no objection to admit it in partnership with their own. Christ might have had his image erected in their Pantheon, and received their homage in connexion with their own deities. But when they understood the uncompromising nature of his claims, and that he demanded the abandonment of every other God, and the exclusive worship of the true and living Jehovah, they not only rejected his gospel but persecuted unto death its messengers. In like manner if you will allow that Christianity is good for Europeans, and Buddhism for the Singalese, you may meet with their approbation; but when their system is denounced as false and ruinous, and the claims

of the eternal Jehovah are set before them, they are frequently filled with the fiercest rage, and would, if they dared, vent it on those who are seeking their salvation. The missionary who would be faithful to God, and would not have the blood of souls upon him, must at every risk decidedly tell them, that there is only one true and living Jehovah, the creator of the heavens and the earth; that all other beings who are called gods are lying gods, who can neither help nor save them; that they all must be abandoned, and that their Maker, Preserver, and Judge, through Jesus Christ, must be alone worshipped.

Treatment received.

The treatment received by us in these visitations of mercy has been different. In general it has been respectful. They have handed us a chair on entering their houses, or if they had no chair, they have spread a mat on a bed, or a mortar, and bade us sit down while they listened to what we had to say. Occasionally they have given us an orange, or a cocoa-nut to refresh us, if we have appeared weary. At other times—and this has been the case more especially among young men—they have ridiculed our message, and laughed at what we have said to them, bringing the most absurd and foolish objections against Christianity, and the most laughable arguments in favour of their atheistic idolatry. Sometimes while speaking to them in their own houses, they have run away to prevent us continuing our address; and in a few instances the most abusive language and insulting mode of address have had to be endured. In one case the master of the family ordered us to leave his house; on which, wiping the dust from my feet, I departed.

Having traversed the whole or part of one village, we have frequently on the same day gone to another, and in similar methods have tried to make known to its inhabitants the unsearchable riches of Christ. This was our continual employment; and when it is considered that six, eight, ten, and sometimes twelve hours every day, except Saturdays, were devoted to these employments, either in actual labours, or journeyings to effectuate those labours, it will be manifested that no small degree of effort and patience was required for such a work. Saturday was usually employed in preparation for the Sunday, in visiting different cottages in Hangwella, and in a prayer-meeting for the blessing of God to rest on our labours.

Travelling.

It must be borne in mind, that the roads to most of these villages were of such a nature as to forbid the use of a bandy. Accordingly they were all taken on foot, as being the most economic, and, on the whole, the most ready mode of obtaining access to the people. It is

difficult to give those who have not visited this part of the country a correct idea of the state of the roads which we had to travel. Here narrow, steep, and rocky; there so swamped with mud and water, that for the greater part of the day we were obliged to travel wet shod. In some places we have had to cross deep rivulets by a single cocoa-nut tree laid over them, with the most insecure hand-rail to support us: in others we were obliged to ford them by passing through them up to our loins in water. On going over one of these country bridges, one of the cocoa-nut trees which constituted it broke, and as there was no fence or rail to guard it, I was instantly precipitated down a distance of about eight feet into the mud and mire at the bottom of the break. Providentially no serious accident befel me, though the effects of the jar were felt for many succeeding days. At different seasons we have found it requisite to seek the shelter of native houses during the night; and, except in one instance which took place at the mansion of a gentleman high in rank and influence, whose name I shall not mention, such a shelter was never denied us. On that occasion we went to another village, and slept in an out-house along with some cattle. While lodging at native houses, we partook of such refreshments as the family or bazar could afford us, and having commended ourselves to God, found Him always ready to protect and refresh us.

One great advantage of travelling on foot, from village to village, is the opportunity thus afforded of conversing with persons who journey in your journeyings. Hundreds of men and women, who have come from very great distances, as well as those who have lived in the neighbourhood, have thus heard of the great salvation. Many of them probably would never have had this topic revealed to them had we taken other modes of conveyance. In these situations we have often thus began to speak to them. "Where are you going?" "We are coming from —, and going to our village." "Can you read?" The general answer has been, "No." "This is a grievous thing, since if you could, you might obtain good instructions from the books we should give you. But you can pray. Do you pray?" "Yes." "To whom?" "We pray to God." "To what God?" "To Kattaragamo-Deviyo—to Pattini-Deviyo, and other gods we pray." "Indeed! but these are not the true God, the ever living Jehovah, your Maker, Preserver, and Judge. To him alone you ought to pray. Kattaragamo-Deviyo is a dead man; while he lived he was a great warrior; but now he is dead. Can dead men help us? Are not little children wiser than persons who worship these false gods? When the mother or father is dead, the child does not seek support and food from his dead parents, but his living relatives."

"Yes, we know it. When parents are gone they cannot help their children; therefore those who are living must take care of them."

"This is very true, and yet you pray to such dead men and women as Buddhu, Kattaragama-Deviyo, Pattini-Deviyo, Udeyni—and others. What use is it to seek their aid?"

"But do you not seek salvation by Christ?" "Assuredly." "But you tell us that he died."

Now if you seek salvation from one whom you acknowledge died on the cross, why may we not solicit help from those who though once living are now dead?" "We certainly seek all the blessings of salvation from Jesus Christ who died for us; but he is risen again, and sitteth on the right hand of God, where he ever liveth and reigneth for our salvation. All power in heaven and in earth is committed into his hands. From thence he will come again to judge all mankind, and we each of us must stand before him. The true and ever living Jehovah requires us to honour and glorify Christ. If we receive and obey him, he will conduct us to heaven; but if we reject him, he will thrust us down to infinite misery, where we shall have to endure God's wrath for ever and ever. Wherefore, repent of your sins, forsake your idol gods, and turn

to the true God, through Jesus Christ; then will he receive you, and make you happy for ever."

Such are specimens of the kind of conversations held with these jungle people. Other topics would be introduced, as time and opportunity, with the different characters of those we met, required. It must be recollected that not only Buddhist idolaters dwell in these parts, but many papists who are clinging to their delusive errors; and a considerable number of Mahometans, who though worshipping one God, reject Jesus as the only Saviour. To them *different* topics and modes of illustration were required, still however keeping in view the great object of a missionary's work—to preach Christ crucified to the Gentile and the Jew; to the bond and the free.

In detailing the above things, it must be considered as our intercourse took place in an entirely different language to that in which this narrative is written, a difference of idiom and phraseology must have been often required, but I have endeavoured to maintain a strict accuracy in reference to the ideas which were attempted to be communicated.

We reserve for another month the sections relating to public preaching and the administration of Christian ordinances.

WEST INDIES.

BAHAMAS.

The following is the continuation of Mr. Capern's account of his recent tour among the out-islands, the commencement of which was given in our last number.

Being desirous of completing my visits to the islands before the rainy season set in, having spent a week with my family and people, I left again for Rum Cay, though at the time of my leaving Mrs. Capern was under medical care, suffering from congestion of blood on the lungs. On my passage to Rum Cay, I was afflicted with diarrhæa, which for thirty-six hours made me feel extremely unwell, and caused some painful apprehension as to the issue.

I found the state of things at Rum Cay on the whole pleasing, especially on the south side, the leader at which station is a most excellent man,—a man whom the Africans fear and respect, as I was assured by one of the white inhabitants, more than they do all the magistrates on the island. Here I found Mr. M'Donald, whom I had sent to see what

the state of the schools was; and was gratified and thankful to hear the friends speak of his labours in such commendatory terms.

The Sunday-schools were in a prosperous state, and soon I trust we shall have two day-schools there. We have a young woman from the island with us at Nassau, in course of training with a view to the opening of a girls' school there.

On the north side of the island, the leader greatly needs some one to assist him, as the people do not as they ought feel his authority. This lack I trust we shall soon be able to supply. I baptized here thirty-two, and obtained 170 signatures to the Temperance Society.

The next island visited was St. Salvador. Here two new churches were formed, one at Ben Lomond, consisting of eight members,

and the other at Lucky Mount, consisting of twenty-three members. There was a visible improvement in the state of things since my last visit. The leaders, as desired, had met once a quarter at the different stations, to promote brotherly love, and a revival of the work of God, and great good had been done thereby. The churches had evidently been growing in grace, and in the knowledge of the Lord and Saviour Jesus Christ. Sixty-four persons were baptized, and upwards of 200 joined the Temperance Society. There are sabbath-schools at all the stations.

From St. Salvador I went to Governor's Harbour, Eleuthera, and in going thither experienced a most providential deliverance from a watery grave. There came down a thunder storm upon us, during which our little vessel sprung a leak, so large that we should not have been able to keep her afloat had not an invisible hand immediately filled the leak with sea weed, and so prevented the rush of water. The extent of our danger we were not aware of until we got into harbour. Here things are in a better state than they were at my last visit. Five were baptized; others were desired to continue longer as inquirers.

Mr. M'Donald is about to go thither to open a school on the British system, the people engaging nearly the whole of his support.

On the whole, the state of our churches in the islands is such as to demand fervent thanksgiving to God, and to warrant the liveliest hopes as to their future prosperity. They will increase, I am fully persuaded, in knowledge and Christian character. We shall be able, if God should continue health and strength, to visit them more frequently, which is most desirable.

One thing we shall greatly need, will be a

small vessel of our own, seeing that we are beginning to employ native agents, who will have, after staying for nine or twelve months on one island, to be removed to another; and seeing too, that either brother Rycroft or myself will be continually travelling.

Our friends here are unanimous respecting the getting a vessel, and will cheerfully contribute what they can towards the building or the purchase of one; but with all that could be got, not one half of the money could be raised here. Still, so important do we consider this to the interest of the mission, that we would become responsible for one half of the amount required. Brother Rycroft and self have concluded that it would be desirable to get a schooner large enough to go as far as St. Domingo with; an island which we are planning, in connexion with brother Littlewood, to visit as soon as things shall have become a little quieter there. The costs would not, in that case, be under 800 dollars, £166 13s. 4d.

Were a vessel to be obtained, I am full of hope that there would be no additional expense to the mission in keeping her seaworthy, as we should be almost sure of getting freight for her at all the islands. We are decidedly of opinion that having a mission vessel would facilitate all our movements, and increase the efficiency of this station.

Pray, dear sir, submit this to the consideration of the Committee, and inform us, as soon as convenient, if we may draw for a moiety of the above sum, if we should find that so much should be required.

P.S. Since the beginning of March, or from the 8th of March to the 1st of June, I must have sailed at least 1700 miles, baptized 128 persons, held about 100 public services, and obtained 700 signatures to the temperance pledge.

GRAND CAY.

Mr. Littlewood writes thus from Grand Cay, May 15th, 1843.

Through the blessing of God we are going on, I hope, prosperously; many are awakened to a sense of their dangerous condition, and are, I trust, anxiously seeking a change of heart. Throughout the station an increased desire is manifested to listen to the word of eternal life; our houses of worship are well filled, and some are densely crowded. It is encouraging to witness so many of our young people abandoning their vices, and avowing themselves on the Lord's side. At the same time there are some whose inconsistencies we deeply lament, who having named the name of Christ, have indulged in iniquity. Yet we have reason to believe that the Lord is with

us in deed and in truth, and can unite in saying, that he hath done great things for us, whereof we are glad.

The first sabbath in April was a day long to be remembered by many. In the morning we had our usual service. The words, "He that hath my commandments, and keepeth them, he it is that loveth me," were chosen as the basis of a discourse; at the same time the candidates, thirty-three in number, were seated around the baptism, which was to all a solemn and imposing sight. During the service, the presence of the Lord was richly enjoyed; a heavenly influence pervaded our breasts, and that peace which passeth know-

ledge filled our hearts and minds. My dear wife was one of the number, which added to the interest. She had from an early age obeyed the injunction of her divine Redeemer in commemorating his death, but had not till a recent period felt the importance of following him in this ordinance. After being convinced of her duty, her language was that of the Eunuch, See here is water, what doth hinder me to be baptized? She regards it as the happiest, the most blessed day of her life. In the afternoon we again assembled, to partake of the Lord's supper. We received the persons baptized, and six others, who had been previously baptized, thirty-nine in all, into the church in the usual manner. Oh that we may all at last sit down in the kingdom of glory with our heavenly Father!

In the early part of the week I left home for Salt Cay, as I had proposed baptizing there on the coming sabbath. Many of our friends accompanied me to enjoy the season, and many more followed on Saturday, but the wind setting in from the north, made us exceedingly uncomfortable respecting their safety. By the time they had arrived the sea had arisen to an alarming height, and broke furiously over the reef, but through the good providence of God, a few boats only were slightly injured. The anticipations of all, I hope, were more than realized. Before sun rise on Sunday morning many were seen hastening to the dock where the solemn duty was to be performed. In a short time nearly all the coloured population had assembled. In a short address, we endeavoured to impress upon the minds of all the nature and importance of the new birth, and in the interim of singing we immersed twelve of our sable brethren and sisters. The most perfect order, attention, and respect was paid by the whole congregation, and I trust many will be led to serious reflection. I returned to Grand Cay, and spent the next sabbath there. Having determined to visit the Caicos, I thought it advisable to take my dear companion with me for two objects, that she might be of service to the cause in many ways, and also that her health might be established, which I think has been effected. She says she was never better in England than she is at the present time.

We left Grand Cay about twelve o'clock at night, in a small boat that was literally crammed with passengers. The wind being in our favour, we had a nice run to the second settlement, Bottle Creek, where I found things on my previous visit in a dull state. I met with brother Armstrong here, whom I sent six weeks before to visit all the settlements on the Caicos, and examine candidates for baptism, and report to me when I came down the misconduct of any. The same things over which I had to mourn the last time, afflicted my soul this. Many of the members appeared quite cold in reference to religion; the leaders I

was obliged to exclude from their office, and appoint new ones. There were some, however, of whom I had a better hope, and after a close examination, eleven were admitted into the church by baptism, and three by examination.

After a few days here, we left by water for the Kew settlement. We landed at Whitby, and long before we reached the shore, we saw many of our dear people, who had walked several miles to give us a most hearty welcome. So desirous were they to show their love, that they ran into the water to meet us, dragged the boat to the beach, and carried us ashore that we might not wet the soles of our feet. They had horses already saddled for us, upon which we mounted, and rode to Whitby. We held meeting immediately, and after the necessary examinations, and hearing brother Armstrong's report of six, we baptized them in the open sea: a few others were received. We enjoyed largely the presence of the Lord. As each was immersed, our friends sang the chorus, "Praise ye the Lord," &c. A heavenly smile irradiated their swarthy faces, as they attested their desire to follow their Lord and Master.

With our hearts filled with the presence of God, we mounted our domestic animals, and started for the Kew, six miles distant. The road was exceedingly rugged; though the dear people had done all they could to render it both safe and comfortable, it would be thought impassible in England. Our horses being used to the path, and through the providence of God, we reached there in safety, and were highly gratified to witness the joy and delight of this unsophisticated people. Evidently much preparation had been made against our coming. The house in which we were solicited to remain was remarkably clean and neat; the sides and floor made of mud nicely whitened, the roof covered with the palmetto leaf. The person who resides here, when in bondage, was cruelly treated. Often has she been compelled to stand upon one foot from morning till night, mending clothes, almost naked, and without any food or water to gratify her tyrannical mistress. "Ah," she said, "massa, me never tink me be free, but de blessed Saviour has made me free indeed, tank my good and kind Lord." Her language in sentiment to us was like that of Lydia's to the apostle, "If ye have judged me to be faithful to the Lord, come into my house, and abide there;" and she constrained us. And though she could offer us but a straw bed and pillow, the good feeling with which it was presented made up for all that was lacking. We stayed here eleven days, and held service every night and morning, and frequently during the day. The last day we were there, we had interesting services at the laying of the corner stone of a small chapel. This was done by my dear wife. It is to be built of rock, the dimensions are

thirty-six by twenty-four in the clear. I hope I shall be able to raise it without using any of our usual income. Having no horses at hand when we left, we were obliged to walk to Whithy. We slept here one night; early in the morning we started to walk about four miles, to take the boat in which we were to sail to Lorimers. About forty of the friends came from the Kew to see us off. Some brought fruit, others fowls, and one brought a pig. Amongst them were old men and women, mothers with infants in their arms, and when told they would be tired by carrying a large box or any part of the luggage, they replied, "O no, massa; we would not mind carrying you and missa on the top of it." After reaching the boat we sang the parting hymn, and commended each other to God's fatherly care, and bade one another farewell. The wind being against us, we did not do much. At sun set, being off at Mr. Covell's place, we determined to go on shore for the night. A part went, but the sea breaking furiously over the reef, the boat half filled with water, and was nearly swamped. The sailors returned, and said they would never run such a risk again. We on board sailed till we came to Ferguson's Cut; here we laid till day break, when the men attempted to get the craft inside the reef, but unfortunately the current and tide together carried us on to it. After trying about two hours to get off, but could not succeed, Mrs. Littlewood, myself, and little boy, and two others, quitted her, and were put on shore: we had a shipwrecked sailors' appearance, but made the

best of our case. Seeing a house on a high hill, we made for it; here we met an old man and two Africans. With them I found a few sweet potatoes, which I roasted, took a drink of water, and had morning prayer. Finding the craft could not get off, we started to walk to Lorimers, ten miles, the sun beaming upon us with melting power, as we walked through the thick bushes which prevented a free current of refreshing air. We soon fell in with our friends whom we put on shore the previous evening. They brought with them a bottle of milk, and some sugar cane, which was very acceptable. My dear C. felt much fatigued the last part of the walk; but the Lord helped us, and we accomplished our object, and though I was taken very ill afterwards, I was soon restored. The sympathy and kindness of the friends consoled us. We stayed here more than a week, and had some precious opportunities. The sabbath was a peculiar day of happiness. Early in the morning twenty-two were conducted to a creek, where they publicly avowed their love to Christ by being immersed in the peaceful stream. Several others were received, some of whom were baptized many years since. I had also the pleasure of commencing a day-school here. I hope the people will pay the teacher's expences. I have engaged him for two months, and I have promised to see him paid for that time.

From this place we had a pleasant sail to Grand Cay, and to our satisfaction found the cause going on remarkably well.

NORTH AMERICA.

CANADA.

Mr. Landon, who has been labouring for some time among the Tuscorora Indians, transmits the following account of a recent visit to the Mohawks. Our friends in Canada, under whose direction he has acted, express the highest opinion of his fitness for the work in which he is engaged, and are anxious that he should receive a permanent appointment as missionary to the Indians inhabiting that district.

Our Indian mission is assuming an appearance of deeper and deeper interest, and it grieves me that we cannot enter at once, and fully, into the work.

About two weeks ago a respectable looking Indian called on me here, and said he had been sent by a great chief of the Mohawks,

two inferior chiefs, and other individuals to the number of eleven. That they wished me to visit them, and bring my interpreter along. Their settlement is seven miles from this place, and about five from Tuscarora. Accordingly I went there in the afternoon of the next sabbath, having spent the morning at

Tuscarora. I preached to them from 1 Tim. i. 15. After the sermon, the great chief, whose name is Walker, was introduced. He said he wanted a long talk about things so important that he could not think of being limited for time. He inquired if I could not visit them some day in the ensuing week at an early hour, that, if necessary, we might talk all day. Having understood that some of them had been connected with the Methodist mission, I engaged Mr. Winterbotham to accompany me next, which was last Friday. We met under a tree. Their number was about twenty, all, or nearly all, most respectable looking Indians. They first wished me to read and explain the address of the Tuscaroras to the governor, and his reply; also the editorial remarks which preceded them in the *Register*, of which they had heard some confused account. They then wished to know what steps we had taken besides, to secure their rights with the government. This I carefully explained, introducing it with a brief account of the manner in which I first became acquainted with their situation, assured them of the deep interest felt for them by many good friends, as well in Britain as in this country, and concluded by encouraging them to look upon their homes on the west side of the river as now safe, if they remained true to themselves. They made very particular inquiries about our intentions at Tuscarora, and especially about the boarding-school; expressing an earnest desire that such a thing might go into operation, and that they might be permitted to share in its benefits. The principal chief concluded the conference by giving me a sketch of the history of their religion. He observed, that 113 years ago a minister first came among them, and from that time their nation, the Mohawks, had been considered, and had considered themselves Christians. But 100 years' experience was proving to them that the new religion was no better than the old. It did not restrain the people from any sort of wickedness, "not even," said the old man, "from the beastly sin of drunkenness, under the effects of which our people were melting away like the snow in spring. Twenty-one years ago," he said, "one of their warrior chiefs, alarmed at the rapid work of death from drunkenness among their people, and hearing that the Methodists

had a religion that would change the heart, had induced their preachers to come amongst them. They had done much good; many had been reformed. But they did not go far enough. They wanted instruction for their young people. They wanted them taught to work and to trade like white men. The Methodists kept a school at the mission, where a few children were taught imperfectly to read. But it was of little use to them. Their habits were not changed, and in a few years after leaving the school, they were only able to read in their own language, in which they had no books, not even Testaments, except in small numbers. Finally, he expressed a great deal of gratitude for what we had done and attempted for the Indians, and begged that I would preach for them on sabbath afternoon, which for the present I have declined doing on account of the contiguity of the Methodist mission. Many of these persons wish to be baptized, and admitted to the church. To this I have only replied, that unless we are convinced that their desire originates in enlightened, scriptural views, we cannot receive them. I am told that Walker is a man of great consideration among them; that having his influence we would be generally received by the numerous tribe of the Mohawks.

Several miles below Tuscarora there is also a new opening among the Delawares. They are making many inquiries about us. Their principal chief has had several interviews with Johnson on the subject of religion, and is desirous, I am told, that we should come among them, provided we will persevere, and not forsake them as the churchmen did. The Cayugas are increasingly anxious that the preaching should be continued among them, and many of the pagans would be among the hearers. In short, it seems to me that the whole Six Nations are in an interesting state of inquiry. They have entirely lost their confidence in their former guides. They are struck with admiration at our disinterested interference with the authorities for their good, and they are looking towards us for instruction and protection. And in return, what are we doing? You know from what you saw, that to abide among them a night, would be to expose one's health. But to go from Brantford and return, occupies so much of the day, as to leave but little time for action.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to friends at Wotton under Edge, for a box of books, for Rev. John Clarke; to Miss Eley, of Wotton under Edge, for a box, containing a microscope, a compass, books, &c., for the same; to friends at Camberwell, for a box, for the same; to a member of the Baptist Church, Spencer Place, for a number of Magazines;

to Mr. F. Nicholson, of Plymouth, for a series of the "Patriot" newspaper and magazines; to the Rev. R. Pengilly and friends, at Newcastle, for a parcel of books, for the Theological Institution, Jamaica; to friends at Liverpool, for a parcel of books, for Mr. D. M'Donald, of Nassau; and to Mrs. Risdon, of Birlingham, near Pershore, for a parcel of outfit articles.

LETTERS RECEIVED FROM MISSIONARIES.

WEST INDIES.		BAHAMAS.—Nassau, W. Rycroft, July 1.	
JAMAICA. — Yallahs, W. Nash, July 12.—Port Maria, D. Day, August 2 and 5.—Spanish Town, W. Hume, June 15, July 13; T. Dowson, Aug. 1.—Falmouth, W. Knibb, July 6 and 10.—Lucea, E. J. Francies, July 16.—Brown's Town, John Clark, July 18.—Savanna-la-Mar, J. Hutchins, June 17.—Stewart Town, B. B. Dexter, July 11.—Gurney's Mount, E. Woolley, July 8.		WESTERN AFRICA.—Dr.G. K.Prince, at Bathurst, on the Gambia, July 24. All well.	
TRINIDAD.—Port of Spain, G. Cowen, July 15, August 2.		NORTH AMERICA. — Montreal, J. Girdwood, July 27.	
		CHINA.—Hong Kong, D. J. Macgowan, April —.	

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of August, 1843.

Annual Subscriptions.											
	£	s.	d.		£	s.	d.		£	s.	d.
Brewer, Rev. R.....	1	0	0	W. D. H, for Africa..	2	0	0	Contributions.....	5	18	1
Chandler, Mr. John.....	0	10	6	Islington Green—				Juvenile Association .	3	5	6
Freeman, John, Esq.,				Millar, Mrs. W. H.,				Sunday School, St. An-			
Milbank	5	0	0	Collected by	1	12	10	drew's Street	3	1	2
Freeman, Mrs., Vassal				Meard's Court	11	5	4	Do, Chesterton.....	6	6	4
Road	5	0	0	New Park Street—				A Friend, for Africa .	1	0	0
				West, Henry, Collected				A Friend, by Mr. G.			
				by	0	3	6	E Foster.....	3	10	3
Donations.								Lilley, Mr. W. E, by			
A Jamaica Missionary's				BEDFORDSHIRE.				Mr. Adams.....			
Wife, as the fruit of				Cotton End, moiety	12	0	0	Cottenham—			
total abstinence, for				Luton, by Rev H. Bur-				Collection	20	2	6
Africa	5	0	0	geas.....	60	10	0	Contributions	0	7	6
An Advocate for the Cir-				Union Chapel, by Mr.				Harston—			
culation of the Bible				B. Bolton	31	0	0	Collection.....	2	8	7
in every language, for				Bolton, Mr. W., by				Contributions.....	13	15	0
Sanscrit Version of the				Mrs. Tranter	1	0	0	Do., Sunday School	0	4	7
Old Testament	1	0	0	Tranter, Mrs., for Cey-				Land Beach, Missionary			
Anonymous, by "Pa-				lon.....	0	5	0	Box	0	5	0
triot"	5	0	0	BERKSHIRE.				Melbourn—			
Anonymous, by do.....	1	0	0	Wallingford—				Collection.....	5	5	9
Payne, Mrs., Penton				Collections'.....	9	5	0	Contributions	3	1	3
Row, for Sanscrit Ver-				Contributions	14	0	0	Shelford, Collected ...	10	0	0
sion of Old Testament	2	0	0	Do., Sunday School				Waterbeach—			
Priestley, Mrs.	5	0	0	Box	0	3	3	Collection	7	1	6
Ditto, for Sanscrit Ver-				Wokingham, on account	15	0	0	Contributions.....	8	14	4
sion of Old Testament	5	0	0	CAMBRIDGESHIRE.				Willingham—			
Wilson, Mrs. Broadley..	30	0	0	Cambridge—				Collection.....	3	0	6
LONDON AND MIDDLESEX								Boxes.....			
AUXILIARIES.								Wisbeach—			
Alfred Place, New Kent				Collection, St. An-				Dawbarn, Thos., Esq.,			
Road, Collection	2	14	7	drew's Street	68	10	8	A. S., two years...			
Camberwell—				Do., Rev. H. Battis-				Ditto, donation.....			
A Friend, for Africa..	1	1	0	combe's	19	0	0				

IRISH CHRONICLE.

GIDEON AND HIS PITCHERS.

WHENEVER a great design is formed, proportionate efforts must be employed for its accomplishment, if its projectors would prove the honesty of their purpose, or avoid the charge of inconsistency or weariness. If it demand great sacrifices of time, of pleasure, of money, these must be cheerfully made, or indifferent persons might justly say, "You are not honest in pretending that you have formed such a design, your conduct belies your words. If you had determined to accomplish it, you would act very differently."

Unhappily, the Christian's ability to do good, is often not equal to his desire. After having done what he can, the mortifying thought will arise, that his efforts are strangely disproportionate to his plans, and that it were almost vain to expect their accomplishment. Christian societies also frequently have to lament that the means placed at their disposal are not adequate to their avowed objects, and that the probabilities of their success are proportionably lessened. But no sooner have such lamentations been heard than two classes of men have arisen, one party denouncing all exertions "at present," reserving to themselves of course the right to specify the proper time for action; the other exclaiming, "now that you know what strength you can command for this project, and confess it to be comparatively useless, abandon your scheme, and let your efforts be put forth where they are more likely to be useful and successful."

Such has been the case with our Society. When we have cried out "Men of Israel, help," the answer has come forth from many who should be leaders of God's host in every enterprize, "the time for exertion has not come yet." When we have implored our brethren to "strengthen the weak hands, and confirm the feeble knees," it has been gravely proposed not in private alone, but also in public conference, to leave the few soldiers at the mercy of their enemies, and having placed them "in the forefront of the hottest battle, to retire from them that they may be smitten and die." Our readers may wish to know on what grounds this advice has been given, and it will doubtless surprise them to be informed that they are such as these—We may win easier triumphs elsewhere than in Ireland, and there are so few of our army there in the midst of our enemies, that we had better give up the prizes we have already won than increase our forces to maintain our present advantages, and to augment them. In plain words the argument is this, we have done so little we had better do less, we are so fond of ease that we had better indulge ourselves, and not prepare for conflicts. Although we cannot believe that such advice, and tendered on such grounds, will be generally adopted, yet we are sure that in some quarters it is followed as sound and good, and are therefore anxious to examine it as briefly as possible.

But first of all we must premise that whilst we admit the objects of the Baptist Irish Society to be very important, and further that they have been approved of by

the large proportion of our churches, we would not be guilty of the injustice to suppose that the members of those churches have done what they could to show that their approval was honest. Nor would we be so unjust to the pastors of those churches as to accuse them of furthering, to the extent of their power, the claims of Ireland upon the attention of their people. We would not willingly expose ourselves to the storm of *righteous* indignation which such accusations would raise. Nor would we prefer an indictment which we have not evidence to support, and which any honest jury might set aside as "not proven."

It is true that the number of our agents in Ireland is very small; but surely that is no reason why we should not expect them to be made very useful, or should proceed to withdraw them. The divine Being not unfrequently allies his omnipotence with human weakness to achieve his great purposes. Designing all things for his own glory, does he not often enable a few to overturn the many—the unlearned to confound the learned. Does he not seem to delight himself in accomplishing his wondrous plans by an instrumentality which vain men might affect to despise as insufficient. We are not at liberty to say, that because so few are at present employed to undermine the vast edifice of papal superstition, we may not anticipate its partial if not its entire and speedy overthrow by their means. If our agency be according to the appointment of God, there is every reason to believe, that although he may have exercised the faith of his servants for a long period, he will not continue to withhold the blessing they need. He has promised to honour those who honour him; and as "He is not a man that he should lie, nor the son of man that he should repent," we are sure that our agents shall not labour in vain, since we believe them to be such as God has fitted for his service, and sent forth to work for him. Our duty is plain, "to give him no rest," until he bless these his servants with complete success.

Besides, all which we may refer those whose reasoning (if indeed it be worthy of the name) we are now examining and endeavouring to refute, to the history of the world, and ask when was any great moral victory achieved by large bodies of men? Christianity at its first introduction was an object of contempt because of the fewness of its agents. At the Reformation a feeble band led the onslaught against Romanism. Why then indulge gloomy forebodings as to the success of the servants of Jesus in Ireland? It is surely time enough for the churches of Britain to tremble for us when we begin to tremble for ourselves.

Through the existence of state churches, men have been led to believe, that the religion of Jesus depends for its success chiefly upon human instrumentality. Even Christians have fallen into the snare, and have been more solicitous in many instances to oppose a proportionately strong force to that of their enemies, than to put forward the few whom their churches could furnish, and to accompany them with their prayers, that God would "shield their heads in the day of battle." However strange such a statement may appear, we think that the early triumphs of Christianity were in a great degree owing to the fact, that so few preached that men should repent. The disciples felt their weakness, and this led them to cry earnestly for the bestowment of those gifts upon his servants which Christ had promised, and for that success to crown their efforts which they longed for. As the number of the preachers of the truth multiplied the church became careless. She gloried in her strength, and whilst vaunting in her triumphs was overtaken by disgrace. Her self-confidence was then as it ever will be, the presage of her ruin.

Numerous and well-disciplined as are the ranks of our enemies, we should not despair of our speedy, not to say ultimate triumph, if whilst confessing our weakness, the Christian churches who have sent us forth to the fight would only continue instant in prayer that God would "cause us to triumph." We know that he cannot resist the importunity of his people, and we are sure that he would then take the battle into his own hands. He would smite his enemies with sudden confusion at noon-day, or weaken their strength, or render their opposition fruitless; that so they might be taught that "greater is He that is for us, than he that is in the world."

We implore British Christians without delay to add to our number, since whilst we depend for our success upon God, we are bound to employ all the means within our reach to secure it. The enemies of Israel swarm in the land. Their tents extend far as the eye can reach. Not content with their present forces they are collecting together all their allies. The movements in their camp announce their preparations for the coming struggle. They boast of the triumph which awaits them. They laugh at our weak band. We look on with anxious but not desponding hearts. The muster of their forces is a testimony to our prowess. Yet we are but few. Men of Israel, send us help! You may do so *now* and share in our triumph. It will be in vain to attempt to succour us when once the blast of the trumpet has given the signal for the encounter. Then we will dispense with your help. Relying on the Captain of salvation, weak though we be, we shall not shrink from the conflict. Our post of danger shall be our post of honour, nor shall one fear intrude into our hearts as to the issue. Our God will go before us. And with Him for our leader, we now say, let our enemies *gather themselves together and be broken; yea, let them assemble themselves together that they may be dismayed.*

We learn from Mr. GOULD of Dublin, that the meetings of the Baptist Union for Ireland were held in that city during the last month. They were attended by all the ministers belonging to our denomination in the country, with the exception of Dr. Carson, whose engagements prevented his attendance, and Mr. Thomas who was in England.

Addresses were delivered at special prayer meetings, by Messrs. Eccles, John Hamilton, Mulhern, and Mc Carthy. A sermon was preached by Mr. Trestrail, from Hab. ii. 3. At the public meeting addresses were delivered by Messrs. Wilson, (Belfast), Mulhern,

Eccles, Trestrail, Crate, (of Northampton), Mc Carthy, and Bates.

These meetings were interesting, and it is hoped profitable. The speeches which were delivered at the closing meeting were admirable, and certainly proved that the society's ministers, though few in number, are men of the right stamp for Ireland. When will the British churches increase their number tenfold?

Mr. G. adds that the church in Dublin has felt much gratified by the visit of our brethren.

CONTRIBUTIONS TO AUGUST 31, 1843.

By Rev. W. Brock.	£	s.	d.	By Dr. Belcher.	£	s.	d.	Starling, Mr. ... (ann.)	£	s.	d.
Cates, Mr. Fakenham...	1	0	0	Saffron Walden—				Juvenile Society.....	1	10	0
Gambling, Mr. Horstead	0	5	0	Collection	6	13	3	T. A Friend by Secretary	10	0	0
Friends, at Neatishead..	1	0	0	Hopkins, Mrs....(ann.)	1	0	0	Harrison, Mr. W. Brooms-			
Shakespeare's Walk by				Nichols, Mr. C. ...do..	0	5	0	grove.	0	10	0
Rev. T. Moore	1	15	6	Nichols, Mr. W. (don.)	0	2	6	Taylor, Mr. R. Bristol...	1	0	0

	£	s	d		£	s	d		£	s	d
Freeman, by Mrs. Eye...	1	6	6	Pearson, Mr. W.	0	10	0	Sykes, Mr. T.....	0	10	0
Sullivan, Mary, a servant,				Bickham, Mr. S. H. ...	1	0	0	Gibson, Mr. W.....	0	10	6
towards paying a Scrip-				Crowdson, Mr. J.(don.)	1	0	0	Capes, Miss.....	0	5	0
ture Reader in Castle				A Friend.....	0	2	6	Palmer, Mr.....	0	2	6
Island, Kerry.....	0	12	0	Hull, Mr.....	0	2	6	Barnby, Mr.	0	5	0
By Treasurer, Mr. J.				Rushton, Mr. J.....	1	0	0	Coll at George's Street	3	2	6
Smith, Crayford, (ann.)	1	1	0	York—				Do. Salthouse Lane...	1	15	0
Scarborough—				Prichett, Mr. J. P.	0	10	0	Forth, Mr.....	0	5	0
Collection & subscrip-				Allen, Mr. J.	0	10	0	Aston, Mr. W. P.....	0	5	0
tions by Secretary.....	14	8	6	Allen, Mr. O.....	0	5	0	Daniell, Rev. C.....	0	5	0
By Rev. S. Davis.				Rowntree, Mr. J.....	0	10	0	Irving, Mr. sen.....	0	5	0
Northampton—				Tuke, Mr. S.....	1	0	0	Forth, Mr. T.....	0	2	6
Coll. at Rev. W. Gray's	9	0	0	Copale, Mr.....	1	0	0	Hyde, Mr. W. W.....	1	0	0
A Friend	0	10	0	Spence, Mr. J.	0	10	0	Harker, Mr.....	0	5	0
Long Buckby—				Williams, Mr. C.	0	10	0	Henwood, Mr. J.....	0	10	0
Collection at the Rev.				Lincoln—				Hopper, Mrs. sen.....	0	5	0
A. Burditt's	1	3	0	Hickson, Miss.....	1	0	0	Derby—			
Rochdale—				Hickson, Miss S.....	1	0	0	Pike, Rev. J. G.	0	10	0
Collection at Rev. W.				Craps, Rev. J.....	0	10	0	Wilkins, Mr. G.....	0	5	0
P. Burchell's	4	9	10	Coll. at the Chapel....	3	10	0	Wild, Mr.	0	2	0
Bartlemore, Mrs.	1	0	0	Doughty, Mr.....	0	5	0	Subs. by Miss Barnard	1	13	6
Littlewood, Mr. J.	1	0	0	Penny, Mr.....	0	5	0	Stevenson, Mr. G.....	0	5	0
Bright, Mr. sen.	1	0	0	St. Alban's—				Robotham, Mr. W.....	0	5	0
Littlewood, Mr. W....	0	10	0	Col. at Rev. W. Upton's	7	0	0	By Rev. W. Knowles.			
Kelsall, Mr. H.	20	0	0	Boxmoor—				Hackleton—			
A Friend	0	10	0	Coll. at Rev. F. W.				Cave, Mr. G.....	1	0	0
Harbottle, Mrs.....	0	5	0	Gotch's	2	0	0	Cave, Mr. J.	0	10	0
Manchester—				Gotch, Rev. F. W.....	0	10	0	Cave, Mr. T.	0	10	0
allender, Mr. W. R.	1	0	0	Hopley, Rev. Thomas	0	10	0	Higgins, Mr.....	0	10	0
Brookes, Mr. S.....	1	0	0	George, Mr.....	0	10	0	Two Friends.....	0	7	6
Bickham, Mr. Thos....	1	0	0	Dunstable—				Towcester—			
Bickham, Mr. Wm. ...	1	0	0	Gutteridge, Mr. R.	1	0	0	Friends, by Rev. J.			
Tucker, Rev. F.....	0	10	0	Chambers, Mr. S.	0	10	0	Rootham.....	2	0	0
Barnes, Mr. J. R.	1	0	0	Hull—				Malton—			
Morris, Mr. W.....	0	10	0	Hill, J. and J. H.	1	1	0	A Friend by Mr.			
Bury, H. and J.....	0	10	0	Rayner, Mr. W.....	0	10	0	Gatenby.....	1	0	0
Le Mare, Mr. R.	0	10	0	Gresham, Mr. J.....	0	15	0	Harward Mr., Montrose	445	0	0
Bridgett, Mr.....	0	10	0	Healy, Mr. G.....	0	2	6	Holland, Mrs., Bristol	50	0	0
				Hopper, Mr. J.....	0	2	6				

* * At the meeting of the Committee of this Society, August 18th, 1843, it was resolved :—

That such brethren as may be in town from time to time attending the quarterly meetings of the Committee of the Baptist Missionary Society, be affectionately invited to breakfast with the Committee on the morning after each such quarterly meeting, when the proceedings of this Committee during the last three months shall be reported and counsel invited as to future movements. Also,

That an intimation be published in the Chronicle, that all the meetings of this Committee are open to ministering brethren who may be in town, and that they be affectionately invited to attend.

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; ROBERT STOCK, Esq., Treasurer, Regent-street; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury, Messrs. GLYN, HALLIFAX, MILLS, and Co., Bankers, 67, Lombard-street, at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; and by any Baptist Minister, in any of our principal towns.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1843.

MEMOIR OF THE LATE MR. THOMAS GEORGE,

ONE OF THE DEACONS OF THE BAPTIST CHURCH, MEETING-HOUSE ALLEY, PORTSEA.

BY THE REV. CHARLES ROOM.

THAT the principle of grace should adapt itself to the essential elements of individual character, is what might have been conjectured from the analogy of divine operations. Creating nothing in vain, the varieties of intellectual and moral conformation which are observable in mankind, were not intended by their author to be annihilated or greatly interfered with by its bestowment. Aiming to supply what is defective, and to correct what is irregular,—in one word, to restore the character from the ruin into which it had fallen,—no new arrangement or modification of the faculties and affections is designed, but simply the reparation of the whole. Removing the unsightly additions to the fabric which have accrued from human pravity, it leaves it in its original integrity, with no alteration but the principle of life. Like the dew which falls upon the petals, and steals into the nectaries of the most delicate flowers, without violating their structure, or altering, save to improve, their fragrance and hue, so

that influence from above which is adumbrated by the former, displaces nothing in its descent, but accommodating itself to the minutest phenomena of character, only tends to heighten their beauty, and to develop their genuine use. We are hence prepared for that general identity of mental and moral aspect with what precedes conversion which we ordinarily witness; abating, of course, the freshness and prominence acquired by those more latent characteristics with which religion has a peculiar affinity, and which, like veins in unpolished marble, lay previously concealed. Nor need it be said to those who knew him, how entirely these remarks are borne out by the subject of this memoir. After sustaining the Christian character for a period of forty-five years, we imagine that divine grace made no other alteration in his general make than that of spiritualizing the warm affections which were doubtless natural in his case. And it was well for the church, and the general circle of his

observers, that grace thus adapted itself to his original constitution ; for whatever had been gained in a more enlarged understanding, had been but a poor compensation for the spirit of love by which he was so eminently distinguished.

Of Mr. George, love may truly be said to have been the principal characteristic, while everything seemed to be converted into aliment for its nourishment and growth. His countenance, his voice, and his general bearing, were impressed with this attribute. Possessing, in an eminent degree, "a heart of flesh," it seemed the principal avenue through which he was accessible. The understanding itself was approached chiefly in this way ; and while every accession to its stores was modified by the medium through which it passed, receiving the hue of the affections as it ascended to the colder region above, his utterances might well be designated the utterances of the heart. Replete with sensibility, he seemed alive to the wants of all who needed his assistance ; and to his prejudice—where he came in contact with the selfish and designing—his only failure appeared to be an inability to withhold. In the most literal sense, he "gave to him that asked of him, and from him that would borrow of him he turned not away." To resist appeals to his liberality he seemed incapable, and well does the writer of these lines remember him saying, that among the various calls of ministers, and they were many, he had only refused a contribution in the case of an unknown applicant, which he ever afterwards regretted.

To the poor of the church he was a liberal benefactor. Ever attentive to their appeals, there is reason to believe that, in addition to his known beneficence, their applications were responded to in numberless instances which never met the observation of others ; for it was a feature in his kindness to attach that

privacy to his benefactions which knows no witness but the all-seeing eye, and from a delicate regard to the feelings of the beneficiary, to confine its knowledge to the party concerned. Nor is it improper to state, although unknown before, that for many years he was in the habit of placing the sum of five pounds at the disposal first of three, and afterwards of two friends, for the benefit of the more indigent members of the church, having distributed in this way, it is conjectured, the greater part of two hundred pounds ; remarking with a smile when he confided the amount to the latter almoners,—“it is but little that I can do for him who has, I trust, done much for me.” Of his liberality to an extensive relative circle, though delicacy forbids enlargement, it were improper to suppress the mention of his kindness to the two orphan children of a near connexion, who were cherished by him from an early age till advanced to mature and independent life. Well might he hence have appropriated the language of the patriarch :—“When the ear heard me, then it blessed me ; and when the eye saw me it gave witness to me : because I delivered the poor that cried, the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me ; and I caused the widow’s heart to sing for joy.”

As a deacon of the church, which office he sustained for fourteen years, all that might be conjectured from the preceding sketch may be justly affirmed of him. Not only was he the friend of the poor, whose “table” he augmented as well as “served,” but of his fellow-members, his brother deacons, and of his pastor in particular. Not soon will his kindness be forgotten by the latter. Incapable from his nature of encroachment, had he even been less acquainted with the scriptural limits of his office, he could not have defined with greater practical pre-

cision the boundary where the functions of the deacon terminate, and those of the elder commence. Happy in the affectionate respect of the surviving officers of the church, it is yet due to the departed to dwell upon his kindness to the writer, his sympathy with him under every trial, his joy in his success, and his readiness in every way to strengthen his hands and encourage his heart.

To "continue ever" belongs not to the servants in Christ's house. For some years the health of the deceased was, accordingly, on the decline. Visited more than once with attacks of paralysis, a rapid prostration of strength became painfully evident during the last two years of his life, which, but for the unremitting assiduity of his amiable partner, would, in the estimation of his medical attendant, have much sooner terminated his existence. "The time of his departure," however, at length arrived, and after an illness, during a great part of which

he was but slightly conscious of what transpired, and was capable of little more than to respond that "Christ" was "precious," on the 14th of September, at the age of sixty-nine, he gently "languished into life." A native of Lymington, where he spent his earlier years, Portsmouth was his adopted residence; where, having retired from a successful career in business in 1835, he resided till the period of his death. Entering a second time into the married life, he was united in 1830 to Miss Rolfe, who still survives to lament his loss. He was interred in his family grave at Lymington, and his death was improved by his pastor on the following Lord's-day evening, to a numerous auditory, from Ezek. xxxvi. 26, "I will give you a heart of flesh." Were every church replenished with such members, and every bishop surrounded with such deacons, there would perhaps be but too little desire for heaven.

THE RISE AND PROGRESS OF THE BAPTISTS IN SCOTLAND.

FROM THE CIRCULAR LETTER OF THE BAPTIST UNION FOR SCOTLAND, 1843.

CHRISTIANITY was introduced into this island at a very early period of the gospel dispensation, and it is evident that the first Christian missionaries, whatever their honoured names, who planted the standard of the cross on the British shores, held, in common with the primitive church, the distinctive principles of the baptists, and that these principles were maintained by the Christians of this land for several hundred years. This is rendered abundantly manifest from two historical facts; namely, that the immersion of Christians, and not of children, was practised till the introduction of popery in the seventh century, and that, even after the bestow-

ment of the ceremony upon children, immersion itself was retained till the reformation.

1. The ancient British church did not practise the immersion of children or even of minors.* When Austin, the popish missionary, with others, visited the island at the close of the sixth and beginning of the seventh century, through their instrumentality thousands of the Saxons were dipped in the rivers upon a profession of faith. He however found Christian churches amongst the ancient Britons who did not baptize children, and being anxious to bring them into the Romish church, he made three de-

* Encyclop. Metropolitan.

mands of them, one of which was to give baptism to their children, but they would not yield. A crusade was afterwards undertaken against them, which was attended with a cruel massacre.* At this period, immersion in the Romish church was administered to children seven years of age, and so continued for centuries;† these were called minors; and it was to this the Britons would not submit. A fierce controversy followed, which lasted about a hundred years, not as to the mode, for all immersed, but as to the subjects, whether they should be believers or children. A Saxon prince, named Ina, in the eighth century, brought the controversy to a summary close, not by appeal to the word of God, but by a law requiring children within thirty days old to be dipped, under a penalty of 30s., equal to £30 now, and if the child died undipped, the personal estate was to be forfeited.‡ Thus the baptism of children came to be general in this country. The ancient Scottish records were destroyed by the English, but these British and Saxon memorials abundantly prove that the first Christians in this island were baptists, and so continued for centuries. Moreover, the power of the pope and the errors of popery did not extend to the northern part of the island till some time after they were established in the south.

2. Immersion continued in use, both in Scotland and England, till the reformation. In the canons of councils held at Perth, in the years 1242 and 1296, one of the appointments in the administration of the ordinance was, "that before the immersion, the aforesaid words should be pronounced."§

* Bede's Eccles. History of England.

† Robinson, Eccles. Researches and History of Baptism.

‡ Collier's Eccles. History. For these and other authorities, see Mann's Lectures on Eccles. History, and Orchard's Sketch of the Baptists in Britain.

§ Haile's Annals of Scotland, "ante immersionem dicantur verba supradicta."

The brazen font, in which the children of the kings of Scotland were dipped, was taken away from Holyrood chapel by the English in 1544, and was afterwards destroyed in the days of Cromwell.* In the Edinburgh Encyclopædia it is candidly asserted that in this country (Scotland) sprinkling was never practised in ordinary cases till after the reformation; but that Scottish exiles, who had renounced the authority of the pope, having fled to Geneva, from persecution in England, implicitly acknowledged the authority of John Calvin. At Geneva, a book was published in 1556, containing forms of worship approved by Calvin, and, amongst other things, the administrator of baptism is enjoined to take water in his hand and lay it upon the child's forehead. For this authority, these exiles, returning to their own country with John Knox at their head, in 1559, established sprinkling in Scotland, from which it made its way into England.† These facts, obtained from the highest literary authorities, afford abundant evidence, not only that the first Christians were baptists, but also the first Christians of Great Britain.

3. The first traces of the baptists in Scotland, after the reformation, occur in the time of the commonwealth. Having always been the avowed and distinguished friends of liberty—mental and corporeal, civil and religious—the distinctive peculiarities of the baptists both attracted great attention and gained many converts during that memorable age of the march of freedom. But we regret to say that the bigotry of the religionists in Scotland, and their fermented ardour for presbyterian and covenanted uniformity, were so powerful that independency and anabaptism were almost as much dreaded and scorned by the leaders of that age

* Simpson's Ancient Baptismal fonts.

† Edinburgh Encyclopædia, Art. Baptism.

as black prelacy.* The result was, that the baptist movement of that day was mainly English—a circumstance of itself enough to blind the eyes of the Scottish people. Moreover, the movement was made entirely by men belonging to the army; and the very fact that they had conquered, and were in the country for the purpose of keeping the nation in subjection, was enough to prevent any impression either as to immersion or independency.

The English army under Cromwell came to Scotland in 1650, and many of the soldiers and officers were baptists. These kept up the worship of God in the regiments, preached the gospel, and immersed those who from among them received the love of the truth. Some of the troops were stationed in Leith and Edinburgh, and the baptists had a church there. In 1653, they printed and published at Leith a fourth edition of the Confession of Faith, drawn up by the London baptist ministers. To this edition they prefixed a preface, “signed in the name and by the appointment of the church of Christ usually meeting at Leith and Edinburgh, by Thomas Spenser, Abraham Holmes, Thomas Powell, John Brady.”† At that same time they immersed a considerable number in the water of Leith, among whom, it is said, was Lady Wallace of Craigie. At Cupar in Fife also, there was a troop stationed, in which was a baptist preacher named Browne, who both preached the gospel and immersed several of the regiment in the river Eden.‡ A considerable impression seems to have been made on the minds of many. At a ministers’ meeting held at Edinburgh as early as October, 1651, some of the assisting elders ventured to give it as their opinion, ‘that children should not receive the sacra-

ment of baptism till they could give confession of their faith.’ Some ministers also embraced baptist views;—Alexander Cornwell of Linlithgow, and Thomas Charteris of Stenhouse, are said to have “baptized old people, maintained anabaptism, and would not baptize infants.”* In 1659, the baptists in and about Edinburgh promoted a petition for universal toleration to all Scots except papists and prelatists.† But when the English troops left the country upon the restoration of the profligate Charles in 1660, all traces of the baptists in Scotland seem to have vanished—a fatal termination was put to the progress of their principles, and to the reign of civil and religious freedom.

4. The next trace of the baptists in Scotland is to be found in one Sir William Sinclair of Kiess, in Caithness, who lived in the early part of the eighteenth century, was immersed in England, came home, preached the gospel, immersed those who through his instrumentality were brought to a knowledge of the truth, and formed a baptist church on his own estate; and, notwithstanding his rank, suffered much persecution. An old man who had heard him, and who was pastor of the church formed by him, was alive in 1829.‡

Some Scotsmen, like Sir William Sinclair, became baptists in England, but either they never thought of spreading their views in their native land, or they lacked opportunity. Among these was John Macgowan, the celebrated author of “The Shaver,” “Dialogues of Devils,” &c., and who was pastor of the baptist church assembling in Devonshire Square, London.

5. No permanent effort was made to establish the denomination in Scotland till 1765, when Robert Carmichael and Archibald Maclean were immersed, and a baptist church was formed in Edin-

* Abundant evidence of this may be found in the “Letters and Journals of Principal Baillie.”

† Maclean’s Letters to Richards.

‡ Lamont’s Chronicle of Fife.

* Nicoll’s Diary.

† Maidment’s Historical Fragments.

‡ Peter Grant of Granton’s Journal, July 1829.

burgh, consisting at first of nine persons, having Carmichael for their pastor. Maclean was chosen his colleague in 1768; after which time baptist views rapidly spread into various parts of Scotland; It is not necessary further to pursue the history at present; this can be better done on some future occasion, as we hope it will. The jubilee of 1765 was 1815, and probably it was forgotten amid the din of war and Waterloo. But its centenary must not be forgotten. Let 1865 be a jubilee to the Lord; let it be characterized by a new and vigorous impulse given to the exertions and liberality of the baptists in Scotland. But let it not be said that we are to wait for two-and-twenty years, and then to begin and do something. No, by that time many of us may be sleeping in the dust of death, or unable to share either in the toils or the spoils which may then be our lot. The voice of wisdom to every baptist in Scotland is, "Whatsoever thy hand findeth to do, do with

thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." A great work is to be done for God, and for truth, and for souls. Our substance, our time, our exertions, and our hearts are all needed, and are all demanded by the Head of the church. We have already seen that our distinctive principles existed in this island for hundreds of years at an early period of the Christian dispensation. We verily believe that they are again to spread and to fill the whole land; and that infant sprinkling, and every semblance of popery, are destined to give way before them. Let us be strong in faith; let us be cemented together in holy oneness for the work. Now is the time for us to be up and doing, so that when 1865 arrives we may have doubled or trebled our present strength, filling every corner of our beloved land; and then we and our children shall be able to accomplish still more for the Lord our God.

ANSWER TO A QUERY ON MARRIAGE.

Our number for July contained a query on marriage to which no reply has been received. In the eighth volume of the Works of the Rev. William Jay, collected and revised by himself, we find an Essay, written and published many years ago at the request of the ministers of the Wiltshire Association, some extracts from which will furnish a full answer to our correspondent's inquiry.

If nothing express had been said on this subject, the conclusion might fairly have been drawn from these general commands which forbid all chosen and needless association with the irreligious, founded on the danger of contamination.

The case may be confirmed, in no inconsiderable degree, from the state of the Jews. It is scarcely necessary to mention that the Jews were forbidden to marry with the surrounding nations. But it may be proper to state two objections.

First. It may be said that the pro-

hibition was confined to the seven accursed nations of Canaan. But this was not the case. Ammonites, Moabites, and Egyptians are reckoned by Ezra among those from whom the returned Israelites were to be separated; and none of these belonged to the race thus devoted to extermination.

Secondly. It may be supposed that this law was political, and regarded this people only in their civil and national capacity. But the futility of this will be demonstrated by remarking; first, that

they were allowed to marry with individuals of any of the neighbouring countries when they became proselytes. This shows that the interdiction regarded not their nation, but their religion. And secondly, that the reason always assigned as the ground of the prohibition is not political, but moral; and therefore universally and constantly binding. Thus we find Moses saying, "Neither shalt thou make marriages with them: thy daughter thou shalt not give unto his son; not his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly."

But to come nearer. Have we not in the New Testament a prohibition the most explicit?—"Be ye not unequally yoked together with unbelievers." We are aware that some are disposed to take this scripture in a larger sense, as forbidding to join with such persons in church communion. But, in answer to this—not to remark, what we think cannot be denied, that the expression of *yoke-fellow* is more used in reference to marriage than to church-communion; the former application of it being the natural and original, the latter, of course, only the borrowed and secondary; I say, not to avail ourselves of this circumstance, we observe that we have nothing to fear from admitting the explanation proposed. For if Christians are forbidden to join with unbelievers in church-communion, surely they are equally enjoined not to enter with them into the marriage contract. What! were the converted Corinthians commanded to "come out from among them," and yet be permitted to enter into the closest affinity with them? Were they ordered to be *separate* and not to *touch the unclean thing*: and yet be allowed to become *one body*? Was there to be no "fellowship between righteousness and unrighteousness, be-

tween light and darkness;" and yet were these to be united for ever? Was "he that believeth to have no part with an infidel," and yet suffer them to be *partners* for life? Was "the temple of God to have nothing to do with idols," and yet were idols to be set up within its walls?

But if this be not deemed sufficient to establish our doctrine, let us attend to the language of the apostle when speaking *expressly* of marriage. "The wife," says he, "is bound by the law, as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will: only in the Lord." Now, though this be stated, as the occasion of the words required, in reference to a widow, the limitation unquestionably extends to all Christians in the same relative circumstances. This then is the law of the house. This is the indispensable consideration—**ONLY IN THE LORD**. Thus the will of God is fully made known, and there are two things we ought to remark with regard to it.

First, He cannot err in his decision. His "judgment is always according to truth. His understanding is infinite." He views a subject in all its bearings, in all its consequences, in all the possibilities of its operation. He sees effects in their causes. He knows the end from the beginning. He perceives how we should think, feel, and act in every untried state of being. How qualified, therefore, is he to undertake to direct us! And to what implicit respect and absolute compliance is the determination of such an adviser entitled!

But, secondly, we should remember that his counsel is not advice, but command. Considered indeed as speaking from a regard to our welfare, a love to our souls, he is the friendly monitor; but as to our obligation to obey, and the danger we incur by transgression, there he is nothing less than a Sovereign. It is at your peril to cast any of his words

behind your back. "See that ye refuse not him that speaketh."

If people were as easily satisfied in receiving truth as they are in opposing it; if no more was needful to influence practice than to produce conviction; it might be unnecessary to enlarge after the adduction of the preceding arguments. But, alas! in spiritual concerns men venture their souls on such trifling evidence, as, were it to govern them in their temporal affairs, would lead their fellow-creatures to conclude that they were either madmen or idiots. Here we need *line upon line, precept upon precept*. Let us then specify some of the disadvantages and injuries that arise from an infraction of this law among professors of religion. And here we may observe—

That it scandalizes others. It counteracts, discourages, and confounds ministers. It injures the minds of your fellow-Christians. It proves a distress to the strong, and "a stumbling-block to the weak." It turns that "which is lame out of the way." To your pious relations it occasions the most painful regret and anxiety. "And Esau was forty years old when he took to wife Judith the daughter of Beerli the Hittite, and Basemath the daughter of Elon the Hittite, who were a grief of mind unto Isaac and Rebekah. And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these who are of the daughters of the land, what good shall my life do me?"

It excites suspicion of your own religion. At least it shows that you are not alive to its principles and privileges: that if you ask its advice you can follow your own opinion; and that if you profess to please it, you are not afraid to offend it. Would you marry an enemy of your own before you believed there was a change of disposition wrought in him? And why? Because you love

yourselves—this would prevent it. And if the love of God prevailed in your hearts, would you marry an enemy to God before you discerned in him an evidence of conversion? "Do not I hate them, O Lord, that hate thee, and am not I grieved with those that rise up against thee? I hate them with perfect hatred. I count them mine enemies." What do ye more than others? Should not the line of distinction between the church and the world be not only real, but visible? Should not the Christian universally appear? Are not his choice and refusal, as well as his sorrow and joy, to evince the empire of religion? "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus. Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God." These are the injunctions of God. And we are to "esteem all his commandments concerning all things to be right, and to hate every false way."

Again. We call upon you to remember the duties enjoined upon Christians with regard to their households. The discharge of these duties in married life requires union, countenance, assistance. They cannot be performed to advantage, if at all, where in the heads of the family there is a contrariety of convictions, dispositions, and pursuits. Peter, therefore, enforces his admonition upon husbands and wives by this motive, "that your prayers be not hindered." For imagine the case we are condemning. Does the man seek the glory of God in all he does, and the woman her own glory? Does the woman make the will of God her rule, and the man his own will? Instead of striving together they draw adversely, and the design of the union is defeated. Are there children? Some will be likely to adhere to the father; some to the mother. Are there servants? Some will be likely to attach themselves to the master; some to the mistress. Thus the husband

and wife will, probably, keep a perpetual watch over each other, unwilling to lose any of their respective influence; and the house will be divided against itself.

We observe, also, that we personally need every assistance we can receive in our passage to heaven. There is surely enough in ourselves, and in the way we travel, to keep us back, without engaging any one constantly to retard our progress, either by opposition or diversion! What need often have we of counsel in spiritual darkness and doubts? of comfort in soul-trouble? of stimulation by reproof or example in our religious labours? "Two are better than one, because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he walketh: for there is not another to help him up." He is a friend indeed who knows the road, will journey with us, and afford us seasonable succour: but what assistance is to be derived from one who has no eyes or hands, or who is going in a contrary direction? Is it enough, when we want daily and hourly support, that a companion will not try to interrupt us?

For here—and this is another consideration—here not to help is to hinder. The very attraction of the mind from high and holy things by continual discourse about other subjects, will be no inconsiderable detriment. For it is by the frequent recurrence of divine things in our thoughts and in our conversation, that we become spiritually-minded, and continue so. Pious emotions may be starved where they are not assassinated. Fire will be extinguished immediately by water: but it will go out in time even for want of fuel.

But we do not go too far when we say that an irreligious connexion is likely to prove the most effectual instrument in the world to injure us, not only by weakening our impressions, chilling our affec-

tions, and drawing us off by degrees from various duties, but also by perverting the judgment, and enticing to sin. "They were mingled with the heathen, and learned their works; and they served their idols, which became a snare unto them." "Evil communications corrupt good manners." And here several additional things should be seriously considered. For instance—

The example is near—is always in sight.

Evil has more power over us than good. An oath when heard will make a deeper impression than a prayer. Profane images are more easily retained in the mind than pure ones. Evil falls in with our depravity; and always finds in us a friend to welcome and to strengthen it.

The danger is greater if the unconverted party be the husband, as he has the advantage of superior authority and influence.

The more attachment there is, the greater the hazard of moral injury: for affection is wonderfully assimilating. Like fire, it reduces every thing it seizes into its own nature. We are always in a great measure the same with the object of our regard. The image, by its frequent entrance into the mind, and by its residence there, leaves its impression and resemblance.

But if you should escape unhurt morally—which would be but little less than a miracle—still you may experience bitter trials; and under these crosses you will not be able to look up to God for support and deliverance with the same cheerfulness and confidence you would feel if they were afflictions of *his* sending. But you have chosen them. Hence painful reflections of mind. Hence you *may* expect to hear as the inquiry of conscience, and as the censure of providence, "Hast thou not procured this unto thyself? Thou hast done foolishly; from henceforth thou shalt have wars." Yea, something of this kind *must* be ex-

pected. "If my children forsake my law, and walk not in my judgments: if they break my statutes, and keep not my commandments: then will I visit their transgressions with a rod, and their iniquity with stripes." He has said, "If ye walk contrary to me, I also will walk contrary to you." And he is a faithful God. And he is able to make good his word. He can take satisfaction out of our chosen delights. He can remove them in his anger. He can leave them to produce leanness in our souls. Though he forgives the iniquities of his people, he takes vengeance on their inventions.

To which we may add—and these are natural and unavoidable consequences—the painful anxiousness of living with those from whom you fear that you shall be separated for ever; and the peculiar disagreeableness of being connected with those who are incapable of the principal part of your affection. Love them you may indeed as husband or wife; but not as believers; not as followers of our Lord, to whom you are allied by stronger ties than human, and which can never be dissolved. Must not this be a vast deduction of happiness; a bitter ingredient in the cup; a kind of daily death?

We have thus endeavoured, by placing the subject in various points of light, to prove that Christians, in the business of marriage, ought to confine their choice to pious characters only. But, to relieve the minds of some who deserve pity rather than censure, let me remark two or three instances in which the rule laid down is not transgressed.

First. It sometimes happens that both parties are ignorant of divine things at the time of marriage, and one is called afterward. When this is the case, the blame does not attach. But the individual, renewed by divine grace, now feels pains and anxieties to which he was before a stranger. It is the nature

of grace to excite, with a concern for our own welfare, a concern for the salvation of others, especially of those to whom we are tenderly connected by blood, friendship, or affinity. How can I endure the thought of being severed for ever from her in whom my happiness is so much bound up? 'How can I bear,' will such an Esther say, 'to see the destruction of my kindred?' She will therefore pray, and use every persuasive method to allure. She will endeavour to render her religion lovely and attractive. It is what the scripture enjoins. 'Ye wives, be in subjection to your own husbands, that if any obey not the word, they may without the word be won by the good conversation of the wives: while they behold your chaste conversation coupled with fear.' And, for the consolation of such, be it remembered that after a trial, and perhaps a long one, of their faith and patience, God has frequently heard their petitions, and succeeded their endeavours. After performing religious exercises alone, they have gone to the house of God in company; and have walked together as heirs of the grace of life.

"Secondly. Persons may be mistaken after due examination. Every thing admits of counterfeit. There is a specious imitation of every Christian grace, as well as of every moral virtue. But we are not accountable for our inability to read the heart. This is the prerogative of God only. 'By their fruits we are to know them.' If the profession be fair, and the life blameless, there is no objection upon this ground to hinder choice.

"Thirdly. There is another case which, perhaps, to some will not carry the same force of conviction. Yet we do not express ourselves without due deliberation and council.—It is this. Two individuals, both at the time of promise destitute of religion, may solemnly pledge themselves to each other, and before the actual accomplishment of the covenant engage-

ment, one of them may become pious,—we will suppose it to be the man,—in this case we affirm that he would not be at liberty to violate his promise, under the pretence of looking out for a character congenial with his present views. If some contend that marriage be nothing more than a civil contract, all must allow that it is nothing less: and not to observe the coercion of the case—not to observe that the law could enforce the claim; the insufficiency of justifying a civil offence by a religious reason, and the ridiculousness of the attempt—what a dishonour would be done to the cause of the gospel by such prevaricating morality! For such it must appear to the world. Whereas we are to “have our conversation honest among the Gentiles:” we are not to suffer our “good” to be “evil spoken of:” we are to “avoid the very appearance of evil;” such is the holy delicacy of the gospel!

This seems to be one of those cases in which a good man “sweareth to his own hurt and changeth not.” And trying

as the scene may be, if by the consent of the other party he be not honourably disengaged, we should advise him to a plain, straightforward policy; and to expect that, in a combination of circumstances so peculiarly providential, all will be over-ruled for good, either by way of usefulness or trial.

And if even *this* solemn consideration be not sufficient to discharge a man honourably from one to whom he has contracted himself, will anything else? Can anything else? What! is he to trifle with a sacred engagement, and to wound the affections, the respectability, the health, the peace of a female, because another object comes in view subsequently, in his opinion, more eligible for person, for fortune, for address?! If a man wished to sink the honour of religion, and to disgrace the value of the Christian—how much more should it ever be the ministerial character! he could not take a step that would more effectually accomplish his purpose.

BIBLE CIRCULATION.

The conductors of the American and Foreign Bible Society have just published, in the New York Baptist Advocate, an appeal to their countrymen for increased contributions for the circulation of the inspired writings throughout the world, giving a compendious view of what is doing, and what ought to be done, in one of the most important departments of Christian labour. It will afford us great pleasure if its republication in our pages should produce a tangible effect on the funds of our own Bible Translation Society, to whose operations it is equally applicable.

At a period like the present, when faithful translations of the sacred scriptures, made by brethren in whom there is deservedly reposed the highest confidence, are multiplied beyond all former precedent, can our churches, and the friends of the Bible in every part of the country, justify themselves in withholding the requisite means to publish and widely distribute these copies of the holy volume?

China, with her hundreds of millions of unevangelized population, is now

thrown open to our endeavours. Our missionaries stand at the opened doors, and call, in loud and moving entreaty, for the means to send God's word by thousands among that reading people. Shall this entire year pass away, and you not answer this appeal? How can we meet these missionaries, and the Chinese themselves at the bar of God, if we are unfaithful to them at this exigency?

In Siam, on the borders of China, we have had for years a faithful and laborious missionary engaged in translating

the scriptures. The New Testament is now finished, and the printing in progress; the funds are exhausted, and on your liberality it now depends whether the work shall go on, and the millions of Siamese read the gospel in their own tongue, or whether the press shall stop, and the light of life kindling on those darkened shores be put out. Brethren, friends of the Bible, will you answer this appeal?

With the wants of the Burmans and Karens you are measurably acquainted. At great expense their languages have been learned, and the scriptures translated and printed. Shall these words of life be widely diffused, when God is giving daily attestation of his approving favour?

Hither India presents a spectacle at this time full of interest. That land which Dr. Carey, and his associates and successors, for the last half century, have been labouring to fill with the knowledge of the Lord; where a single mission press, under the control of our brethren at Calcutta, actually prints and sends forth 90,000 volumes of the sacred scriptures in a year, and yet finds the demands increasing upon it; where nothing is requisite but increased liberality, to spread abroad the leaves of the tree of life wide as the winds of heaven may bear them. Will you enter with renewed vigour on this noble work?

Africa, long injured and neglected, is now accessible to Bible distribution at several points. We distressingly need funds to print the New Testament, just translated by one of our laborious missionaries, ere disease or death, in that

pestilential climate, shall hurry its author away.

Shall Germany, Denmark, and Greece be forgotten by us? Our persecuted brethren there have no hope of peace and prosperity, but in the benign result of Bible principles widely diffused among the people. Is this the time for us to withhold our aid, and shut our ears against their beseeching entreaties for more Bibles, more Testaments, more means to send God's light abroad, in the midst of the darkness and corruptions which cause even professed Christians to be persecutors of the disciples of Jesus?

Many parts of our own country send up the imploring cry for the bread of life. At a time when the senseless reliance on Romish forms and fooleries, either undisguised, or partially diluted, is revived; when the battle cry between the Bible and tradition is waxing louder and louder, and Jesuitism, with all its specious modes of attack and defence, is putting her invention to the rack for new methods to undermine the public confidence in the word of God, hitherto happily prevalent; is this the fitting occasion to neglect supplying our population, increasing nearly a million a year, with the sacred scriptures?

Obedience to the mandate of our Saviour, compassion for the souls of our neighbours and countrymen, and consistent philanthropy and patriotism, all demand of us that we see to it, that no family is destitute of a Bible, no child able to read unfurnished with a Testament. Will you promptly aid in this great labour of benevolence?

ON THE ANONYMOUS IN RELIGIOUS CONTROVERSY.

ALTHOUGH the sentiment may seem strange and incongruous, in a publication to which the same remark is applicable, we cannot help expressing the conviction, that great mischief has arisen and

may arise from the habitual practice of anonymous authorship, upon the most delicate and dangerous, as well as most solemn and sacred subjects. Let us speak freely on this matter. As a gene-

ral rule it may be said, that no man writing upon controverted questions, without the constant sense of responsibility which publicity entails, will write with the same degree of caution, the same degree of considerate forethought, the same degree of tenderness for the weak, and of wise and comprehensive charity, to which he would attain if he had that aid. An increased severity of judgment, a higher strain of invective, a more copious use of rhetorical colouring, a more artful and constant resort to dia-

lectic subtilties, a greater recklessness of consequences, and a blunted instinct for pure truth, commonly distinguish anonymous authorship upon matters deeply moving the nature of man. The anonymous writer conducts a process that ought to be judicial, in the dark ; in the dark he condemns, he lashes, and he stabs : unseen himself, he sees, and he acts without the salutary check which the consciousness of being seen imposes.

Foreign and Colonial Quarterly Review, Oct. 1843.

THE TEMPTER DEFEATED.

MATTHEW iv. 1—10.

'Twas on the desert's drearsome plains,—the forty days were past,
The days of prayerful solitude and unremitted fast,—
When, subtle as in Eden's bowers, the prince of darkness came,
And dared before the Lord of all his impious speech to frame.

"Art thou the Son of God?—to these unheading stones we tread
Speak with the voice of sovereignty, and turn them into bread."
But meek thine answer, gracious Lord, that man is not to live
By bread alone, but every word the lips of wisdom give.

Then turning from the silent waste to Salem's busier site,
He bore thee to the loftiest ledge that crowned her temple's height ;
"Art thou the Son of God?—Spring forth from yonder airy points,
'Tis written, 'Angel-hosts shall keep the man whom God anoints.'"

Methinks—as with unwavering step thy foot those summits trod,
And thou didst breathe the mild rebuke, "thou shalt not tempt thy God ;"—
Methinks I see the lost one shrink, confounded at the grace
That beamed upon thy every word, Lord of our helpless race !

Yet once again,—Far up the steep he led the toilsome way,
Where mountains huge and spreading vales their varied scenes display,
"These will I give thee, power and pomp, rewards and wealth unknown,
If thou in prostrate awe wilt bend my sovereign sway to own."

Insulted God !—'twas all too much ; indignant at the guilt
That would dethrone the King of heaven, whose hand creation built ;
Who reared those mountains, spread those vales, and gave the stream its flow,
In righteous wrath thy justice spurned the dark defeated foe.

Lord, when the prince of darkness comes, and would prevail on me
Thy providential care to doubt, and cease to worship thee,
May I, retreating from the throng that crowds life's billowy shore,
As in the desert's loneliness, my burdened soul outpour.

There own to thee my feebleness, my wavering faith renew,
And ask for strength to bear me safe the fiery conflict through ;
Then, armed with energy divine, returning grateful thence,
The insidious traitor I will meet, and boldly bid him hence.

Battersea.

REVIEWS.

An Essay on the Profession of Personal Religious Conviction, and upon the Separation of Church and State, considered with reference to the Fulfilment of that Duty. Translated from the French of Professor A. VINET, of Geneva. By Charles Theodore Jones. London: Royal 12mo. pp. 508. Price 9s. Cloth.

By rendering this essay accessible to the English public, the translator has performed an important service to his country. Nothing, we believe, is more detrimental to the welfare of Britain,—more conducive to the evils by which the land is afflicted, or more obstructive of good,—than the present connexion between the church and the state; and nothing effectual can be done by princes, legislators, or electors, to dissolve that connexion, till the community is taught to understand its nature and tendencies. The work of M. Vinet will, we hope, carry conviction to the minds of many, who could not have been induced to read with candour, if at all, any similar publication by an English dissenter. It treats of the subject too in bearings which have not been very generally considered, and displays in some parts great originality.

M. Vinet was introduced to the acquaintance of our readers four years ago, when two admirable sermons of his on *The Religions of Man and the Religion of God*, were translated by Mr. Sheppard of Frome, and forwarded to the editor for this magazine. In the treatise before us, he writes as a philosopher rather than a theologian; it is, however, Christian philosophy that he teaches: he argues out certain general principles, but they are principles in accordance with those of the New Testament. We regret that we have not been able to get sight of the original; but, as far as internal evidence goes, it indicates that the translation is faithfully and skilfully performed.

We cannot serve our readers more effectually, in the present instance, than by presenting to them a selection of passages which, while they excite in some a desire for the whole book, will

give to those who cannot conveniently purchase it, a general idea of its contents. M. Vinet's argument is worth knowing, and a few hints will lead some minds to valuable trains of thought.

The historical truth contained in the following sentences which occur in the first chapter is important and cheering.

“The reforms which are now taking place in society, have been brought about less by the strength of the convictions which demanded them, than by the power of circumstances, which have concurred to remove out of the way, obstacles apparently insuperable; so it frequently happens, that the last stroke of the axe levelled at abuses, is aimed by their defenders. Those who desire to effect good, often see it accomplished by those who were opposed to it. Truth is more powerful than her adversaries, for she subdues them; and more effective than her defenders, for she dispenses with their aid.”—P. 38.

After treating on the profession of convictions in general, the author shows that the profession of our religious conviction is a duty we owe to our neighbour, to God, and to our conviction itself. This part of his work is valuable as an antidote to that antipathy to proselytism, so fashionable among men who are indifferent to truth, and who are angry that they or other men should be disturbed by any appeal to revelation or to their consciences. In illustrating the application of this principle to different religious positions, M. Vinet wisely carries it out so as to include all.

“It is written, that the ‘kingdom of God cometh not with observation; neither in every case does that of the devil; and the greatest mischief is not always where we hear the greatest noise. Some Christians, alarmed to hear antichristian doctrines publicly advocated, desire, either by persuasion or by force, to put them down. Some, fearing to appear, or to be inconsistent, are contented to attack only the mode in which they are set forth; but they are sure to find that mode always defective; they consider all discussion to be impiety, all denial insult; and as in subjects of this kind, irony and the *reductio ad absurdum* will of necessity arise out of the very nature of the topics them-

selves, and apart from the design of the disputants, these Christians are not only troubled but they grow angry, and anathemas, which were better dispensed with, mingle with their prayers. They reason thus: no one can conduct a work properly, the principle of which is erroneous; discussion, however carried on, attacks and injures those opinions which we hold most dear; the most moderate expression, if hostile to our views, sounds in our ears like blasphemy; and we might in such a case apply a common proverb, and say that the very air we breathe is tainted by such language. In order to be just, we must place ourselves in the position of our adversary, and we shall perhaps find that he has not once transgressed the laws of gravity and decorum. Other Christians, less careful about consistency, look only at one thing—the disastrous effects of such exposition; and at the sight, or at the mere idea of these effects (which we pretend not to deny nor to extenuate) they say:—Is it not enough that the law allows to all opinions the right of profession? Is it necessary that injurious opinions should be invited and encouraged to it? We must first know whether the right in this matter does not involve the duty; whether the law had not the fulfilment of this duty in view, when granting the right; and since the exercise of this right is a duty, we are justified in demanding its fulfilment. These opinions, though contrary to our faith, and mischievous in our esteem, are not so in the eye of the common law, or of the civil government; and they may have, in the view of the man who professes them, some relative worth. But we regard the subject in another light; we place in contrast the effects of dissimulation and those of candid profession, or even of public exposition, and we say that between the evils which spring from dissimulation, and those which may result from its opposite, the former so greatly preponderate that, constrained to choose, we cannot hesitate to decide in favour of profession.”—*Pp.* 133, 134.

“Shall we admit it? If the infidelity which avows itself is more candid than that which is silent, it is perhaps less skilful. If the devil were himself to manage his own affairs, we question whether he would dogmatise much. He would say but little about religion, and what he did say would be in its praise. It would not be for the first time, were he to assume the form of an angel of light. Careful not to betray himself, he would give no alarm, but be content to insinuate into men’s hearts, thoughts and desires with which Christianity could not exist, which would predispose them to scepticism, and make them infidels in heart before they were infidels in opinion. All this would appear to be instinc-

tive, no doctrine having been assailed; but there would result from it in superficial minds (which constitute the majority amongst the well-intending) a security, at which the devil would have cause for triumph. And if it left any thing for him to wish, it would be that it might never enter into the minds of any of his agents to controvert or to dogmatise.”—*Pp.* 135, 136.

In writing the chapter on “Different Modes of Profession,” it does not appear to have occurred to the author’s mind that there is one mode of profession divinely appointed. “As many as have been baptized into Christ, have put on Christ;” and it is no small advantage over others that they enjoy, who are led thus to profess their faith in him who died and rose again, in a manner so expressive and yet so easy to one who possesses a docile heart, though his attainments be small, and his tongue unpractised. Passing by this, however, we hasten to show how the author connects the principles which he has illustrated in the earlier part of his book with the subject of National Establishments.

“We have established in the first part of this work the duty of religious profession; now every duty implies a right, and every right calls for guarantee.

“Every duty implies a right; there is no right more sacred than that of the fulfilment of duty; in this world it is the only absolute right, for right is based upon primitive necessity; duty constitutes our first necessity, or to speak more strictly, our only necessity.

“The candid profession of religious convictions is then our right, because it is our duty. This right seeks for guarantees in the bosom of society, in which its exercise is required; but where shall these securities be found?

“We hasten to reply; its true guarantee is within itself; the best security of right is the consciousness of right, and this consciousness is exactly proportioned to that of duty. With a conscience alive to its own state, and to this principle, this right will be always strong; without such conscience, the strongest external guarantees will be weak and powerless.

“It is then less under the title of a guarantee, than of an obligation corresponding to the right of the individual, that we demand from society to recognize and to respect, in all its institutions, the right of the free manifestation of religious convictions. But we should be rash, and we should in some measure desert our cause, were we to conclude, just because this right,

armed by a sense of duty, is powerful to defend itself, that we have nothing to demand of these institutions, and that they can do nothing for or against this right. This would be to misunderstand human nature, and to fail to imitate that divine wisdom which never abandons duty to itself, but always sustains it by outward supports. We do not wish to be wiser than God.

"No one assuredly will pretend to say, that the duty of the individual being to declare his faith, the duty of society can possibly be to prohibit such declaration. To maintain such a position we must infer, that society and the individual were not conceived by the same mind, nor with the same design; that society and the individual are two distinct creations, totally destitute of mutual relations, whom a ridiculous chance has forced to dwell together; and that God, not being the author of one of the two, must of necessity be the author of neither, since his wisdom would certainly have suited society to the individual, and the individual to society; but such a thought would be impious. Let us then set out with the contrary supposition, and let us say, that right cannot be opposed to right, duty to duty, necessity to necessity; and that, if it be the duty of the individual to profess his faith, it must be the duty of society to respect that profession. The one truth implies the other. When we shall have demonstrated that the duty of society is to repress all personal belief, and even to impose its own, we shall not be asked to prove further, that the duty of the individual is to conceal his religion, or to accept one ready-made from the hands of power; this would have been sufficiently shown. Let it be granted to us, then, in the present case, that our first demonstration renders the second superfluous."—*Pp.* 169—171.

Where the persecution of creeds has been renounced, however, the protection of creeds has been justified. M. Vinet shows that the one involves the other.

"We deprecate protection for the same reason that we deprecate persecution. For the right of protection necessarily involves the right of persecution. Endeavours are made to limit this right; to prevent its exercise beyond the point where protection terminates; it may be forbidden to advance further; but the limit is arbitrary, and it is impossible to conceive how, in sound logic, the state can be denied the right of persecution, after having been allowed that of protection. Yet the idea is of modern discovery. The times are not yet very remote, when the state, not indeed more reasonable, but certainly more logical than at present, arrogated to itself, and exercised the right for which it now con-

tends in virtue of a distinction altogether gratuitous. If any thing be needed to prove that this distinction was not then recognized, it is the fact that whenever the persecuted sects became the established religions of the country, they were not satisfied with being simply protected by the civil power, but they made use of the authority with which the state invested them, to banish or to oppress all who differed from them; to such an extent as to induce a philosopher of the last century to say, with more of asperity than irony, 'that religious liberty is only granting to every man the right of persecuting in his turn.' And how would the logic of facts contradict that of sentiment! Does not every privilege imply some exclusion? Can we put any honour upon some, which will not be more or less an affront to others? And the faith which is not protected, is it not, by that very circumstance, persecuted, at least negatively? It follows, that for any religion whatsoever to accept protection, is to accept, as a consequence, the right of persecution."—*Pp.* 174, 175.

After adducing arguments applicable not to the true religion alone, but to every sincere religion, the author shows that Christianity is most especially opposed to alliance with the state, and that as far as it is concerned, all such alliance is neither more nor less than heresy.

"Amongst the characteristic and essential features of the work of Christ, this must be included: the Saviour established and honoured the principle of religious individuality. This principle, as we have shown, is comprised in the very idea of religion. A religion which, either at its starting point, or at its termination, is not personal, cannot be a religion. By that very circumstance, any course in which we should walk constantly by sight, and in which therefore doubt would be impossible, would exclude the idea of religion. Religion is the choice which the soul is continually renewing between the world and God, between the visible and the invisible; it must be a matter of free choice; and if the invisible were visible, there would be no room for its exercise."—*Pp.* 237, 238.

"It is also perfectly true to say, that in no instance has the state espoused the Christian religion, but only its shadow: it has never been able to embrace it, but despoiled of its essential characteristics, and deprived of its living principle; or, at least, under the tacit reserve that it should not give free expression to that principle, but should keep it confined within certain limits. Christianity has not been the religion of the state, but upon condition of being vis-

not foolish; that is to say, of not appearing what it really is. And in every place, where reassuming its true nature, and laying claim to its rightful inheritance, it has frankly set up that 'foolishness,' which must eternally attach to it, the state has ceased to acknowledge and protect it, and has given it no rest, until it has reduced it to submission, or rejected it from its bosom."—*Pp.* 267, 268.

"What men call imprudence, is very often its prudence, as what they call folly, is its wisdom. It thrives upon that which destroys human efforts; anxiety, ignorance of the future, and temerity. At least, it is true that its prudence has nothing in common with worldly prudence, and that the policy of Christianity ceases to be Christian, as soon as it ceases to appear strange and absurd to the men of the world. Can it, after all this—can it be consonant with Christianity to stay itself upon the most solid of human institutions, upon that terrestrial establishment in which all human institutions are comprised and maintained?—we mean the state. Can it be consistent for it to receive support from the authority of the state? to cause itself to be included in the budget of the state? and to participate in the coercive and compulsory power of the state? Is not such an association contrary to nature? Is not such an union adulterous?"—*Pp.* 270, 271.

But it is asked, does not the church stand in need of the state? And cannot the state render the church effective service.

"When the state offers its services to the church, the latter doubtless has a right to inquire what it professes to give her? This cannot be liberty; for if religion be independent, she is already in possession of that which you propose to bestow; and if she be not, what have you to do, in order that she may become so, but to withdraw your aid? Moreover it cannot be silver nor gold; pernicious, destructive bestowments, when offered by any other than a religious hand. Can it be power? But power is at once the opportunity and the temptation to persecute, and when religion is powerful, power takes the place of religion. Can it be institutions better suited to the advancement of the kingdom of God? But does worldly policy know what the kingdom of God is? And if religion knows not what institutions are best adapted to its own nature, who can know? We beg leave to ask again, can it be light, zeal, or spiritual life? Ah! the church which expects these from the state, will never receive them either from the state or from heaven. We can see very clearly and distinctly, what the state

may take from the church, but we should weary ourselves with endless inquiries after what it could confer upon her.—Celestial gifts? They come alone from heaven.—Temporal advantages? She cannot accept them.

"Let us keep to the truth, and let us not swerve from it; the true interest of religion is not to be treated with consideration, to be powerful, nor even to walk in a smooth path; the true interest of religion is to be spiritual. Every thing which is not in accordance with this principle, every thing which does not strengthen it, is not a good, but an evil. Can the state reinforce the principle by which religion exists? Can the state render religion more spiritual? Can the state ensure the triumph of the invisible over the visible, which is properly speaking religion? Will not the state, of necessity, make the visible triumph over the invisible? Will not the state, by its mere presence, countenance the idea for the destruction of which religion has been given to man? In a word, is not the state the world?

"These are the thoughts which the mere question, 'Has not the church need of the state?' ought to awaken in the bosom of every believer. But in truth the believer does not entertain this question. To propose it seriously is in fact to deny the nature of religion, and the truth of our faith. A religion which can ask itself whether it has not need of the civil power, confesses that it has no faith in itself."—*Pp.* 296—298.

"That which has almost everywhere destroyed the religious appetite, and weakened religious feeling; that which has imparted a disgust for every species of worship, is this close and sickly atmosphere of state religions; this usurpation of religious jurisdiction by political bodies; this long-continued profanation, in which all the world, more or less, has taken part; this is the idea to which it must of necessity give rise; that all this religious establishment is but an instrument of worldly policy; an opinion which, propagated at first by a select few, has become so generally diffused as to degrade in every mind the idea of religion, and of everything connected with it. To set out in the argument with the spiritual condition of those populations which are under the supervision of a state religion, is to set out with a gratuitous and false assumption; as much as it would be, to conclude from the somnolence of torpor of a man shut up in a vitiated atmosphere, that in a purer air, the same man would be equally drowsy and inactive. In truth, we can hardly understand how men can dare to employ this argument, and above all, to insist upon it; does the want of religious spontaneity,

the moral lifelessness that is so carefully pointed out amongst the mass of the members of a national church, does this redound to the praise, or to the censure of the system? And, very far from suggesting the idea of maintaining it, does it not give rise to the idea and the desire of trying, on behalf of these same languishing believers, some other atmosphere, and some other regimen?"—*Pp.* 307, 308.

But if the church does not need the state, does not the state need the church? Is it not essential to the interests of the state that religion should pervade the community? This common inquiry our author answers by showing that if it be for the interest of the community to have religious citizens, we do not compromise, we subserve that interest, when we desire that religion should be free, and, consequently, entirely independent of the state.

"If we would infuse a religious spirit into the nation, we must separate religion from the state.

"To have changed the position of the individual, is to have done everything. The state, which by refusing to interfere in his religious concerns, has thrown him upon his own resources, may, at first sight, be supposed to have placed him in a most perilous situation, but the more perilous, the more favourable is it also. Admitting for a moment that some are losers by this, those who are not, will be gainers to such an extent, that the balance will be in favour of the state. They will no longer be able to adopt the religion of the soil for their own religion; if they have in reality none of their own, they will be sure to know it; and, disengaged from the bonds of the state, dependent entirely upon themselves, they will call their own powers into exercise, and by so doing, will both promote and augment them. We do not attempt to decide whether the state will comprise more citizens making a profession of faith; but such profession amongst those who do make it, will be voluntary and sincere, and consequently will be serious and practical. The consciousness of religious necessity, weakened amongst so great a number by the dangerous convenience of a national worship, will be revived when that support and those aids are withdrawn which leave the individual nothing to do, and nothing to seek. What Rousseau has said of science is applicable, one word only excepted, to religion; he was desirous that the child should seek out knowledge; we are desirous that the man should seek out religion. The statement of another author, that the search for truth was, in his estimation, more important than the truth itself, is also applica-

ble to religion; if, as we believe, he meant to say, that the first of all truths is the desire and the search for the truth. The truth, without the desire to search for it, is but the half of the truth. The search, in this respect, is as essential as the possession. That only is well known which has not been always known; no one thoroughly believes until after he has doubted; no one becomes a victor until he has been vanquished. And this is why, in religious matters, our first aim should be to place the man in a position to decide for himself.

"This, we admit, is the delicate point, the anxious part, the very heart of our theory. This would be denied, if it did not palpitate. No one will willingly embrace our theory, if they have not this conviction; and we wish not to condemn any one, but we desire to render glory to truth, when we add, that whoever is not of our opinion in this matter, understands neither human nature nor Christianity as he ought. Nay more, he is either unacquainted with, or he forgets the lessons which history teaches; which shows us religion assuming new life and vigour in proportion as it is withdrawn from the sphere of the state's attraction; and exhibits also the withering and paralyzing effects, on things spiritual, of contact with the state. When Bonaparte rebuilt altars, he did not re-erect religion; it re-erected itself, without his assistance; it asked only for liberty—the imperial purple suffocated it. It is but too well known in what spirit he restored its desolated temples; but even had he acted from pious conviction, it would have made no difference; he stayed the efforts of faith by uniting them to his own; he restrained all voluntary efforts by what he endeavoured to add to them; and under his icy hand the holy oil congealed, which the fire of trial had previously caused to flow.

"The Christian statesman (for it is to him alone that we now address ourselves), will then understand how religion, by separation, effects a better union: that by separating itself from the state it unites itself better to the people and to the country; that this divine and vital fluid abandons obstructed canals, to flow more freely through the open veins of humanity, and that the policy we counsel appears only to take something from the state in order to give it, under another form, much more and much better—*auctius et melius*."—*Pp.* 352—355.

These extracts will furnish some idea of the spirit and character of the work. It will be rightly inferred that it is of an exclusively religious character. It is therefore peculiarly adapted to make a beneficial impression on the minds of pious members of established churches.

They will perceive that the author writes not as a politician, but as a Christian ; not as a reformer of the state, but as a friend of the church. The union between church and state is opposed, not because the church is a heavy burden for the state to bear, or a burden the pressure of which is unequal, or destructive of the good feeling that should subsist between different classes of the community ; but because the union is productive of results which injure the spiritual interests of the church itself, and impede its usefulness ; obstruct the performance of personal duties, and endanger the souls of men. We confess, however, that we are not without fear that five hundred pages will be too formidable for the courage and perseverance of many, before whom it is very important that the argument should be fairly placed. We do not often advocate abridgments ; but in this case, we are inclined to submit to the translator, the desirableness of an epitome of about a hundred pages. This might be extensively distributed among those classes in which it is most important that light should be diffused ; and it would be read by thousands to whom the larger volume before us will never gain access.

The Ordinance of Baptism, as Administered by Missionaries connected with the Baptist Missionary Society to one hundred and thirty-five persons, near Brown's Town, Jamaica, in 1842. Printed in oil-colours by George Baxter. London: Prints for Framing, 10s. 6d. Proofs, 15s.

HITHERTO, we have had the fine arts against us. Pictures of baptisms are numerous, some of them the work of eminent painters ; but in some cases their design has been to exhibit the rite as performed on the infants of modern princes, and in other cases, when a scriptural baptism has been their subject, European prejudices have guided the pencil ; and though the instrument in the hand of the administrator has excited the smile of the baptist, it has taught many to suppose that the pouring of a little water from a cup or a shell

was true baptism. While the primitive mode of observing the ordinance has been thus misrepresented, our mode of attending to it has been very commonly misconceived, even by intelligent persons who had never witnessed the performance. This picture will do much towards the rectification of these mistakes. The scene which it presents to the eye was portrayed by an artist in Jamaica, whose painting was forwarded by friends there to the Committee of the Baptist Missionary Society. In the foreground is Mr. Clark of Brown's Town, in the sea, about as far as a ladies' bathing machine usually is at Brighton, baptizing one of a long line of female candidates. Behind him, at the distance of twenty or thirty yards, is another missionary, baptizing one of a similar line of men. A third missionary is on the shore, prepared to give out a hymn to be sung by the assembled multitudes. The representation of the act of baptizing is perfectly satisfactory. The terrific concomitants,—our knowledge of which is derived from the perusal of controversial works on the subject, written by our brethren of other denominations,—are so completely out of sight, and the whole aspect of the scene is so pleasant, that one of our pædobaptist contemporaries who has examined the picture, says, "One is almost tempted to envy the candidates the *luxury* of immersion." We have not seen any production of Mr. Baxter's that illustrates more fully the capabilities of his art ; and we hope that the pains he has taken in executing it will be rewarded by an extensive sale. Viewed as a specimen of printing in oil-colours, its delicacy is surprising ; but, as a genuine baptist picture, it has much higher claims to patronage. Many who are not themselves baptists will doubtless be glad to add it to their collections, as a beautiful work of art ; valuing it the more because it gives a correct idea of the practice of a much misunderstood but increasing portion of the Christian church, and at the same time furnishes a memorial of the triumphs of the gospel among a race, to whom the name and rights of human beings were denied, but whom the God of the despised and oppressed has interposed to vindicate.

BRIEF NOTICES.

Studies of the New Testament. By a Layman.
London: Johnson and Co. 8to. Two volumes.
pp. 286, 267.

The opinions entertained by the author of these volumes are not such as would incline our readers to place themselves under his guidance. Of the epistle to the Romans, he says, "Whatever may have been St. Paul's motive for attempting some of the discussions which are to be found in this epistle, addressing himself to those to whom the epistle purports to be written, and what may have been the motive, we cannot know at this day, I confess the discussions themselves, appear to me by no means adapted to the capacity of general readers, and thus calculated to prove of general utility, how much respect never may be due to the mere name of the author." Of the epistle to the Ephesians we are told that "The directions incidentally introduced by St. Paul, relative to the regulation of Christian societies in pagan countries, are admirably adapted to schismatical schemes in the organization of religious societies generally." Of the epistle to the Colossians, he says, "I confess this appears to me one of those portions of St. Paul's writings, of which it may be said that much harm might be likely to result in the sequel, whatever might be its effect upon those to whom it was originally and particularly addressed." Of the epistles generally, he observes that they undignifiedly furnish sectarian distinctions to whoever will seek for them, and that they ought not to be indiscriminately read in churches, and of the gospels, that their discrepancies preclude the idea of their being the result of inspiration. If after this, a specimen of the style of interpretation he desired, we can give one which is probably original. The phrase, "I am pure from the blood of all men," is paraphrased thus: "There is nothing that I have taught you which ought to endanger any man. No secret or hidden mysteries have been enjoined by me, which might excite suspicion, or draw down upon you the persecution of earthly governments, from any apprehension as to their own safety."

Memoir of the late Rev. George B. Parsons, missionary to India; consisting chiefly of Letters and Papers written by himself. Edited by the Rev. Andrew Leslie. London: 24mo. pp. 291. Price 3s. 6d.

Mr. Parsons, a nephew of the late esteemed secretary of the Baptist Missionary Society, embarked for India in September 1839, and after a short sojourn first in Calcutta, and then at Monghyr, died in November, 1840. His widow says truly, "Like Brainerd and Martyn, whom in many points he resembled, his life, if measured by human calculation, was short, but not so in the sight of God." His life was condensed, not abbreviated. The sacrifice is not the less costly, because consumed in a keener fire.

The note is not really the best, because of its speed." If life be measured by consecration to God's service, and by union and communion with him, then was the life of my husband, though included in the brief space of twenty-eight years, a long life. And though his voice be silent in death, and the music of his discourse no longer heard, yet the influence of his heavenly example, and the remembrance of his faith and patience, will be a continuous course to those who knew him most intimately, and loved him most affectionately." His usefulness will not be confined, however, to those who knew him personally, for we doubt not that his life will be extensively read. This is one of the most agreeable pieces of missionary biography that has recently appeared. The descriptions of Indian scenes, and of the incidents that took place, are lively and picturesque; and the tendency of the volume is to promote devotion to the service of Christ and concern for the salvation of the heathen.

The Life of William Bedell, D.D., Lord Bishop of Kilmore. By H. J. MONROE MASON, LL.B., M.R.I.A., Librarian of the King's Inns, Dublin. London: 8vo. pp. 400. Price 10s. 6d.

The memory of the subject of this memoir, who was born in 1570 and died in 1641, is deservedly cherished by protestants, especially for the exertions he made for the translation of the scriptures into the Irish language. He was a man of great learning; but he possessed what was in his age more rare than learning, and more valuable: he had the good sense to perceive that to convert men was not the way to bring them over to his views. The New Testament having been translated and printed previously, Bedell, with the assistance of some native scholars, completed a version of the Old Testament, which was subsequently published. This excited the displeasure of the Earl of Strafford and archbishop Laud; but it was part of a system of conciliation towards the Irish, which was gratefully remembered in the rebellion of 1641, when it was often said that "he should be the last Englishman that should be sent out of Ireland." Bedell's Life of this excellent man is well known: Dr. Mason has had other sources of information open before him, and has blended with the narrative general notions of the state of religion in Ireland both before and since the times to which it principally refers, in an enlightened and amiable spirit.

Memoirs of the late Rev. John Clark, Rector, and Various Sermons. By WILLIAM JAY. London: Bartlett. 12mo. pp. 395.

The Mr. Clark referred to was born in 1746, and died in 1806. He was pastor of an independent congregation at Trowbridge: "a man," says his biographer, "connected originally with no denomination, and shunned by the sight of

all parties; yet at length gaining the good-will and warm approbation of every neighbouring minister and congregation; and departing under their blessing and regret." The volume, which is the eighth of the uniform edition of Mr. Jay's works, collected and revised by himself, now in course of publication, contains also many valuable miscellaneous pieces, especially an essay on marriage, a part of which we have appropriated in an earlier page of this number.

The Book that will suit You: or, A Word for Every One. By the Rev. JAMES SMITH. Cheltenham: 32mo. pp. 376. Price 2s.

A work of the same size and general character as several others written by Mr. Smith while he was pastor at Cheltenham. It consists of above a hundred short meditations on detached texts; and "is intended," says the author, "to lay on the table in the drawing-room, parlour, hall, kitchen, or cottage; that the visitor who is waiting for an interview, or the servant who is waiting for a message, or the neighbour who comes in to sit down for a few minutes, may take it up and read a portion; hoping that the Holy Spirit will make it a blessing." It will doubtless be acceptable to many, the style being simple and the sentiments evangelical.

The Key to Modern Controversy, or the Baptismal Regeneration of the Established Church explained and justified; in References to the late Charges of the Bishop of London. By the Rev. G. BUGG, B.A., Curate of Desborough, near Kettering. London: 12mo. pp. 72. Price 2s.

The motto from Isaiah is appropriate, though it is remarkable that the author should have selected it:—"There is none to guide her among all the sons whom she hath brought forth." Had he wished to add one from the New Testament, he might have adopted this:—"I see men as trees walking."

The Proceedings of the First General Peace Convention: held in London, June 22, 1843, and the two following days; with the Papers laid before the Convention, the Letters read, &c., &c. London: 8vo. pp. 116.

In addition to an ample account of the business transacted and the speeches delivered at the Peace Convention, this volume contains several carefully prepared essays which deserve the attention of the public. It is enough to say of them that they contain the deliberate sentiments of such men as Dr. Pye Smith, Mr. Barnett of Camberwell, Mr. Macnamara, and others of kindred spirit, on one of those customs which are highly esteemed among men but abomination in the sight of God. The Peace Society will do well to take measures to impel the book into general circulation.

The Perils of the Nation. An Appeal to the Legislature, the Clergy, and the Higher and Middle Classes. Second Edition, Revised. London: Seeley and Co. Crown 8vo. pp. 362.

Our opinion of the first edition of this work was expressed in pages 463-465 of the pre-

sent volume. It is briefly this: the work deserves attention as an exposure of evils from which the poorer classes suffer, but it would be an unsafe directory in regard to remedies.

The Two Kingdoms. An Allegory. London: Seeley and Co. 24mo. pp. 120.

Some persons of mature age find great pleasure in reading books for children. This, we should think, will just suit them; and its tendency is good.

Uncle Barnaby: or, Recollections of his Character and Opinions. London: 24mo. pp. 356.

Twenty brief and instructive essays, intended by the committee of the Tract Society for the perusal of the young, on subjects suggested by such mottoes as, "I will see about it,"—"If I were you,"—"It's of no use to try,"—"It will be all one a hundred years hence."

RECENT PUBLICATIONS

Approved.

A Practical Exposition of the Book of Jonah, in Ten Lectures. By JAMES PARSON, D.D., Senior Minister of the United Associate Congregation of Bristol Street Edinburgh. Edinburgh: Oglethorpe. 18mo. pp. 180.

Jerusalem as it Was and as it Is, or Its History and Present State. Translated from the German by SOEMER TAYLOR. With a Commemorative Preface, by the Rev. A. McCALL, D.D., Rector of St. James's, Duke's Place. London: Wertheim. 24mo. pp. 172.

Heavenly Solicitude; or, God's Counsels to Young Men. By JOHN COX, Author of "Our Great High Priest," &c. London: 24mo. pp. 24. Price 6d.

The Miracles of Christ. With Explanatory Observations and Illustrations from Modern Travels. Intended for the Young. London: (Religious Tract Society) 24mo. pp. 312.

The Youthful Disciple. An Account of One who was early called by Grace to Glory. London: (Religious Tract Society) 24mo. pp. 36.

Missionary Gleanings. London: (Religious Tract Society) 24mo. pp. 122.

The System of Late Hours in Business; its Evils, its Causes, and its Cure. By ARTHUR J. KING. London: Aylott. 8vo. pp. 20.

Inaugural Lecture. Written for the Opening of the British and Foreign Institute, and delivered, in an abridged form, before the Members and Friends of that Association, on Wednesday the 2nd of August, 1843, at the Hanover Square Rooms. The Right Hon. the Earl of Devon in the Chair. London: Fisher and Co. 8vo. pp. 58.

Do as you would be Done by; or, the Duty which a Servant owes to her Employer. Second Edition. London: Houlston and Stoddeman, pp. 12.

What is a Church? Being an Inquiry into What a Scriptural Church is, and What it is not. By A. BUNNAN. London: pp. 12. Price 2d.

The Eclectic Review. October, 1843. London. Price 2s. 6d.

INTELLIGENCE.

ASSOCIATIONS.

LEICESTERSHIRE.

Churches at the following places constitute this association :—

Appleby	S. Webb.
Arnsby	
Bla .y	J. Barnett.
Foxton	J. Blackburn.
H. Bosworth	
Leicester,HarveyLane	J. P. Mursell.
Loughborough.....	W. P. Scott.
Monks Kirby&Pailton	J. Jones.
Oadby	
Sheepshead.....	J. Bromwich.
Sutton-in-the-Elms ..	C. Burdett.
Syston	J. Jones.

The annual meeting was held at Monks Kirby, on the 6th of June. Sermons were preached by Messrs. Barnett and Mursell.

Statistics.

Number of churches.....	12
Baptized.....	47
Received by letter.....	8
Restored.....	1
	— 56
Removed by death	19
Dismissed.....	7
Excluded.....	8
	— 34
Clear increase	22
Number of members.....	806
Village stations.....	17

The next meeting is to be held at Arnsby, on the Thursday in Whitsun week, 1844.

MIDLAND.

Of the churches constituting the Midland association, ten assemble in Staffordshire, five in Warwickshire, and seven in Worcestershire.

STAFFORDSHIRE.

Brettell Lane.....	J. Norgrove.
Darkhouse	D. Wright.
Willenhall	J. Wassall.
Providence.....	J. Maurice.
Wolverhampton, 2nd.	
Walsall.....	
West Bromwich.....	W. Stokes.
Holy Cross	
Summer Hill.....	S. Yardley.
Wednesbury	

WARWICKSHIRE.

Birmingham—	
Cannon Street	T. Swan.
Bond Street.....	T. Morgan.
Mount Zion.....	J. Hoby.
Newhall Street.....	T. Larter.
Heneage Street.....	C. H. Roe.

WORCESTERSHIRE.

Bromsgrove.....	T. Davis
Cradley.....	J. Davis.
Dudley	W. Rogers.
Kidderminster	J. Mills.
Netherton	
Cats Hill	M. Nokes.
Stourbridge.....	T. H. Morgan.

At the meeting held at Stourbridge, June 6th and 7th, the secretary, Mr. T. H. Morgan, being chosen moderator, Mr. Stokes was requested to act as secretary during the meeting. Sermons were delivered by Messrs. Roe and Morgan, senior. The circular letter written by Mr. Swan, on the Necessity for Steadfast Continuance in the Profession of Religion, was adopted. A great number of resolutions was passed, one of which was for joining the Baptist Union.

Statistics.

Number of churches.....	22
Baptized	328
Received by letter.....	132
Restored.....	21
	— 481
Removed by death	48
Dismissed.....	87
Withdrawn.....	38
Excluded.....	51
	— 224
Clear increase	257
Number of members.....	3419
Sunday school children	5389

The next meeting of the association is to be held at Providence, Staffordshire.

SHROPSHIRE.

The churches constituting this association are—

Aston.....	— Howard.
Bridgnorth.....	D. Payn.
Donnington Wood....	W. Jones.
Llandrinio	
Oswestry.....	R. Clarke.
Pontesbury.....	J. Willis.
Shrewsbury, 1st ch....	M. Kent.
Shifnal, 2nd church...	
Snailbeach	R. Evans.
Wellington	W. Keay.
Welshampton	
Wem.....	— Corken.
Wrexham.....	G. Sayce.

The annual meeting was held at Pontesbury, on the 26th of June and two following days, when Mr. Willis presided. Messrs. Clarke, Cheshire, and Payn preached. The circular letter, written by Mr. Clarke, is on the Best Means of Promoting the Efficiency of the Christian Church.

Statistics.

Number of churches	13
Baptized	45
Received by letter	11
Experience	16
Restored	2
—	74
Removed by death	7
Dismissed	21
Excluded	21
Withdrawn	7
—	56
Clear increase	18
Number of members	828
Sunday school children	894
Village stations	19
Attendants at village stations	585

The next meeting is to be held at Bridg-
north, on the last Tuesday in June, 1844,
commencing at 7 o'clock in the evening.

WEST KENT AND SUSSEX.

Twenty churches in Kent, and eight in
Sussex, are comprised in this association.

KENT.

Bessel's Green	W. Paine.
Borough Green	
Chatham, 1st church	J. Stock.
Chatham, 2nd ditto	A. Jones.
Crayford	O. Watts.
Eynsford	G. H. Whitbread.
Foot's Cray	J. Hamblin.
Gravesend	
Hadlow	E. Crowhurst.
Lessness Heath	C. Hart
Maldstone	H. H. Dobney.
Meopham	W. Pope.
Sandhurst	J. Gates.
Sevenoaks	T. Shirley.
Sheerness	
Smarden	W. Syckelmoore.
Tenterden	
Tunbridge Wells	H. Kewell.
Upnor	
West Malling	W. Hancock.

SUSSEX.

Battle	R. Grace.
Brighton	W. Savory.
Dane Hill	W. Roberts.
Hastings	J. M. Cramp.
Lewes	E. Davis.
Rye	A. Smith.
Wadhurst	T. Jones.
Wivelsfield	T. Baldock.

The annual meeting was held at West
Malling, on the 6th and 7th of June. Mr.
Cramp was chosen moderator, and Mr. Dob-
ney was requested to continue his services as
secretary. Sermons were delivered by Messrs.
Dobney, Stock, and Savory. Eight of the
churches had omitted to send in accounts
of their increase and decrease; in their cases
the totals, as given below, are assumed to be
the same as last year.

Statistics.

Number of churches	28
Baptized	218
Received by letter	24
Restored	11
—	253

Dismissed	175
Excluded	34
Dead	28
—	237

Clear increase	20
Number of members	2500
Sunday scholars	3142
Teachers	506

The next meeting of the association is to be
held at Maidstone, on the first Tuesday and
Wednesday in June, 1844.

WORCESTERSHIRE.

The following is the reported list of
churches :—

Alcester	J. Allen.
Atch Lench	D. Crumpton.
Evesham, 1st church	J. Hockin.
Evesham, 2nd ditto	J. D. Casewell.
Pershore	F. Overbury.
Stratford	J. Edwards.
Upton	J. Frear.
Westmancote	J. Francia.
Worcester	W. Crowe.
Home Miss. Stations	{ J. Biore. J. Price.

Worcester was this year the place of meet-
ing, and Mr. Crowe was chairman. Sermons
were delivered by Messrs. Casewell, Allen,
and Morgan of Birmingham.

Statistics.

Number of churches	15
Baptized	151
Received by letter	24
Restored	7
—	182
Removed by death	14
Dismissed	7
Excluded	18
Resigned	28
—	67
Clear increase	115
Number of members	967
Sunday scholars	1229
Village stations	33

The next meeting is to be held in Mill
Street Chapel, Evesham, on the second Tues-
day and Wednesday in July, 1844.

NEW CHAPELS.

LEWES.

On Wednesday, Oct. 11th, 1843, Eastgate
Chapel, erected by the baptist church and
congregation in this town, was opened, when
notwithstanding the very unpropitious state of
the weather throughout the day, the attend-
ance was most encouraging, especially in the
evening, when the chapel was well filled. The
Rev. Joseph Sortain, A. B., of Brighton,
preached in the morning, the Rev. I. M.
Soule of Battersea in the afternoon, and the
Rev. Edward Steane, D. D., of Camberwell in
the evening. The Revs. John Foster, sen.,
William Roberts, William Culcheth, William

Powell, John Foster, jun., John Holt, J. M. Cramp, A. M., Thomas Pulsford, Thomas Wall, and the minister of the chapel, conducted the devotional parts of the services.

The cost of the chapel, it is expected, will be upwards of £1200, including the site of an adjoining cottage, now occupied by the new place. Towards this sum £500 have already been subscribed. The desirableness of raising the remainder without interest having been suggested, one individual offered to lend one hundred pounds, provided the remainder could be obtained; another friend kindly responded by the offer of fifty, and there is reason to hope that others will follow their example.

BICKMANSWORTH, WYRE.

The first stone of a new baptist chapel was laid on Monday, July 24th, by the Rev. J. Aldis of London. In the evening a public meeting was held in the Wesleyan chapel, which was well filled. The baptist cause has been long in a very low state in this town, but the present movement is the result of a successful effort to revive it. The dimensions of the chapel will be forty-eight feet by thirty-four, and it is expected to be completed in the course of the present month. Its cost will be £850, and we are informed that the neighbouring ministers consider it to be eminently deserving of encouragement.

ORDINATIONS.

NEWHALL STREET, BIRMINGHAM.

At Christmas, 1842, the Rev. J. Ham, pastor of this baptist church, in consequence of ill health, was under the necessity of resigning his charge. Soon after this period, an application was made to a few brethren, members of Cannon Street, to unite with the church in endeavouring to raise this drooping interest. They were induced to come forward to their assistance, and by cordial co-operation, in the space of six weeks upwards of £90 was raised, and all demands upon the funds was immediately discharged. A committee was also formed to supply the pulpit and adopt any other means calculated to carry out the great object in view. Several ministers were invited during the year, with the hope of obtaining a pastor. In January last, Mr. Thomas Larter, a valuable and devoted student from Bristol College, was introduced to the committee. He came to Birmingham to attend the designation of Mr. Thomas Hands, who is now labouring in the missionary field of the West Indies. On this occasion Mr. Larter supplied the pulpit for two sabbaths, and it was then thought desira-

ble to invite him for three months on approbation. After consulting his tutors and obtaining the consent of the college committee, he decided to accept the invitation. It pleased the Lord during that time greatly to bless his faithful and zealous ministrations, and he received from the church an affectionate and unanimous call to become their pastor. The intimations of the divine will appeared to him very strong that he should accept the call, and after serious consideration, attended with much prayer, he was led to comply with the earnest and united desire of the church. The immediate effect of this decision was an application of twenty-two members of Cannon Street church, and two of Bond Street, to have their dismissal to Zion Chapel, in order to settle down under his pastoral care. Three brethren were also chosen deacons, and it was decided to have the chapel painted, coloured, &c., for which purpose it was closed for a few weeks. Mr. Larter was then in an extreme debilitated state of body arising from the intense anxiety he had experienced the few previous months. In order to restore his bodily powers, he left Birmingham on a visit to his friends in Essex. When the time drew near for his return, to the great grief of the church, it was found that instead of obtaining relief, his weakness had increased. His medical adviser pronounced him unfit for ministerial engagements, therefore he saw no early prospect of resuming his labours. After remaining in this state for some time, he began to fear that the cause might suffer by the church being kept in a state of continued suspense, and therefore, influenced simply for its benefit and the glory of the Redeemer, he reluctantly resigned his new charge.

The attention of the church had been directed on several occasions to the Rev. William Stokes of Westbromwich, who, being well known and valued, it was resolved to send an invitation desiring him at once to become their pastor. It became a difficulty with Mr. Stokes how to part from an affectionate people with whom he had laboured nearly six years; however, many things conspiring to show that this was an opening in providence, and being willing to be found just where the Great Head of the church would have him placed, after serious consultation and earnest prayer, he accepted the invitation, and undertook to enter permanently on his labours in three months. This period expired on the 22nd of October, and on the following sabbath he commenced exertion in his new sphere.

The pulpit at various times during the last twelve months has been supplied by very efficient students from Spring Hill College. The church and congregation feel deeply indebted to the committee and tutors for this privilege, and rejoice that an institution of so much value and usefulness is established in the vicinity of Birmingham.

KEPPEL STREET, RUSSELL SQUARE.

On Monday, the 5th of June, the Rev. Samuel Davies, formerly of Crewkerne, was publicly recognized as pastor of the church assembling at this place of worship; on which occasion the nature of a Christian church was ably explained by the Rev. Joseph Angus, M.A., and after the Rev. A. G. Fuller had received Mr. Davies's statement of faith, and in prayer commended him and the people of his charge to the care of the Head of the church, the Rev. Dr. Murch addressed the pastor. In the evening the Rev. C. Stovel preached to the church and congregation. The Rev. Messrs. Overbury, Owen Clarke, S. Davis, J. Smith, and Peacock, engaged in other parts of the services.

WALDRINGFIELD, SUFFOLK.

On Thursday, Oct. 12th, Mr. Henry Pawson was ordained pastor over the baptist church at Waldringfield, when Mr. Middleditch of Ipswich stated the nature of a gospel church, Mr. Hoddy of Walton asked the usual questions, and supplicated the divine blessing on pastor and people; Mr. Collins of Grundisburgh gave a faithful and affectionate charge to the pastor, and Mr. Glanville of Otley delivered a similar address to the church. Mr. Scullard of Faukenham engaged in prayer. The Lord is blessing this part of his vineyard with a gracious revival.

CHARLES STREET, PADDINGTON.

Mr. W. A. Blake was ordained to the pastoral office over the church assembling in this place, on the 20th of May last.

HUNSLET, YORKSHIRE.

Mr. Williams, who was necessitated in the early part of this year to return from missionary labour in Jamaica on account of ill health, has received and accepted the unanimous invitation of the baptist congregational church Hunslet, Leeds, to become the pastor. He commenced his stated labours there on the third sabbath in August.

TENTERDEN, KENT.

The Rev. D. Pledge, late of Margate, has accepted a unanimous invitation to the pastorate of the baptist church, Tenterden, and commenced his stated labours there the first Lord's-day in October.

VOL. VI.—FOURTH SERIES.

RECENT DEATHS.

MR. B. SANDERS.

Died, Sept. 28, 1843, after a long affliction, borne with exemplary resignation and cheerful expectation of eternal rest, Mr. Benjamin, son of Mr. Job Sanders of Smarden, aged twenty-five years. The particular baptist church, with whom he had been united about five years, is by this severe stroke deprived of a valuable member, the sabbath school of an active and efficient teacher, the family and the neighbourhood of a valued friend and an ornament to the Christian profession.

REV. B. H. DRAPER.

The respected pastor of the baptist church meeting in East Street, Southampton, entered into rest on the morning of Thursday, Oct. 12. Mr. Draper was for eleven years pastor of the church at Coseley, Staffordshire, and at that time was a very frequent contributor to the pages of this magazine. In 1820 he removed to Southampton, and there, in addition to his pastoral labours, he has distinguished himself as the author of a great number of little books, adapted to interest children and promote their spiritual welfare.

REV. JOHN FOSTER.

The Rev. John Foster, the celebrated essayist, died at his own house at Stapleton, near Bristol, on the night of the 14th of October. His attendant, who had found him asleep when she entered his room a little previously, on returning to it found that he was in the same position still, but that life was extinct. He had been evidently sinking fast for many days. About a week before, when speaking of the extreme weakness to which he was reduced, he said, "But I can pray, Esther." He was in the seventy-third year of his age.

MISCELLANEA.

THE AUTHOR OF JETHRO ON THE BAPTIST MAGAZINE.

He that criticises others should hold himself in readiness to be criticised. It is vain to wince; he must take his turn. This month, the editors of several religious periodicals have had to conjugate the verb *review* in the passive voice, the energetic author of Jethro having published in the Patriot his estimate of their respective merits. Of this they have no reason to complain; while he also will doubtless feel that his decisions are liable to be questioned, especially as on this occasion he volunteered his judicial services. Should he form part of the editorial corps himself ere

long,—and the subject of his essay is ostensibly the establishment of a new magazine,—it will be a pleasant reflection to him, after he has tasted the cares and vexations of his new employment, that he gave as much credit as he has given to his seniors in office, especially to those of his own denomination.

Passing by all that he says of our contemporaries, we shall introduce our readers at once to his estimate of the Baptist Magazine. This shall be given entire; partly that they may all have the pleasure of seeing what he says in our favour, and partly because we have a few words to offer in arrest of judgment, in reference to those counts on which the verdict is against us.

"The Baptist Magazine, in point of time, next demands our notice. This body of Christians, next to the methodists, best understand and appreciate the value of the periodical press. This magazine in former years was by no means efficiently conducted, but since it came into the hands of its present editor, it has been inferior to none of its contemporaries, of equal dimensions, in all the attributes of an effective denominational organ. While every portion of it is ably and elaborately conducted, its review department often deserves especial praise: even the 'brief notices' display toilsome care. It is frequently obvious, that a volume has been not only carefully, but critically read, in order to the production of a single paragraph. Such 'notices' may generally be relied on as giving an honest and accurate estimate of the merits of the work in question. Every part of every number is marked by singular discretion, but the general effect of so much caution is a chilling coldness. There is always a lack of that benevolence, generosity, and magnanimity which give such a charm to the Evangelical Magazine. Every number is uniformly marked by a very earnest, occasionally by a somewhat bitter, spirit of sectarianism, more especially in the correspondence. Taken as a whole, it is a very successful embodiment of the spirit, as well as the principles, of its community. The price is sixpence, the sale large and increasing."

Modestly and meekly thanking the critic for three fourths of this paragraph, we commence our remarks with the "not" in the following sentence: "Every part of every number is marked by singular discretion, but the general effect of so much caution is a chilling coldness." Now cold and heat are relative terms, and the estimate of their respective prevalence depends much on the preferences and habits of the individual who makes it. Whether it is a cold day or a hot one, is a question in the discussion of which the most intimate friends sometimes take different sides. Even husband and wife, in so many respects

one, are known occasionally to express a contrariety of opinion respecting the operation most desirable for the parlour fire; one lamenting the warmth of the room, while the other complains of "a chilling coldness." The author of Jethro, we are inclined to believe, is fond of a high temperature, and is generally successful in avoiding those evils which arise from too much caution. Ascribe to him discernment, enterprise, industry, public spirit, tenacity of purpose; his possession of these qualities cannot be denied: but should he ever be tried before an impartial tribunal on the charge of an excess of caution, he will most probably be acquitted. We can quite account for his honest estimate of our anti-phlogistic propensities, remembering that at the beginning of this year, in the depth of winter, when the health of towns was in question, having the honour to number him among our patients, we thought that there were symptoms in his case that required the administration of a febrifuge. Wrapping the matter up in a metaphor, in our own cautious way, we gently intimated that he had been "less exact in the application of his vigorous lash than we could have desired." We really thought him too warm last January; and we cannot be surprised that an impression was left on his mind, that "the effect of so much caution is a chilling coldness."

But he proceeds: "There is always a lack of that benevolence, generosity, and magnanimity, which give such a charm to the Evangelical Magazine." Now we can easily understand that to a man in our friend Jethro's position it may seem occasionally that more enlargement of heart would lead to the notice of some passing events to which no reference is made in our pages; and yet if he knew the nature of representations made to us in reference to those events, the accuracy of which it is impossible for us to ascertain, he would perhaps perceive that silence is the dictate of both wisdom and kindness. Generosity and magnanimity may be shown sometimes in action; at other times they may be seen in forbearance. Does Jethro remember Vindex? Does he remember in what temple dedicated to generosity and magnanimity Vindex was enshrined? Baptists! do you remember Vindex? What think you of the generosity and magnanimity that sent into the world his paper? Jethro! do you remember Vindex? Had you thought of Vindex when you were writing, you would not have penned this sentence. How important is caution! Do you suppose that no Vindex, directing his arrows against other parties, ever addresses the editor of this work? Do you suppose that we have never had any temptation presented to us to retaliate on the assailants of our absent friends? Jethro, we ask you, which requires the greater generosity and magnanimity, to suppress an-

cusations, or to publish them? Generosity! magnanimity!—these are the very last qualities in respect to which we should have thought that the Evangelical Magazine would have been held up to us as a pattern. This is enough to inflame an iceberg. It is enough to warm a baptist. Jethro! did you wish to rouse the editor? You have done it.

But we check ourselves, lest too much heat should be generated. We are sure that our esteemed censor meant no harm; there was no unkindness in his heart, no injustice in his purpose, but he wrote fast, and expressed himself incautiously. It originated solely in a want of that coolness, which is more valuable for public writers than many qualities that are more brilliant. With characteristic prudence, we pass by that heap of combustibles which our friend has accumulated in the next sentence, and hasten to the peaceful peroration, which attests that what we have always aimed at we have achieved. Whatever the Baptist Magazine may be in other respects, it is, it seems, what the *Baptist Magazine* should be. "Taken as a whole, it is a very successful embodiment of the spirit, as well as the principles of its community."

If, however, the new magazine, the establishment of which the author of Jethro advocates, is to be characterized by want of caution, we respectfully submit to him that there are enough of that kind in existence already. The recklessness with which unfounded statements are made, and extravagant measures urged, in many journals, is generally deplored by the discreet and intelligent: it is tending to bring all periodicals into disrepute, and ultimately to endanger the freedom of the press. Regrets mingle with our smiles, very often, when we see the early intelligence which some of our contemporaries are accustomed to issue; intelligence respecting events which never take place, and appointments that were never contemplated. To an English reader, the English news in the American papers is often very ludicrous; and we have repeatedly wished that our transatlantic brethren had some one at hand who could assist them in the selection of the credible, from the mass of intelligence which they receive. We do not allude to the account recently published of the degree conferred upon a minister visiting England, "by the Surrey University;" as, for this, we suppose no English print is responsible. But a few weeks only have elapsed since we received from America the correction of a mis-statement which had been copied into their papers from an English periodical, with strong remarks on the necessity for "more caution" on the part of its editor. No care will entirely preclude mistakes; but our character for "singular discretion" is one that we shall anxiously endeavour to retain, hoping also that, so long as the Baptist Magazine shall be under our management, it may continue to

deserve the high praise of being "a very successful embodiment of the spirit as well as the principles of its community."

BAPTIST THEOLOGICAL EDUCATION SOCIETY.

The formation of this society took place at a meeting held Sept. 28th, at the Sunday School Union House, Paternoster Row, London. Henry Gurney, Esq., presided. The following are the names of the officers and committee:—

Treasurer:

JOSEPH FLETCHER, Esq., Shooter's Hill, Kent.

Secretary:

Rev. J. M. CRAMP, A.M., Hastings.

Committee:

J. H. ALLEN, Esq., Brixton.
 GEORGE BAYLEY, Esq., Camberwell.
 Rev. W. B. BOWES, London.
 Rev. W. BROCK, Norwich.
 Rev. J. COX, Woolwich.
 Rev. E. DAVIS, Lewes.
 Rev. S. J. DAVIS, London.
 Rev. H. H. DOBNEY, Maidstone.
 PETER ELLIS, Esq., Hackney.
 Rev. A. G. FULLER, Bow.
 Rev. B. GODWIN, D.D., Oxford.
 Rev. W. GROSER, London.
 HENRY GURNEY, Esq., Woolwich Common.
 Rev. S. NICHOLSON, Plymouth.
 J. L. PHILLIPS, Esq., Melksham.
 Dr. THOMAS PRICE, London.
 Rev. R. ROFF, Cambridge.
 Rev. I. M. SOULE, Battersea.
 Rev. C. STOVEL, London.
 Rev. H. TREND, Bridgewater.
 JOSEPH TRITTON, Esq., Battersea.
 Rev. W. UPTON, St. Albans.

Plan and Regulations.

1. That this society shall be called The Baptist Theological Education Society.
2. That the object of this society shall be the education of pious young men, members of baptist churches, for the Christian ministry.
3. That annual subscribers of half a guinea or upwards, life subscribers by the payment of not less than ten pounds at one time, and pastors of baptist churches which contribute to the object, shall be considered members of the society.
4. That the affairs of the society shall be governed by a committee, to be chosen annually, consisting of not less than twelve persons, members of the society, the treasurer and secretary or secretaries included; that the committee shall meet once a quarter or oftener for the despatch of business; and that four shall constitute a quorum.
5. That baptist ministers who shall subscribe to the society, or make collections on its behalf, shall be entitled to attend and vote at all meetings of the committee.
6. That every candidate for the Christian ministry, who shall be desirous of enjoying the benefits of this society, shall be recommended by the church to which he belongs, "as having a good moral character, and as possessed of real piety;" and also by two

baptist ministers, one of them being the pastor of the church, if the church has a pastor at the time, "as fitted by natural endowments and spiritual qualifications to receive instruction with a view to the ministry of the gospel."

7. That every candidate shall submit to such examinations, or trial of gifts, as the committee shall think proper.

8. That the candidate, when approved by the committee, shall be placed under the care of a baptist minister (such minister not being the pastor of the church to which the candidate belongs) for three months on probation; and if, at the expiration of that term, the tutor report favourably, he shall be continued under his care as long as the committee shall direct; but that, except in special cases, the term of study shall not exceed two years.

9. That every candidate shall promise to submit to such regulations as may be made for the preservation of order in the family, by the tutor under whose care he shall be placed; and to undertake such engagements as may be allotted to him by the tutor, in preaching or otherwise, in order to the improvement and useful application of his gifts.

10. That the instruction given by the tutors shall comprise the principles of biblical interpretation, theology, ecclesiastical history, the composition of sermons, pastoral duties, and such other branches of knowledge as may be deemed most useful.

11. That whenever practicable, the candidate or his friends shall be expected to furnish a proportion of the expense of his board and education.

12. That the committee shall have power to invest legacies in the public funds, and apply the interest accruing from such investments to the purposes of the society.

13. That every tutor employed by the society shall transmit to the committee a half-yearly report of the progress and conduct of the students under his care.

14. That a general meeting of the members of the society shall be held annually, at such place as the committee shall direct, when the report of the proceedings of the committee for the past year shall be read, and officers and committee chosen for the year ensuing.

15. That no alteration shall be made in the plan and regulations of the society but at an annual meeting, notice of the proposed alteration having been forwarded to the committee at least one month previously.

THE IRISH BAPTIST UNION.

At a late meeting of the ministers and messengers of our churches in the sister isle, held at Dublin, the following resolution was unanimously passed:—

"That this meeting has heard with heartfelt pleasure of the recent secession of a large

and influential portion of the ministers and members of the Scottish establishment; and desires to record its gratitude to God for this timely interposition of his providence, on behalf of the royal prerogative of Jesus Christ; and would regard this event as a sign of the coming of the day when all interference by civil governments with the kingdom of Christ shall cease. And, further, while it expresses its sympathy with these brethren who have made such great sacrifices for their principles, it urgently recommends united prayer for the outpouring of the Holy Spirit to increase their knowledge, piety, fidelity, and usefulness."

The secretary, brother Hardcastle, was requested to forward the above resolution to the moderator of the assembly of the "Free Church," which he did, accompanying it with the following letter.

"Waterford, Aug. 31, 1843.

"MY DEAR SIR,—It is with very great pleasure that I transmit to you the inclosed resolution, and give expression to the cordial sympathy of my brethren towards the ministers of the Free Presbyterian Church of Scotland in particular.

"We have observed the progress of events in Scotland for some time with much anxiety and with growing satisfaction; and now that the decisive step has been taken, we desire to magnify the grace of God in you and your respected brethren; we consider it as a pledge of much greater good to be realized by so important a portion of the church of our common Lord. Much shall we rejoice to hear of your prosperity in every sense. We shall continue to pray for it, and our earnest desires will be expressed that you may surmount your present difficulties, may be much improved by the exercises involved in your endeavours, and that all may tend to the infinite glory of our Lord Jesus Christ.

"In the hope that your own life and usefulness may be long continued for the benefit of every section of the church of God,

"I am affectionately yours in Christ,
"CHAS. HARDCASTLE."

"Dr. Chalmers."

To this communication the following reply has been received, which will be read with great interest and pleasure.

"Edinburgh, Sept. 26, 1843.

"MY DEAR SIR,—I should have replied sooner to your kind and encouraging letter of the 31st of August, but I have been several weeks from home, and have only now perused it with the accompanying resolution of the 10th of August by the Baptist Irish Society.

"I am sure that when I lay this impressive document before the General Assembly of the Free Church, in October, it will afford the utmost satisfaction and pleasure to all the

brethren; and most cordially will they join in your recommendation of united prayer for the outpouring of the Holy Spirit, that he may bestow upon us all needful supplies of grace and wisdom; and fulfil upon us the blessed promise that as our day is our strength shall be.

"With earnest supplication for the spiritual prosperity of all your churches,

"I ever am, my dear Sir,

"Yours most gratefully and truly,
"THOMAS CHALMERS."

THE ORPHAN WORKING SCHOOL.

This institution deserves to be more extensively known and patronized. It affords food, clothes, lodging, and education to one hundred and fifteen necessitous children, between the ages of seven and fourteen; its principles are liberal, and the rules for its management judicious. The only restriction of a religious nature is that the children shall attend divine worship on the Lord's day in some congregation of protestant dissenters, under the inspection of the master and the mistress. Orphans are principally, though not exclusively its objects, and we observe that of those who are now partaking of its advantages, some are children of deceased baptist and independent ministers. Two, if not more, of our own denomination, are candidates at the present time. Every guinea subscribed has a vote attached to it. Additional contributions are peculiarly desirable at the present time, as the school is about to be removed from the City Road to larger premises, erected for the purpose on the Hampstead Road. Further information may be obtained at the school, or may be found in a pamphlet intitled, "Short Account of the Orphan Working School in the City Road founded in the year 1760, for the maintenance, instruction, and employment of Orphans and other Necessitous Children; with the rules, a list of the Governors, &c. &c."

THE SURREY MISSION.

The autumnal meeting of this society was held on Tuesday, the 3rd instant, in West Street Chapel, Dorking, when Mr. E. Bromfield, the society's agent at Elstead, was ordained to the work of the Christian ministry. The Rev. James Hill of Clapham commenced the services of the day by reading the scriptures and prayer; the Rev. J. E. Richards of Wandsworth proposed the usual questions, and received the confession of faith; the Rev. S. Percy of Guildford offered the ordination prayer; the Rev. G. Collison, theological tutor of Hackney College, delivered the charge; and the Rev. John Hunt of Brixton Hill addressed the congregation, on the duty of in-

creased efforts on behalf of the society. In the afternoon, about sixty of the friends dined together in the British school rooms adjoining the chapel. A public meeting was held in the evening of the same day, at which J. T. Graham, Esq., M.D., of Epsom, presided; when addresses were given by the Revs. I. M. Soule of Battersea, Hill of Clapham, Burnet of Camberwell, Dubourg of Clapham, Connebee of Dorking, and Percy of Guildford. More than twenty of the ministers of the county were present on the occasion, and the whole of the services were of a deeply interesting character.

LIBANUS TREFOREST, GLANMORGANSHIRE.

On July 31 and August 1, the baptist chapel at Treforest was re-opened for public worship, having undergone considerable repairs and improvement, by the addition of a new gallery and other alterations. Sermons were delivered on the occasion by Messrs. D. Jones, Cardiff; W. Lewis, Aberdare; W. Jones, Cardiff; J. Jones, Zion Chapel, Merthyr; W. R. Davies, Dowlais; D. Jones, Cowbridge; J. James, Bridgend; and J. Edwards, Brynmawr. Other ministers took part in the devotional services. Since August, 1842, when the present pastor, Mr. D. R. Williams, commenced his affectionate and faithful labours, there has been a clear increase of eighty-three to the church; which, though only organized about June, 1841, now numbers about 150 members.

TUNSTALL, SUFFOLK.

The baptist meeting house at Tunstall was re-opened, after considerable enlargement, on Thursday, 5th, October: Messrs. Collins of Grundisburgh, Bateman of Ipswich, and Glanville of Otley, preached on the occasion. The work of the Lord prospers in this locality; many have been added to the church.

RESIGNATIONS.

Hull.—On the evening of Thursday the 28th of September, a tea-meeting of the members and friends of the baptist church and congregation of the chapel in George Street was held in the room of the Sailor's Institute, on the occasion of the departure of the Rev. Charles Daniell from the town, after ministerial labours of fourteen years. All the deacons of the church, and several members of the congregation expressed their sincere esteem for the Christian character of their late minister, and George Greenwood, Esq., the senior deacon, who occupied the chair, presented to Mr. Daniell an elegant time-piece, and for Mrs. Daniell a richly enamelled tea-caddy, each bearing appropriate inscriptions, which,

together with a purse of forty sovereigns, were the result of a subscription entered into by the church and congregation. The various dissenting ministers of the town were present on the occasion to testify their Christian esteem for Mr. Daniell, and all expressed their great regret at parting with one who had been their zealous coadjutor in every effort for the promotion of the kingdom of Jesus Christ, and whose affectionate intercourse had won their warmest regards. On the following evening the teachers and scholars assembled in the same room. Two copies of Bagster's Pocket Bible were presented to Mr. Daniell for himself and Mrs. D. from the teachers, with whom Mrs. Daniell had been a zealous fellow-labourer for some years; and the affection of the scholars for one who had so constantly studied the promotion of their best interests, was testified by the tears of many of the girls then present, particularly the elder scholars who had formed her own class.

On Tuesday a farewell tea-party was given to the Rev. Joseph Davis in the vestries of the York Street Chapel, Manchester, at which about 220 sat down to tea. In consequence of the number present, the large square pews of the chapel were fitted up with tables to accommodate them. Alderman Callender was called to the chair, and suitable speeches were delivered by

the Revs. Dr. Halley of Birmingham, William M'Kerrow, J. W. Massie, Charles Thompson, F. Tucker of Union Chapel, T. G. Lee of Salford, and C. Baker of Stockport. The Rev. James Voller of Salford was also present. One object of the meeting was to present to Mr. Davis the London Encyclopædia in twenty-two volumes, royal octavo, as a token of the esteem entertained towards him by the friends of civil and religious freedom of various denominations for the firm and uncompromising stand he has taken, and the moral courage he has displayed on several occasions during his short residence in Manchester, and more especially in reference to the factory education bill.—*Manchester Times*.

MARRIAGES.

At the baptist chapel, Ingham, Norfolk, Oct. 3rd, 1843, by the Rev. J. Venimore, Mr. B. BAKER of Stalham, to ELIZABETH, daughter of Mr. J. HARVEY, yeoman, of Ingham.

At Bond Street Chapel, Birmingham, by the Rev. T. Morgan, on the 16th of October, the Rev. J. DAVIES of Swanwick, to Miss GOODE of Wrexham.

On the 20th ultimo, at the superintendent registrar's office, Mildenhall, Mr. HENRY HARRIS of Mildenhall, to Miss HARRIET FAKE, niece to Mr. William Seeker of Barton Mills. Immediately after which, the religious part of the service was conducted in the baptist chapel by the Rev. Jesse Hobson.

CORRESPONDENCE.

STEPNEY COLLEGE.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—Knowing your interest in Stepney College, and your desire to promote its prosperity, I am sure you will allow the insertion of the following fact in the Baptist Magazine.

Your readers are, no doubt, aware that the Rev. Jesse Hewett, late of Tewkesbury, whose memoir appeared in a recent number, was a student at Stepney, and eminent for his pious and affectionate spirit. As a dying request, he expressed his hope that his annual subscription might be continued after his death, thus sealing his testimony to the value of such institutions, and to the obligation of intelligent and devoted Christians to support them.

If the spirit which our brother thus sanctioned in his dying hour were more cherished by ministers and friends, would such institutions as Stepney be £700 in debt, and be compelled, for want of funds, to decline receiving promising young men whom the examining committee have approved?

Yours very sincerely,
J. ANGUS.

BAPTIST THEOLOGICAL EDUCATION SOCIETY.

DEAR BROTHER,—The Baptist Theological Education Society is now formed. It will prove, I trust, a great and lasting benefit to our churches.

An incorrect statement on the subject having appeared in another periodical, I have to request the insertion of this note for the sake of informing the friends of the society that it is the firm intention of the committee to be entirely neutral on the question of communion. They will impose no test, nor will they show any preference. The advocacy of strict or open fellowship forms no part of their plan. Conscientiously differing from one another on the subject, they exercise mutual forbearance, as fellow-servants of the same Master, to whom all are alike and solely responsible. No candidate will be received or rejected on account of the views he may entertain upon this question. The only aim of the committee will be to furnish the churches, by the divine blessing, with "faithful men, who shall be able to teach others also." May success attend all efforts of a similar kind!

Yours faithfully,
Hastings, Oct. 18, 1843. J. M. CRAMP.

CELIBACY OF THE CLERGY.

To the Editor of the Baptist Magazine.

SIR,—The great question which is now before the dissenters of England is simply this, Is the voluntary principle sufficient for the end it proposes to itself—the extensive diffusion and permanent maintenance of religion? The majority of dissenters reply, without hesitation, *It is*. Nor am I going to dispute the truth of such an answer. So great is my aversion to the opposite principle,—the compulsory,—that I fearlessly say, If religion cannot be supported except by *that*, let it fall! Let us not make Christianity so inconsistent with itself as to demand for it an avowed alliance with a world with which it claims to have nothing in common. Still it is desirable that a principle so dear to us should be invested with all the amiableness and dignity which are its due; or rather, that we should not suffer the fair features which nature gave it, to be obscured. It should be remembered that systematic attempts are being made to deform it, and we should labour to render it respectable in the eyes of its impugnors. It ought to be shown that it is not in mere name, but in reality, the voluntary principle; that, while it is correctly so denominated in its bearing on the *givers*, it is so also in its relation to the *receivers*; in a word, that the voluntaryism of the *minister* is taken into the account, as well as that of the *people*.

These remarks are extorted by the starving pittance which the majority of our churches offer, and which the majority of our ministers accept for their support. I should be ashamed to mention the sum which I believe would fully equal the salary of a very large proportion of labourers in the vineyard. I was glad to see in your valuable magazine recently, an extract from the late Mr. Forster's sermon on this subject. It would, indeed, require a volume to disclose all the evils which flow from an inadequate support of ministers. It presents, however, *one* aspect of evil which has not been so fully considered as it demands to be. I mean its aspect towards the *conjugal relation* of a minister. It is, I believe, generally allowed by the candid and the competent, that an efficient partner adds materially to a minister's usefulness. Not to say that she may contribute much in the way of counsel, of stimulus, of encouragement under difficulties, there are some parts of pastoral duty which can be but imperfectly, if at all, discharged by the pastor himself, and by none so effectively as by his *wife*. The scriptures have provided for this necessity by empowering a minister of the gospel "to lead about a sister or a wife," and of course demanding the necessary means. But this important desideratum is virtually denied to their teacher by the churches in question. They as really "forbid to marry," as if they had adopted the

Romish dogma on this point. Instances have occurred in which a minister has been addressed by his church, or by others having an interest in his movements, in language like this, "You must not think of marrying, unless you get considerable property with your wife." Now, what are the consequences of this? The minister, if he has the feelings of a *man*, has those feelings outraged. He is bidden to enact that sordid part which we condemn with so little qualification in even men of the world. In *his* case the marriage union is allowed, nay compelled, to be lowered to the degrading level of a commercial transaction. This is *one* of the gross evils of the system, and it may, in some instances, retain a minister in the celibate state, and all the good which might have accrued to himself and to his people from the co-operation of a suitable partner, is forfeited. But more frequently the prohibition is disregarded; and then one of the two following evils is likely to result. He is united, perhaps, to the woman of his choice, one eminently qualified for the important position assigned her. But their means of support are inadequate. He, or his wife, or both, must engage in some secular occupation,—probably a school. And thus their exertions in their only appropriate sphere are greatly diminished, to the neglect and detriment of the church. The poor minister is found fault with and despised by the very persons who have made him what he is. This is not always the worst of the case: his spirits are broken by coldness and insult, and by the sight of the privation to which he has unwittingly introduced his companion, not to say their children; and it is well if his days are not prematurely cut short by grief. But a second evil may occur. Perhaps the minister has been prudent enough to guard against the danger which he foresaw, and he marries a *rich* wife. He has seen a more suitable partner, but his circumstances forbid him to take her; and he has been compelled to accept one whose chief or only qualification, it may be, is that she can preserve him from want. Not only is she no "help meet for him," but she may be an absolute *impediment* to his usefulness. The ensnaring influence of wealth is too well known. The history of dissenting ministers would exemplify this. Many a one in this way has had his heart drawn aside from his work, and has even relinquished altogether what he commenced with so much apparent promise.

Thus the system can hardly fail of working badly; and its baneful influence on the churches more immediately concerned, as well as on the cause of truth in general, ought, one would think, to condemn and to abolish it, even with those who can be unmoved by the cruelties it inflicts on the labourers themselves.

Perhaps, sir, I am hardly justified in ask-

ing you to insert so long a communication; but I feel that you would be rendering a great service to many of my young brethren by drawing attention to the subject of it.

I am, sir,

Your obedient servant,

PHILADELPHOS.

Bristol.

BIBLE CLASSES.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—Bible classes have come into vogue since I entered into the ministry, and though I believe they are very useful, I have but an indistinct idea of the best way of conducting them. Will one of my ministering brethren who is conversant with the system, and with whom it works well, take the trouble to write a full and explicit account of his plans? And will you be kind enough to admit the account for the instruction of myself and others similarly situated? Perhaps you would go so far as to admit two or three answers, should they contain diversified information.

I remain, dear brother,

Your constant reader,

PRÆMONSTRATOR.

NATIONAL TROUBLES.

To the Editor of the Baptist Magazine.

SIR,—Are those ministers to be blamed who teach the people, that whilst they deplore the guilty hand which selfish oppressing fellow-creatures have in their present sufferings, they ought never to overlook the hand of God therein, and should know that the thing is of God, inasmuch as in his over-ruling providence he has permitted it, and that he designs to humble them by it, and lead them to repent and turn to him, and seek him as their only true deliverer and Saviour?

I am, sir,

Yours truly,

N.

EDITORIAL POSTSCRIPT.

Mr. Cochran, the engraver, has in his hands an excellent likeness of our friend Mr. Clarke, missionary to West Africa, recently painted by Room, intended for the frontispiece of our number for January, 1844.

Two letters have been received this month animadverting on one in our last from Mr. Davies of Cradleigh, on the taking of oaths.

Both our correspondents have, however, apparently misapprehended the purport of his communication. They have addressed themselves to the question of the lawfulness of oaths, on which he said nothing; and overlooked his design, which was to point out the hardship of the law which denies to those baptists who scruple an oath the same indulgence as is granted in the same case to Christians of some other classes. Either oaths are necessary, and in that case they should be uniformly required; or they are not necessary, and in that case they should not be required of a conscientious objector of one religious community more than of another.

A correspondent suggests the propriety of special prayer throughout our churches on account of our persecuted brethren in Denmark and other parts of the European Continent; and also of a general "free will offering" on their behalf. We beg to inform another, who writes under the signature of "An Enemy to Oppression," that a society corresponding with his desire is in existence.—the Baptist Continental Aid Society, of which G. Morton, Esq., of Leeds, is Treasurer, and James Richardson, Esq., of Leeds, Secretary.

When the Herald went to press, a day or two ago, it had not been possible to ascertain exactly when the Baptist Missionary Society's schooner—"The Dove"—would be ready to leave Liverpool. It will not be before the latter end of this month; but the public will be informed of the precise day for its sailing, by advertisement in the Patriot.

To those of our ministering brethren who are able to obtain the Eclectic Review, it will be gratifying to learn that it is the intention of the editor to devote a greater proportion of its pages than heretofore to papers on Biblical Literature and Criticism. In an advertisement which he has issued, it is stated that one or more articles connected with the interpretation or literature of the inspired volume may be expected, in future, in each number.

It may be convenient to many of our friends to be informed that the beautiful print of a Jamaica baptism of which we have spoken in a former page, may be obtained, ready framed, of the artist, Mr. Baxter of Charter House Square. For handsome gilt frames of the proper size, he charges sixteen shillings; for maple frames, in various styles, 15s., 14s., or some as low as 10s. 6d. The size of the frame required is about the same as that used for the large well-known engraving of Dr. Carey and his Pundit. Subscribers' names are still received, both at Mr. Baxter's house and at Fen Court.

THE MISSIONARY HERALD.



BAPTISM AT MALDEN, JAMAICA.

BAPTISM AT MALDEN, JAMAICA.

THIS month we present our readers with a representation of a Jamaica baptism. It is not the same scene as that portrayed in the beautiful oil-coloured print published by Mr. Baxter, which is now ready for delivery, but one on a smaller scale, and of more recent date. This took place at the new village of Malden, in the parish of St. James's, on the twenty-ninth of April, 1843. Ten persons were baptized, on this occasion, by Mr. Picton of Bethtphil; the other parts of the service being conducted by Mr. May of Bethsalem, and Mr. Dendy, the pastor of the church at Salter's Hill, of which Malden is an out-station. Of the persons baptized, three were natives of Africa; two men who were Coramantees, and one woman from the Eboe country. The others were born in Jamaica. They had all been in a state of slavery, though now, it is believed, they are released not only from bondage to man, but also from the bondage of Satan. Near the spot was the residence of Mr. Charles Bernard, a deacon of the church at Salter's Hill, who in 1841 visited England with his pastor. He purchased the place when he obtained his freedom, and named it "Happy Land;" but a happier land has since received him, we trust, he having taken cold on his return from England, and died.

A S I A.

CALCUTTA.

When Mr. Leslie sailed from this country at the close of last year, it was left to him, in conjunction with his missionary brethren in Calcutta, to determine whether he should return to Monghyr or occupy some other sphere of labour. The necessities of the church assembling in the Circular Road, bereaved of its pastor by the death of Mr. Gibson, rendered it desirable in the judgment of all, that he should continue at least for a time at that station. After preaching there a few weeks he was invited by the church to take the oversight of them permanently: but, having a strong preference for the kind of work to which he had been accustomed in the country, he was at that time unable to decide. Last June the application was renewed; and a unanimous and pressing invitation to the pastoral office, signed by all the members resident in Calcutta, with the missionaries and their wives, was laid before him. This he has accepted. In writing, on the 31st of July, after mentioning this fact, he says,

I am glad to say, that though there has not yet been any addition to the church, there has evidently been an increase to the congregation; and I hope things may go on well. Dr. Yates certainly could not go on with his translations and preach too. Neither his health nor his time would permit this. He has, however, engaged to preach once a month, and even oftener, if my health or other circumstances should require it. Hitherto I have been well; and I have not only for the most part preached twice on the sabbath, once in the week, and presided at the prayer meeting, but have often preached twice, and

sometimes thrice a week, in Hindoosthanee, to the natives by the road side. I hope that the committee will still consider me as one of their missionaries. For the heathen I left England; and were the pastorate at Circular Road to prevent my preaching to them, I should certainly deem it my duty to give up the former and confine myself to the latter. I shall not now, however, be able to perambulate the country as I did formerly, and this I assure you is to me a piece of self-denial. I will, however, try to get away in the cold

season for a week or two, that I may have a little taste of my old employment.

All the missionaries are at present well. Dr. Yates was poorly for a week or two recently; Wenger was laid up with a sharp attack of fever; the same was the case with my little boy, and I myself had a very severe but short attack of dysentery: but we are all now pretty well again. It is now the rainy season, and many of the people are sick, and not a few have died.

A more recent letter has been received from Mr. Thomas, dated August 9th, in which he says,

You will be pleased to hear that brother Beddy has baptized two more converts, both, I think, Europeans; he has several native candidates. Brother Singlie has likewise baptized two persons, one a European; he also mentions several native candidates. At Dacca appearances are hopeful, but our brethren have to labour on without evident fruit. The certain loss of all apparent means of support is a terrible obstacle, and we need not wonder at its potency in keeping back from a profession of Christianity; but this

will give way, and before many months elapse I expect we shall have to report baptisms taking place at that station.

The missionary brethren are, generally speaking, in good health. My youngest child has been for nearly three weeks very ill, and it appears doubtful whether he will struggle through; but he is in the hands of a gracious as well as an almighty God, and whatever the event, I trust it will be such as will be to the praise of his name. The rest of my family are in tolerable health.

SCHOOLS.

The attention of the friends of education is respectfully solicited to the wants of our brother, Mr. Evans, in Calcutta. In addition to the Benevolent Institution, he has just commenced three schools; one at Alipore, where there are about ninety Bengali children; another at Kidderpore, with about eighty; and the third at Cooley Bazaar. For these schools, Mr. Evans is entirely dependent upon the support of friends, and if three Sunday-schools would undertake each to raise £10 a year, Mr. Evans would be greatly relieved, and three very important districts supplied with the means of instruction.

Donations of books and school articles, such as slates, cotton, needles, &c., will be peculiarly acceptable. They can be forwarded, as usual, to the Mission House, 6, Fen Court.

CEYLON.

In conformity with the intention expressed in our last, we now present to the reader the concluding portion of Mr. Daniel's Reminiscences.

PREACHING NEAR THE MODELAR'S HOUSE.

Another method to which recourse was often made, in order to impart the knowledge of the Saviour, was *preaching to the multitudes who were frequently collected near the mansion of the Modeliar*. To those who are not acquainted with the customs of this country, a

short explanation on this subject may be requisite. The Modeliar of a Korle, is a kind of deputy governor of the district to which he belongs. He is appointed to watch over the property belonging to the government, and see that no invasion be made upon it. The collection of a part of the revenue in his neighbourhood belongs to him, and public orders are carried into execution through him.

Hence he is continually receiving despatches from the government agent of the province, and numbers are often collected around him to receive their orders. In addition to this, he is considered as a kind of a judge in his Korle. Not that he has any situation of this kind officially appointed him; but as gentlemen selected as Modeliars have always much influence, and frequently a considerable degree of intelligence, they are chosen as umpires, to whom contending parties agree to intrust their complaints, in order that they may arbitrate between them. Singhalese people being very litigious, are continually appealing to courts of law, in consequence of which they involve themselves and families in the most extreme misery; expending their little property in the prosecution of law suits. I think it may be said without fear of contradiction, that no judge in either the Supreme or District Courts of this island, hears and decides so many causes as the Hewagam-Korle Modeliar. As no expense is incurred by seeing proctors, by making affidavits and summoning witnesses, but each party pleads his own cause: and as by long experience this Modeliar is well acquainted with the characters of almost every one around him, summary justice is generally in the most equitable manner administered. If the litigants are unwilling to abide by his decisions, he will say to them, you can take your cause before the District Court; and whenever this is done, they are almost always affirmed.

It will be concluded from this statement, that the house of the Modeliar is a place of more general resort than any other in the Korle. Here frequently will be found in the course of the day, varying indeed on different occasions, groups of twenty, thirty, fifty, or sixty persons collected together, around the bungalow in which the Modeliar sits, transacting the business which devolves on him. Such collected and detained assemblies presented occasions of doing good too valuable to be disregarded; and accordingly very often, after returning home fatigued by the journey and labours of the day, have I had to preach to these poor, uninstructed idolaters, the true and living God, and Christ as the way to God. In this way, many from almost all the different places and villages in the Korle have had frequent opportunities of hearing in their own tongue, the method of salvation through the sufferings and resurrection of the great Redeemer. To those who could read, suitable books, illustrating the way leading to heaven, were given. And who can tell but what, in instances unobserved by the eyes of man, the germ of true knowledge may have been implanted in the heart, and that from commencements so feeble hearers may have carried home in their own souls, and to their families, principles which will ramify and extend, and eventually produce a harvest to eternal life?

PREACHING TO STATED CONGREGATIONS.

The last method I shall mention, is the *public preaching of the gospel to stated congregations*. It is not to be supposed that while so much is recorded respecting private and domestic teaching, that the public preaching of the gospel was neglected. On the contrary, we seized opportunities for doing it, whether in the streets, or high roads, where groups of people would often be assembled, and in fixed assemblies. In Hangwella for many years there has been a small Christian society or church of those who bear the name of Jesus, where the word of God is regularly preached, and Christ's ordinances administered. Here twice on the Lord's day, congregations were collected to listen to the joyful sound of redeeming mercy, and on stated occasions that sacrament by which we are to show forth the Lord's death till he come, was duly attended to. Here, with sable countenances and uncouth voice, the language of prayer and thanksgiving was heard; and though the assembly was small and poor, we were permitted to unite with saints around the throne in singing "Worthy is the Lamb who was slain for us." Here too prayer-meetings were held to invoke his blessing, who in every age listens to the sighings of a broken heart, and who regards, in whatever tongue it be presented, humble and persevering supplication. Our place of worship, which was formerly occupied, being inconvenient, an application was made to the late governor, the Hon. J. Stewart Mackenzie, for permission to use one of the rooms of the rest-house there for the purpose of conducting divine worship. His excellency, with that anxiety to promote the moral and spiritual welfare of the colony, that ever marked his public and private conduct, having ascertained that no inconvenience would accrue to travellers in consequence of the request being granted, kindly allowed us the indulgence; and in it to the present day, the congregation weekly assembles to hear the word of the truth of the gospel.

PREACHING IN SCHOOLS.

Besides these stated assemblies, in all our schools we have endeavoured on the Lord's days, and other seasons, to conduct the public worship of Jehovah. While the people of this land lie so much under the power of spiritual death, that except in a few places they will not spontaneously and without solicitation attend to hear the publication of the way of salvation through the great Redeemer, it has become a painful source of interesting inquiry to the missionary, as to the best manner in which he can secure an attendance. Now in village schools there are not only the children of the school to be taught to remember their Creator in the days of their youth, but their parents and relations often attend

with them. The teacher of these institutions by the use of his influence, can often induce many to approach the place where prayer is wont to be heard. And many have been in mercy met with in these humble places, who from being solicited and irregular, have become voluntary and constant attendants, who have lived holily and died happily. It is indeed to be regretted that a state of fearful apathy among the natives should render such expedients necessary, but the fishers of men must cast their nets into any place, where they are likely to catch even a few immortal souls, and to use every expedient, however self-denying, which will issue in a result so permanent and glorious. If a missionary, after his arrival on these shores shall content himself with sitting in his own house, or standing in his own pulpit, till persons shall willingly gather around him, he had better have tarried in England, and not have subjected himself to the toil, or the Society to the expense of a voyage and outfit here. If he effect any thing among the idolaters around, it must be by following the example of his great Master, "*who went about doing good.*" Persons engaged in the same work on the continent of India, are obliged to recur to similar expedients, if they would not waste their strength in a series of desultory and unconnected efforts. On inquiry of a very eminently devoted missionary who visited this country from Bombay, as to the expedients there employed to secure a regular attendance of the natives, he assured me that it was only by the same means we here use, under at least equal discouragements, that they were enabled to proceed in their stated labours. We may be blamed that no more come to hear us; but it is a blame we share in common with the most devoted servants of Jesus Christ in the whole length and breadth of these Indian domains. We would however be thankful, that the Holy Spirit has so extensively owned his word among those who do attend; and we exult in prospect of the time, when the people being made willing in the day of the divine power, shall in Ceylon, as well as in the South Sea Islands, and in the West Indies, flock in companies of hundreds and thousands to listen to God's word, and shall say to each other—"Come and let us walk in the light of the Lord."

RESULTS.

Such is a brief view of the nature and measure of those efforts employed by the writer, for more than two years, among the jungle population of this country, in the pursuit of their soul's salvation. It may be asked, what results have followed these labours? Such a question is natural, and if put not in a taunting, but Christian spirit, deserves a distinct and candid answer. While sincere believers are sensitively alive to the value of tokens of visible success, it must be

borne in mind that these do not constitute the rule of duty. This is the revealed will of God. He may see fit, for reasons we cannot scan, to try our faith, and patience, and attachment to him, by for a time denying the measure of visible success which we desire, and even expect. But we are not on this account to see men perishing for lack of knowledge, and use no efforts for their recovery. Our duty and encouragement are before us in the word of command and promise contained in the bible. "Be not weary in well doing, for in due season ye shall reap if ye faint not." When Dr. Carey went to India, it was with the hope of quickly reaping an abundant harvest; but six years elapsed ere the first person was baptized in the name of the Holy Triune Jehovah. During the whole of that time he had to sustain the dejection of his own mind, the solitudes of the church, and the ridicule of the profane sceptic, in consequence of this delay; but, sustained by faith in the promises of heaven, he patiently endured, and at length obtained the blessing. How different is India now to what it was when first he trod its burning plains! Nor was he alone thus tried. When the first missionary of the London Society arrived at Calcutta,—though a man, by spiritual and intellectual qualifications of no common order, eminently fitted for his work,—he had to wait seven years before a single individual professed faith in the Redeemer. But now they number hundreds of members in different parts of that vast peninsula. When one of the first protestant evangelists, about forty years since, in the north of this island, commenced his benevolent and self-denying exertions, he ingenuously confessed that though he laboured there eight years, he did not see a single individual whom he thought was savingly converted to God. But the varied societies supporting these labourers in the gospel, would have acted in the most anti-christian manner, if in consequence of such discouraging circumstances, they had recalled them from their spheres of labour. They persevered, and behold the results! Christian churches are now planted, or planting, through the length and breadth of this island and the adjacent continent. Other men have entered into the labours of these pioneers of mercy who have preceded them in preparing the way of the Lord, and have obtained the benefit of all which first evangelists have attempted; and the time is fast approaching when all shall see the amount of benefit that has been effected by their separate and united efforts; when he who soweth, and he who reapeth, shall rejoice together. Even now in many parts of India is idolatry tottering to its base, and presages of its speedy fall are visible! Every intelligent man, though wearing a heathen profession, believes both Buddhism and Brahminism to be lies. Already we hear at a distance symphonies which proclaim

the near approach of the latter day glory, when blessed voices shall with jubilant ecstasy exclaim, "The kingdoms of the world are become the kingdoms of the Lord, and of his Christ!" Although, therefore, we had received no tokens that in the interior of this island the gospel had become the power of God to the salvation of a single individual, still it would be our duty to go forward in active endeavours to make it known. Besides, we are poor judges of what is real success. Many flattering appearances have often deceived us, and afterwards filled our hearts with pungent sorrow. In other cases where we thought we had laboured in vain, it has been found that no inconsiderable quantity of good had been done which was long concealed from us. It is scarcely conceivable that God has permitted his holy word, the rod of his strength, for the space of two years to be regularly, painfully, believingly preached, over a large extent of territory, without having given testimony to it. Some of these effects may never become known to us, till the light of eternity shall disclose them; but in some cases they have now become apparent. In numerous instances has light been communicated to the intellect, though it may not yet have renovated the heart. Thousands have heard of the one living Jehovah, and the only Saviour, who had never become acquainted with the existence of those adorable persons. Many have been induced to confess the folly of idolatry, and to laugh at those dumb idols which before they were accustomed to behold with superstitious honours. Some who have not given themselves decidedly to the Lord, may already see men as trees walking; while a few, as yet unknown to us, may be seeking the Lord, if haply they may find him. If instances of those who have been brought to repentance be inquired after, results as satisfactory may be found in these jungles, as in those favoured situations where the gospel is more fully and extensively extended—say in Colombo and London. The little church at Hangwella, which at the period of commencing these exertions was reduced to seven members, at the time of the writer's return to Colombo, numbered fifty communicants; forty-four having been baptized, and, with one restored backslider, added to it. It is requisite to state, two of these were excluded for improper conduct. The above number were then in full communion with the church; while others were candidates for its sacred ordinances.

The number however of persons who were actually baptized, formed only a portion of those who applied for it. Had our wish been merely to swell our numbers, it would have been easy so to have done, since nearly an equal proportion to the received sought this Christian ordinance, whom we were reluctantly compelled to require to wait for a time, till their fitness for the holy sacraments

should be evinced. Believing that according to the rule laid down by Christ, repentance and faith should precede baptism, and that one end of it was to separate the church from the world, it has been our anxious wish that those to whom it was administered should be those who had first given up their hearts to God. While we would not discourage the feeblest Christian, nor prevent him who is weak as a bruised reed, from avowing himself on the Lord's side, and receiving the elements of his sacrificial body and blood; we have been anxious first of all to communicate instruction, and to require that those who submitted to Christian baptism should first bring forth fruits meet for repentance. Knowing that there is an unworthy reception of the Lord's supper which works condemnation, as well as a worthy one that advances our spiritual edification, it has been our devout solicitude not to minister to the delusion of persons who, without due qualifications, by partaking of it speak "Peace, peace, when there is no peace." We may in instances have been deceived, and who in ancient and modern times has not, by hypocrites suffered similar imposition?—but it has been our endeavour by a scrutiny of the characters and professions of candidates, to prevent any improper reception of these ordinances which are ordained for the regenerate alone. And we think that in the jungle operations which have been detailed, we have not met with a greater quantity of false professors than are to be found in other churches, whether in pagan or Christian lands, which have been superintended by men that love the Lord Jesus Christ in sincerity.

While, however, we see much that calls for our gratitude, we have not the measure of success that gratifies our wishes; and we would say to all the friends of the Redeemer, more especially to those who have been favoured with a larger share of spiritual prosperity, "Brethren, pray for us that the word of the Lord may have free course, and be glorified, even as it is with you." I am well aware, I have had to sustain the censure and expressions of disapprobation, even of good men, for having devoted so much of my time to jungle labour; and it has been thought that I might better have been occupied in labours where English ideas could be more fully communicated to those who, bearing the Christian name, might benefit by instruction delivered in that tongue; but when I consider that, compared with the native population, there is a rich provision made for this class of people, if they are disposed to embrace it, I neither regret the time that I exclusively devoted to the natives, nor the nine-tenths of the labours that I now expend upon them. Though a servant of all, and willing to preach to the more intellectually gifted European, I consider my great work is with the illiterate, uninstructed Singalese. It is indeed pleas-

ing to preach in 'our own vernacular tongue, to listening audiences who know how to appreciate what we say, but it is still more our duty as missionaries of Christ, to seek out the neglected, and do good to those who are ready to perish. And it is a topic of pleasing reflection that for a space of more than two years, the gospel of Christ, that word which brings salvation, has been constantly made known, over so large a surface, to multitudes who a short time before had never heard of Jesus, nor through him of the way to the Father. In hundreds of cases where little fruit at present appears, those who have gone before may have prepared the way for those who are to follow them. At no distant period, it will appear that those who have dug and laid the foundation of the spiritual temple, have been equally efficient with the persons who have put the last adornment to it; and when the designs of divine mercy to a lost world are consummated, the top stone will be brought forth with rejoicing, crying, "Grace, grace, unto it!"

WEILGAMA.

If I were called to select a spot in these jungles where the value of missionary labour is peculiarly apparent, I would fix on Weilgama, in the Sina-Korle, on the northern bank of the Kalany-ganga. At the time of entering the above specified field of labour, no sabbath was kept there, nor was the way of life announced to its inhabitants. They were sitting in darkness and in the shadow of death. But in the course of time regular sabbath services and a Christian school were commenced there. Several persons having professed repentance and faith in Christ,—having, like their Saviour, been baptized in the river which bathes their village,—were united to the church at Hangwella. They obtained, by an application to his excellency the late governor, the donation of a part of an abandoned teak garden. On it they have, at their own expense and labour, erected a convenient bungalow, serving the purpose of a school-room and a place of worship, which was consecrated to the service of God on the first day of January, 1841. Here every Lord's day they assemble for the public worship of God, while after the more public labours of the sanctuary, the members unite for social prayer at each other's houses on the evening of the Lord's day. They commenced a missionary society among themselves, and it was with feelings of delight and solemnity that the writer of this, on his way to his present residence, on the second Sunday of the above named year, united with twenty-five persons, not one of whom, with the exception of himself and a member of the missionary church at Cotta, had till a short time previous, ever eaten of that bread, or drunk of that cup. May the little one become a thousand, and the small one a strong nation!

NATIVE PREACHERS.

As by the providence of God, I have been called from this station to another field of labour, those who are interested in the extension of the kingdom of God may feel anxious to know what means have been adopted to perpetuate religious instruction among those who till lately have been neglected and forgotten. It must be confessed that for a few months our plans were frustrated and appeared unfruitful, in consequence of the opposition of wicked and designing persons; but after looking to the Lord by earnest and repeated prayer, it is with pleasure I am able to state that efforts have been made, and are continually made, which if the machinery should be found to work as it has done for about the last twelve months, will leave but little undone of all which has been attempted; and in some instances more extended efforts are now being made than were previously employed. By calling into action a larger quantity of native agency, with regularly visiting at periods of about once a month, either by myself, or those who are associated with me in the work and labour of the gospel ministry, it is hoped that the same effects will be perpetuated and extended with those already exhibited. The whole district has been divided into three departments, which have been committed to three distinct preachers. The person who has laboured so long at Hangwella takes the congregation and church there, and about twenty villages; to which, by visiting each once a fortnight, he devotes his whole time. The person who occupies Weilgama, in connexion with the people there, labours regularly in ten or twelve villages; while he who labours in Pittoompey has fourteen villages under his care, that are periodically supplied. In the latter division of this district, a place of worship has been erected at the sole expense of a native, where the word of God is every Lord's day proclaimed. It was set apart for this purpose in the month of May. While the resident preacher at Hangwella superintends that portion of the work, and not only preaches, but administers Christian ordinances, the section at Weilgama is not only supplied every Lord's day with the preaching of the word, but an ordained missionary goes over every four or five weeks to give the Lord's supper to the members. It is pleasing to reflect that since the removal of the narrator, the number of members and inquirers, amidst a few instances of defection, increases rather than diminishes. I met the church at Weilgama a few days since (September 11th, 1842), and with twenty-eight members commemorated our Saviour's death. The same remark will apply to Hangwella, where a gradual increase is taking place; and Pittoompey, where several persons are candidates for baptism, though it has not been yet administered to any individual

there during the past year. May the Lord convert sinners in these dark places of the earth, and add to them; and may the wilderness and solitary place rejoice and blossom as the rose!

APPEAL.

In a work of this nature we call on all who love the Lord Jesus to aid us by their co-operation. Who can look upon the moral desolation that still reigns over the greatest part of this country, and not deem it a topic of deep regret that so little has been done, or even attempted to be done? Though a portion of it has been for about one hundred and sixty years, and the whole of it for nearly thirty years, in the hands of a protestant government, how small and limited the efforts to teach the natives the true God, and the only Saviour! You may walk from village to village for a series of miles, eastward, and westward, and northward, and southward, and except in a few favoured spots which are brought under moral culture, find no school or place of worship, where the principles of the Christian religion are taught. No voice of heavenly mercy calls on all around to repent and turn to God, and do works meet for repentance. The inhabitants are sunk into a state of the grossest idolatry and spiritual death. And who is not aware, that unless those who are favoured with the gospel awake to more vigorous exertion, in no rational way can we hope that the kingdom of God will be extended through the length and breadth of the land. Of the sums hitherto expended in the instruction of the young, or on direct missionary labour, the far greater part have been furnished by those who live at the distance of half the circumference of the globe. There are, we would gratefully own, a few most honourable exceptions; persons who appear to live and expend their property for the cause of God and of souls; but in general what have British Christians in Ceylon, or the burghers, or the native population done, that all around them may walk in the light of life? Next to nothing. A few dollars, or pounds per annum, are all they can spare for him who gave himself up to death for them!

OBJECTIONS.

In order to justify their apathy or parsimony, fault is found of the persons who are engaged in missionary labour. It must be acknowledged, that while this enterprise is divine, it is carried on by human instruments; and much of the failings and imperfections attached to all sublunary exertions, will be manifested in our efforts. But let those who bring accusations against us, more closely inspect our labours, and they may see an excellency and vigour in them of which they have only a faint conception. Let them help us by candidly pointing out our deficiencies,

and suggesting how they think we can amend them and become more efficient, and we shall esteem them our best friends and fellow-helpers in the great work of renovating man. But to keep aloof from us because they neither understand our plans, nor attempt to aid us in correcting what may be deemed amiss, is both irrational and antisciptural, since we are required to prove all things, and hold fast that which is good. The writer of this candidly acknowledges, that many exertions which on his first arrival in this isle he deemed puerile, have since appeared to him the very best that in the circumstances of the case could be adopted.

One charge which has been brought against missionaries is, that they pay too great an attention to external appearance, in their furniture, and dress, and general habits. And it is indeed requisite that when we are in places like Colombo, or Galle, we should preserve that attention to external decorum, that the persons with whom we must mingle require. But let them see us in our jungle attire, walking from place to place to declare the love of Jesus; let them behold us climbing the most rugged steeps, wading through marshes, and brooks, and pools, covered with leeches, immersed in blood, enduring the scorn of those whose welfare we are pursuing, worn down with fatigue, sleeping in native huts, and partaking of their humble fare; and they will have different ideas of a missionary life than those in which they have been accustomed to indulge.

Others allege against us the limited measure of success with which our efforts have been crowned. But is the blessing in our hands? The race, we are told, is not to the swift, nor the battle to the strong; and neither is Paul nor Apollos any thing, but God who giveth the increase. No one can be more concerned to see a blessing crowning these efforts, than those who are sustaining them; and if the Lord of all for a time tries our faith and patience by withholding it, it should excite your sympathy, and more fervent prayers, rather than indignation. Our prescribed duty is, to proclaim the truth faithfully. He who sends us forth, says, "Son of man, if thou warn the wicked, and he turn not from his wickedness, he shall die in his iniquity; but thou hast delivered thy soul." Christian missionaries have executed their commission when they have made every possible effort to bring the gospel into contact with the souls of men. They can do no more. The hearing ear, the awakened conscience, the understanding heart, are all the appropriate work of the Spirit of God.

CONCLUSION.

I do most seriously declare that the success of missionary endeavour in this land has been much underrated. Let our native churches and congregations be compared with the most

favoured places in Colombo, where the gospel is statedly preached to Europeans, and their descendants; and I have no scruple in saying, that as far as the saving conversion of the soul to God, and the steady, uniform conduct of their communicants is concerned, many places I could point out in our jungle population, would suffer no detriment by a comparison with what is exhibited in St. Paul's or St. Peter's. I speak nothing to disparage those who attend there; there are, I have no doubt, many examples of those who know the grace of God in truth, but there are not a larger number of devout, consistent professors in the one case, or proportion of cases, than in the other. If therefore the want of success be charged on us as a reason why we should be thrown off and forgotten, it might be brought forward as an argument why all our places of worship should be closed.

Let the consideration that so little has been done, be used as an argument for more strenuous exertions, for more devoted sacrifices, and believing, wrestling prayer. Then shall we see greater things than have ever yet been witnessed. Let each one inquire what he has done in this cause, and what he has omitted to do. Instead of fixing condemnatory charges on others, it is well to judge ourselves. For as an admired American preacher

says, "Who of us can plead guiltless? Are we interested as we ought to be in the progress of Christ's kingdom. Have we prayed as we should have done? Are we doing all we can to awaken songs of praise to the Saviour, in every nation and tribe of mankind? The indifference of Christians to this great work is amazing. Who would believe that a child of God, an heir of glory, redeemed by the blood of Christ, and commanded to publish abroad the tidings of his love, could think and care so little whether those tidings were thus proclaimed? And if it be so with us, how can we believe that we have the spirit of Christ? and how look forward with hope to the time when we shall stand before him in yonder heaven, and see him face to face? Verily, the church has neglected the work too long, and so have we its members. Let us arise, every one in the strength of the Lord God! He calls us from on high, and commands that, so far as in us lies, we prepare his way to every family, and to every human heart. No more let us take counsel of our love of the world, no more of selfishness, no more of unbelief. In the fear and love of God, let us do our duty in this matter, that our souls, in holy fellowship with the Spirit may rejoice with heart-satisfying and everlasting joy."

KANDY.

Mr. Dawson writes from Kandy, under date of March 20th, as follows:—

I am happy to say the mission here is reviving. Our sabbath evening congregation has increased fourfold. Many English residents, and more burghers than formerly, regularly attend, and the services are evidently productive of good. I had the pleasure of baptizing a corporal of the ninety-fifth regiment on the 16th ult. He is a zealous young man, and bids fair to be very useful among his comrades. Many of them he has induced to attend public worship on the Lord's day, and our week evening meetings; and several of them are manifesting a concern for the salvation of their souls. We have preaching in Kandy four times on the sabbath (in Portuguese, Tamul, Singhalese, and English), besides several services during the week. Two active members from Colombo principally conduct the Tamul and Portuguese preaching. I have, however, more than I can properly attend to, as the plantations and village stations require frequent visitation, and the printing-office, in which are six workmen, constant supervision. We expect Mr. Birt in May. I need not say, however, that more assistance is still much needed, as dear brother Daniel's precarious state of

health renders it uncertain how soon he may be obliged to return to his native land.

On the 2nd inst., the awful sentence of death was carried into execution, in the presence of thousands of spectators, on five persons who had been convicted by the supreme court of murder. Four of them were Mahomedans and the other was a Buddhist. The former resisted every effort to give them Christian instruction, but of the latter much that is hopeful may be said. When I first visited him in prison, three weeks previous to his execution, he was the subject of stoical apathy—careless in reference to the awful death which awaited him. He avowed himself a Buddhist, and clung to the idea that notwithstanding his ignominious fate in this world, he should be born again in a superior condition. He said he had never before heard of Jesus Christ as the Saviour of sinners; nor did he appear to desire any knowledge about salvation. On a second visit, however, he seemed more deeply impressed with his awful condition, not only as a violator of the laws of man, but as a sinner against God. From this time a change became apparent: he acknowledged that he was a

great sinner, and could not be saved without a Saviour. He saw the folly of trusting to Buddhism for salvation, refused the instructions of a Buddhist priest who came to see him, and eagerly sought for clearer views of the gospel plan of mercy. I and others warned him from the first against indulging any hope of his sentence being mitigated, and especially against thinking that our visits would lead to his obtaining mercy at the hands of man. He did not seem to think his sentence would be commuted. On the contrary, he acknowledged the justice of it, saying he was indeed guilty, and deserved to die. On the morning of his execution I went to the prison, and found him deeply sensible of the load of guilt he had contracted, but apparently and professedly looking with humble faith to Jesus Christ as the propitiation for his sins. He was particularly struck with the twenty-third chapter of Luke's Gospel, which was read and explained to him; and surely it is not too much to hope that *He* who saved the thief upon the cross, was ready with his promises of pardon to cheer the dying hours of this penitent malefactor. He was conducted, with the four others, to the place of execution under a guard of native soldiers, the tom-tom in front sounding the peal of death. After the sentence of death and warrant of execution had been read over by the deputy-fiscal, at the scaffold, Mr. Oakly

(church missionary) asked him if he would like him to pray. He assented, and we knelt down whilst Mr. Oakly offered a short prayer. I then gave a brief exhortation to the dying man. He publicly acknowledged the justice of his sentence, professed his faith in Christ, and his belief that Buddha could do nothing for him in his extremity. He shed tears when I spoke to him of the love of Christ, and urged him to look to him in his dying moments. He ascended the scaffold with a faltering step, and while his arms were being pinioned and the rope was being adjusted, his repeated exclamation was (interpreted), "God be merciful to me a sinner!" The four others were at the same time muttering their prayers to Mahomet, and looking to him (alas, in vain!) to save them. They left the prison exactly at nine o'clock, and about ten minutes to ten, all being ready, the bolts were withdrawn, the drop fell, and in a few moments their immortal spirits were in eternity. Their bodily sufferings did not appear to be great. In five minutes, I think, they had all ceased to move. It was indeed a horrid sight, but I could not feel it right to abandon in his last extremity a poor soul who had been first directed to the Saviour by myself, and who might receive some comfort in his dying moments from his attention being stedfastly directed to the channel of redeeming mercy.

JAVA.

Mr. Brückner, the writer of the following letter, dated Samarang, 16th May, is a native of Holland, and has been many years in the service of the society. It appears that he begins to feel the effects of his long residence in a debilitating climate. Referring to his present supply of tracts and books in the Javanese language, for distribution, he says—

Who can tell what may happen before these are disposed of. My life may perhaps be closed by that time, as I am now very near sixty years of age, and the infirmities of the days I feel coming on me. Yet the Lord grants me still to go out among the natives several times a week to speak to them on the grand truths of the gospel. Of real success and conversions among them, I can say little, but it should seem that some of them are more inclined to hear than formerly. The great excuse with them is merely that no time is left them to attend to these things. And indeed it is true, very much is exacted of this poor people by public work, for which is paid either very little, and in many cases nothing to them. But I trust the Lord will at last arise to plead their cause in justice. The government is as yet not at all inclined to

admit more missionaries on this island; and as the missionaries of the London Missionary Society leave Java, I am the only one remaining on the island. Some Germans and Americans have from time to time come out, and remained for a short time at Batavia, but have not been permitted to settle there or in any other place in Java. Some of them have gone home, others to China, and some of them to the island of Borneo. On the south-eastern coast of Borneo are now seven missionaries, all Germans, among the Diaks, who appear to labour there with some success. The Diaks, otherwise quite a wild nation, become now in some measure civilized along the coasts. Some learn to read in the schools of the missionaries, but they have no alphabet for their own language, therefore the brethren have introduced the Roman alphabet among

them, have composed a spelling-book, and made an extract of the bible, which one of them, my son-in-law, came lately over to Java to print for them. He has been so fortunate to finish his work in the month of January last, when he returned to us here. At the end of March he left us, with his wife and two children, for Borneo, where they arrived in safety after a voyage of twelve days. It affords to me much matter of gratitude that the Lord has been pleased to call at least one of my children to assist in the propagation of his kingdom among the heathen. May he further be pleased to deal with me according to his infinite mercy, and leave me not in old age!

AFRICA.

Two letters have been received from Dr. Prince. One, dated July 12, was written at Bonavista, Cape de Verd Isles, where he and his companions had been received very hospitably by the British consul, Mr. Rennold, and his family; the other, dated July 24, from Bathurst, on the river Gambia. Here they had been received very kindly by a Wesleyan missionary, the Rev. M. Godman, and the Wesleyan schoolmaster, Mr. Lynn, who entertained them above a week in the most friendly manner, declining to receive any remuneration. These are the only ministers of religion, although Gambia contains from forty-five to fifty thousand inhabitants.

On board the vessel was a large quantity of gunpowder;—a freight which had occasioned our friends some uneasiness, especially since a heavy tornado had occurred, in which their foremast was struck by lightning, and materially injured. They were expecting however to leave Bathurst on the following day, for Bissao, a Portuguese settlement and small island, about twenty-four hours to leeward, where they were to deposit a large portion of the dangerous cargo. All were in good health.

Mr. Merrick writes thus from Bissao, on the 8th of August:—

I am happy to inform you that Mrs. Merrick gave birth to a fine, strong girl at nine o'clock this morning, after a day and two nights' severe pain. The child (named Rosanna Mary) is doing well, but Mrs. Merrick is poorly of fever; but under the kind attention and care of Dr. Prince and Mrs. Prince, and with the divine blessing, she will I hope be soon as strong and healthy as ever.

I am rather apprehensive you were not apprized that a portion of the cargo of our vessel was to be discharged at this place. We have been here eleven days, and at this season of the year must suffer more or less by our retention in the river. Mrs. Prince and her dear child have been very poorly of fever since their arrival here. Dr. Prince has had a few slight attacks, and Mrs. Merrick's fever began on Sunday last. In justice to our captain, it is necessary to state, that the delay which has taken place in the delivery of his cargo is not attributable to him, but to his consignees.

We were nine days at Bathurst, and spent

the time very comfortably with our Wesleyan missionary brother, Mr. Godman, and his coadjutor, Mr. Lynn, who is schoolmaster. Our Wesleyan friends have a substantial chapel and mission house at Bathurst, and an excellent school-room. There are about ninety children in regular attendance, many of whom write and cypher well. Mr. Lynn is very zealous in his work, and I hope he may long be spared to prosecute his important labours. On the morning of the Lord's day I spent at Bathurst, I preached in the Wesleyan chapel to about three hundred persons; and felt grateful for the opportunity afforded me of declaring salvation by the blood of Christ. I have been much affected with the degraded condition of the Africans, and have sometimes thought, since my arrival on the coast, that the day of their civilization and salvation is far, far away, but my sombre meditations are checked by the remembrance of the almighty power of him who has enjoined his disciples to go into all the world and preach the gospel to every creature.

WEST INDIES.

BELIZE.

On the eleventh of August, Mr. Henderson wrote from Belize, as follows :—

The sum of sixty dollars has been made up by several of the members of our church, to send as a token of our sympathy with our suffering brethren in Denmark. I am ready to send it off the first opportunity.

Mr. J. Thomson, agent of the British and Foreign Bible Society, who is at Mexico, intends proceeding to Guatemala, and will remain a little at Belize. I shall try to get up our mission anniversary during his stay. His sojourn will I expect be at the mission house.

Colonel Fancourt, the new superintendent of this settlement, gives much satisfaction to the inhabitants. A chief justice has been added to the number of public functionaries, and pleases well.

I beg you to express our sincere thanks to our friends who have sent us a second box of articles by the Calista, which came into harbour this evening; though we have had no intelligence from on board, and the packet taking this sails early in the morning of the twelfth.

A catholic priest has a second time been sent from Jamaica to settle at Belize, but not

meeting with sufficient encouragement, has left for Truxilla, where he waits for instructions, and may yet return here. Perverse as they are, catholics, as they are unsupported by the secular arm, are not the object of dread that established missionaries would be. When I think of the hostility of the establishment to missionary operations, all others are lost sight of in this place. Yet an evil permitted must result in ultimate glory to the Most High.

My schools prosper, and are very attractive, so that I am much engaged. The native teachers in course of instruction, namely, brethren Warner, Woods, and Michael, give me much pleasure, both in their attainments in school and their consistent walk out of doors. Still they rather add to my engagements than relieve me; but I hope shortly to be able to leave the school more in one of their hands, that I may devote more of my time to Karif. As to Mosquito, I see no way at present of attaining a knowledge of the language without a residence amongst those who speak it, say for a year at least. This I can only talk of until you send me a coadjutor.

KINGSTON, JAMAICA.

Our readers will learn with pain, that in the late awful conflagration which has destroyed a large part of the city of Kingston, one of the baptist chapels, that in Hanover Street, occupied for many years by Mr. Tinson, and recently by Mr. Wood, has suffered material injury. The account which Mr. Wood has forwarded of the calamity, dated September 7th, cannot fail to excite much sympathy for himself and his people.

Since the sailing of the last packet we have been visited by one of the most fearful calamities which has befallen Kingston for many years. On Saturday week last a dreadful fire broke out, which laid nearly four hundred houses in ruins, and which for a considerable time threatened destruction to the whole city. The fire originated at the foundery towards the east end of the city, and was first discovered about ten o'clock, A.M. Just as it commenced the sea-breeze sprang up, which carried the sparks all over the south-eastern part of the city. The city was almost parched

for want of rain, and as the houses are all covered, and numbers of them entirely built of wood, the flames spread with amazing rapidity, so that in about two hours after it first commenced, the fire had extended to the Roman Catholic chapel beyond the parade,—more than half a mile. Here its progress was staid, as the wind abated. Here, however, the work of destruction did not cease. About five or six o'clock the land breeze set in, and as it blew from the north, it carried back the fire in a line almost parallel to the one it had taken in the morning, but a little to the east-

ward of it; so that a great number of houses that had met with a narrow escape in the morning, were now involved in the common ruin. You will perceive from the papers which you will receive, and which contain a sketch of the city, that the mission premises in Hanover Street were in imminent peril. We have, I assure you, had a narrow escape. Our premises, as well as the two Wesleyan chapels, seem to have been almost miraculously preserved. I saw that danger was to be apprehended as soon as the fire commenced, and I made what haste I could to convey Mrs. Wood, who was in a very precarious state of health at the time, to a place of safety. I had no sooner taken her to the mission house in East Queen Street, and hastened as fast as possible back to the chapel, than it was on fire in several places. We had a plentiful supply of water in the yard, and some of our friends got on the roof, and with blankets, &c., extinguished the fire. Had they not used the most strenuous exertions, the chapel would have been one of the first buildings to be burnt to the ground. If it had been destroyed, the consequences to the neighbourhood would have been much more tremendous. About nine o'clock we were again in jeopardy. By the change of the wind every house in Hanover Street opposite the chapel, for a considerable distance, was consumed; and directly opposite the new house, which has just been erected there, was an extensive coach manufactory, which as soon as the fire reached it, presented a most terrific appearance. All hope of the mission property was now over; the doors of the chapel were burst open, and in an incredibly short time the mob succeeded in gutting the chapel, leaving only one or two pews in the gallery, and the pulpit which they began to knock to pieces. Some of my library and furniture had been removed in the early part of the day; the remainder was now thrown into the yard, and some of it preserved, the remainder lost, knocked to pieces, or burnt. The men on the roof were commanded to abandon the chapel, but they refused to do so, and one of them nearly lost his life for his temerity: he was severely scorched on one side by the flame. About ten o'clock the wind changed, and placed us

out of danger. The fire continued to burn most fearfully until two o'clock, when it began to abate, and when almost every house in its line to the sea was destroyed.

This, sir, is indeed an awful visitation. It is looked upon by the people as the work of God, and I trust that whilst his "judgments are abroad in the earth, the inhabitants will learn righteousness."

You will perceive that I am again involved in difficulties, but I trust I shall be assisted to overcome them. A short time ago we expended £100 in repairing and painting the chapel, and now we have three times as much to do to it as we had then. Our house is uninjured. We ascribe its preservation to the fact of its being new, and entirely built of brick.

Our people, I am sure, will do what they can towards repairing the chapel, but as a great number of them are sufferers, and have escaped merely with the skin of their teeth, they cannot be expected to do much. Our receipts this quarter, instead of being about £50, as usual, have not at present, in consequence of the fire, amounted to half that sum; and I do not think, from the answers I received from my brethren (with only two exceptions) when I appealed to them for assistance a short time ago, that they are in circumstances to afford me any aid. I have, therefore, drawn a bill on the committee for £100, and I feel confident that from the peculiar circumstances of my case, they will not hesitate to honour it. Brethren Rouse, Dowson, and Nash have endorsed the bill.

We have remained with brother Rouse ever since the melancholy occurrence, and I can assure you we are exceedingly grateful that we have this place of refuge. Our congregation will meet in the East Queen Street chapel until our own is repaired.

I trust something will be done in England for the poor sufferers. If a small sum could be raised for the relief of the poor people connected with our churches, it would be most thankfully received by them. If you would represent their case to some of the philanthropists of Great Britain, a subscription list might be opened, which would save many a poor creature from starvation or death.

HOME PROCEEDINGS.

JUVENILE ASSOCIATIONS.

Within the last few weeks several highly interesting Juvenile Meetings have been held by Rev. W. Fraser in various parts of the country. It has long been felt to be important that

our Sunday-schools, and the young friends of the different congregations, should be imbued with a missionary spirit and trained to the exercise of self-denial to promote missionary

objects. Mr. Fraser has accordingly visited the places enumerated below, and in many instances the attendance was overflowing, and great interest was excited by his visit.

- IN THE NORTH, Accrington.

Bolton.

Burnley.

Chowbent.

Cloughfold.

Colne.

Goodshaw.

Haslingden.

Inskip.

Liverpool, Lime Street.

Liverpool, Pembroke Chapel.

Lotton.

Luton.

Preston.
- IN THE WEST,

Bath.

Bristol.

Gloucester.

Shortwood.

- Stroud, &c.
- Uley.
- IN THE EAST, Cambridge.
- Colchester.

In all these places collecting-books were left, and in some Juvenile Associations were organized.

At the same time, W. B. Gurney, Esq., the Treasurer of the Society, has kindly aided this cause by giving lectures to young people at various places. Lymington, Beaulieu Rails, Southampton, Newport, Cottenham, Wisbeach, Long Sutton, and Lynn have all been favoured with a visit, the fruits of which, it is hoped, will be seen in the next Annual Report.

At many of the above meetings, the children of different congregations attended; so that it is hoped the missionary spirit will be diffused by them through various sections of the Christian church.

LETTERS RECEIVED FROM MISSIONARIES.

ASIA	CALCUTTA	W. W. Evans, August 7.
		J. Thomas, August 9.
		J. Wenger, March 4.
	DINAGEPORE.....	H. Smylie, July 10.
	PATNA.....	H. Beddy, June 6.
	SAMARANG	G. Brückner, May 16.
AFRICA	BONAVISTA.....	Dr. Prince, July 12.
	BISSAO	J. Merrick, August 8.
	AT SEA.....	J. Clarke, Sept. 3. All well
BAHAMAS.....	NASSAU.....	W. Rycroft, August 24.
HONDURAS	BELIZE.....	A. Henderson, August 11.
JAMAICA....	BELLE CASTLE.....	J. Kingdon, August 18.
	BROWN'S TOWN.....	J. Clark, August 19.
	CALABAR.....	J. Tinson, August 14 and 19.
	EBONY GROVE	J. Reid, August 11.
	FALMOUTH.....	W. Knibb, August 17 and 19.
	GURNEY'S MOUNT	E. Woolley, August 5.
	KINGSTON	G. Rouse, August 22.
		J. H. Wood, Aug. 23, Sept. 7.
	MOUNT CAREY.....	T. Burchell, August 15.
	MOUNT CHARLES	W. Whitehorne, August 21.
	OLD HARBOUR.....	H. C. Taylor, August 29.
	SALTER'S HILL	W. Dendy, August 29.
	YALLAH.....	W. Nash, September 6.
TRINIDAD	PORT OF SPAIN.....	G. Cowen, September 4.

IRISH CHRONICLE.

ON SLEEP,

AS OPPOSED TO SPIRITUAL DISCERNMENT AND ACTIVITY WITH RESPECT TO IRELAND.

NOVEMBER is a sombre month ; in the English metropolis, where this paper will be printed, it is frequently peculiarly so, and its unpleasant effects on many have long been the subject of observation. We are not about to attempt any philosophical explanation of this matter, but assuming the fact, that there is some connexion between its dense and murky atmosphere and an indisposition to mental and physical activity, we think it may not be unsuitable to direct attention to it as the month commences, that we may apply to each other counteractive stimulants.

Sleep is a wise and beautiful provision for the renewal of our exhausted energies. To disturb it, when necessary, after a period of rigorous exertion, would be a thoughtless or a cruel act ; but in some cases, a tendency to sleep indicates a derangement of the animal system, and requires examination and remedial measures.

Ireland is a part of the United Kingdom, and her condition has long been the subject of examination and observation of a certain kind, for we conceive it has but seldom been entered on voluntarily, or as some would say, *con amore* ; it has forced itself on attention just at intervals, as when a diseased and so a troublesome member of the body, is found to interfere with the movements of the other parts. Some palliation has then been sought, but as the inconvenience has abated, attention has been discontinued. Never, perhaps, have we been thoroughly aroused ; no honest consultation of skilful physicians has been held—certainly no remedial treatment has been perseveringly continued—with a view to a radical cure. Every one, almost, who talks on the subject, says that Ireland has been neglected ; and many affirm that her case has never been understood. The former statement is undeniable ; and, if her whole condition be regarded, the latter may be also true to a very great extent. ,

But surely it ought to be understood ; and that it has not (if it be so) must be attributed mainly to indifference and inattention. We are not writing for those who will never read this paper, for men who are engrossed by literature, commerce, and politics, but for the readers of a Christian periodical, who are most of all concerned for Ireland in her spiritual aspect. They have a general acquaintance with her malady, they know that ignorance broods over her, that superstition chains her down, and that there is no efficient remedy besides the conveyance thither of the pure and holy gospel of Christ.

Very few British Christians come over to Ireland to acquaint themselves with her

state—we earnestly desire that they would ; but with the general knowledge which they possess, how have they acted? Have they not been like men over whom the spirit of slumber has crept? Instead of taking up the subject as one of prime importance, searching it out, conversing on it, and blending their counsels and exertions, with their prayers to God, they appear only to have thought on it in the intervals of their dreams ; if at other times, to have treated it as one of overwhelming difficulty, to which they were not equal. “Is not the difficulty insurmountable?”

We trust that the contents of some preceding papers in this Chronicle have engaged attention ; our object in the present is to increase that attention, and particularly to utter the admonition, “it is dangerous to neglect Ireland.” Who that has passed through her beautiful scenery has not sighed over the moral and spiritual wilderness ! Brethren, as you view it, or read of it, remember that while British Christians slept, to whom naturally belonged the care of Ireland’s spiritual interests, the enemy was sowing tares. They have grown, and flowered, and seeded ; and as if by a righteous retribution, the winds of heaven have blown a portion of the seed into your own land. Structures are rising amongst you, surmounted by the cross, emblematic only of the mass celebrated at the altar within. Could you ascertain how many of the priests who serve thereat were *importations from Ireland*, you might feel the force of the quotation thus applied. “It is high time to awake out of sleep.” They who sleep, as a means of recruiting their strength, sleep in the night. If we are found slumbering in the day, after having been admonished of the dishonour and the danger that attend it—slumbering in such a day as this !—will it not be accounted treason against our Lord and Master ?

The selfish plea sometimes urged for deferring aid to our missionary operations abroad, cannot be urged in respect to Ireland. We cannot say we must first attend to the necessities of home ; Ireland is a portion of the kingdom. But such a plea would be as foolish as it would be wicked. In vain the husbandman will weed his own plot of ground, if that of his immediate neighbour, utterly neglected, be rank with every useless and noxious production. In mere self-defence he would exert himself, and urge others to exertion, beyond his own field. In like manner, we must not only be awake, but *vigilant and active*. “Good, as an exotic, must be planted, watered, and fenced. Evil is self-sown, and creeps on while men sleep.” The absence therefore of direct labour, vigorous and persevering, cannot be allowed. All must co-operate in the effort to extirpate the error in the midst of which we live, and to plant in its stead the tree of life. This must be done in Ireland, for her own sake, prompted by the benevolence which the gospel inspires, with love to the souls of her teeming population of nine millions. It must be done *for the sake of England*—to maintain and exalt her character as the benefactress of the world ; it must be regarded as a redeeming measure, as a set-off against neglect throughout the whole period of the connexion of the two islands ; it is essential *for the safety of England*. Error in activity so near to her own borders cannot be overlooked with impunity.

Yet let it be regarded as a measure of mercy and benevolence, assuming the character of a debt, which now discovered to have been due so long, a sense of shame shall urge us to arise and liquidate, with ample interest. God is mercifully affording indications of his favour to his servants who labour in this interesting portion of the vineyard. Recent events, the control and direction of which were altogether his own, have increased the number of these servants. The demand for

As in his sight, let us gird ourselves for his service, and in his strength go forward ; in the morning sowing the seed, and in the evening not withholding the hand, in the cheerful confidence that both shall prosper, and Erin shall be numbered amongst the noblest triumphs of the Saviour's grace.

Mr. Trestrail requests the insertion of the following note.

MY DEAR BROTHER,—

At the kind request of Brother Birrell, I have recently visited Liverpool, to preach for our society, in his place. Though very many of his friends subscribe liberally, the collection amounted to £16 12s. 10d. Mr. Palethorpe, jun., generously added £1 more, and the children in the sabbath-school, who give weekly to missionary objects, brought their donation of 6s. that week, to me. I endeavoured to interest them in Ireland, by a short address, on the afternoon of the Lord's-day.

I also went over to Rochdale, to see my dear friend and late pastor, Mr. Burchell, and was permitted to deliver in his place of worship two lectures on Ireland, and its claims on English Christians, to a numerous and attentive auditory, who testified very unequivocally the interest they felt in the subject. I

also lectured in Mr. Lister's Chapel on Wednesday evening. There was a considerable congregation, who very patiently listened to an address of nearly two hours.

I am encouraged to hope that the lectures which I have prepared, agreeably to a late resolution of the committee, will be productive of good. I am more than ever convinced, that nothing more is necessary than a fair opportunity of presenting the claims of Ireland before our churches, to secure more cordial cooperation and liberal aid. I drop these few lines in order to express my thankfulness for the kindness shown to me during my short visit into Lancashire, and to encourage the committee to continue to make the most strenuous efforts, for assuredly they will not fail.

I am, dear brother,

Yours truly,

FREDERICK TRESTRAIL

CONTRIBUTIONS UP TO OCTOBER 14, 1843.

	£	s.	d.
By Mr. Angus.			
Devonport.....	1	13	2
Towersey	0	10	0
Amersham.....	5	0	0
Mr. Chandler	0	10	0
A few friends, by Mr. James Finlay, Markinch, Fife	1	0	0
Mrs. Keightly.....	4	0	0
A Thank Offering for a good har- vest.....	1	0	0
	<hr/>		
	13	13	8
Devonshire Square collection, by Mr. T.			
Overbury	8	5	0

				£	s.	d.
Aberchirder, Joseph Murray.....	0	5	0			
A Friend.....	0	1	0			
Mrs. Brown.....	0	2	6			
John Alexander.....	1	0	0			
				1	8	6
A Friend at Feckenham				0	2	0
Exeter, Collected by Miss Salter—						
Mr. Commin	0	10	0			
Miss Booth.....	0	10	0			
Mr. Tanner.....	0	10	0			
Mrs. Furse	0	5	0			
Mr. Dacres (Teadealer)	0	5	0			
Miss Salter	0	10	0			
				2	10	0

	£	s	d		£	s	d
Birmingham, Bond St., by Mr. Lepard.....	5	13	4	Mr. Day.....	0	10	0
Miss Bath, Chalford	0	10	0	Mr. Brown.....	0	10	0
Tewkesbury Ladies, by Miss Jones	2	14	0	Mrs. Rusher	0	10	0
Left in a pew at Camberwell.....	0	3	0	Mr. C. Poulton.....	0	5	0
Chelsea, by Rev. G. Pritchard—				Mr. J. Johnson.....	0	5	0
Collection	5	0	0	Mr. Collier	0	5	0
By children of Sunday School.....	0	10	0	Mr. Salter	0	5	0
M. B., two quarters	0	5	0	Mr. Gostage	0	5	0
Liverpool, collection at Rev. C. M. Birrell's	16	12	10	Mrs. Elisha.....	0	10	0
Mr. Palethorpe, jun.....	1	0	0	Mr. Noon	0	5	0
Children of the Sabbath School.....	0	6	0	Mr. P. Davies	0	10	6
Cork, part of Endowment.....	15	0	0	M. M.....	0	5	0
Ballina, by Mr. Bates—				Mr. Church	0	5	0
Major O'Hara	3	0	0	Mr. P. Davies, Broad Street...	0	2	6
H. Crofton, Esq.	1	1	0	Children of Mr. P. Davies,			
				Green Street	0	5	0
Config, by Mr. Mulhern	3	0	0	Miss Wilson.....	0	2	6
Collected by the Rev. S. Davis				Friends	0	3	6
	4	1	0				6 13 6
Bristol—							
Mrs. Holland.....	50	0	0	Bath—			
Mr. Whittuck	1	1	0	Mr. Mansford	1	0	0
Mr. G. Thomas.....	1	1	0	Rev. D. Wassall	0	10	0
Mr. Shoard	1	1	0	Mr. Hancock.....	0	10	0
Mr. Warren, sen.....	0	10	6	Mrs. Gay	0	10	0
Mrs. Berry.....	1	1	0	Mr. Amor	0	5	0
A. and J. Livett	1	1	0	Mr. E. Godwin.....	0	10	0
Mr. Cross.....	1	1	0	Mr. Archard.....	0	5	0
Mr. J. Stephens	1	1	0	Mr. Arthur, donation.....	0	5	0
Mr. E. T. Ransford.....	0	10	6	Mr. W. Taylor	0	5	0
Mr. Chandler, sen.	1	1	0	Mr. Martin	0	5	0
Mrs. J. B. Sherring.....	1	0	0	Mrs. Harris	0	5	0
Mr. R. B. Sherring	1	1	0	Friends	0	16	0
Mr Probyn.....	1	1	0				5 6 0
Mr. Price	0	10	6				
Mr. Worrell	0	10	6	Keynham—			
Mr. Cary.....	1	1	0	Mr. Edwards.....	1	1	0
Dr. Bompas.....	1	1	0	Rev. T. Ayres	0	5	0
Mr. F. Holmes.....	1	1	0	Miss Ayres	0	5	0
Mr. E. H. Phillips	0	10	6	Mr. Derrick	0	5	0
Mrs. Rosseter, Paulton, by				Mrs. Collyer.....	0	5	0
Mr. Winter	1	0	0	Collection	1	8	0
Mr. J. G. Smith.....	1	1	0				3 9 0
Collection at Rev. T. Winter's	10	10	0				
Ditto, Rev. G. H. Davis's ...	10	0	0	Downton—			
Mr. Clift.....	0	10	0	Mr. Whitechurch, N. Charford	3	3	6
Mr. Gould	0	10	0	Collection at Rev. G. Wood-			
Rev. T. S. Crisp	0	10	6	row's.....	5	10	0
Rev. J. Foster	0	10	6				8 13 0
Mr. R. Leonard	1	1	0				
Mr. J. Chandler.....	0	5	0	Salisbury—			
			93 3 6	Collection at Rev. I. New's ...	5	0	0
Reading—				Mrs. W. Whitechurch	0	10	0
Mr. B. Williams	1	0	0	Mr. S. Whitechurch, jun.....	1	0	0
Mr. G. J. Johnson	0	10	0				6 10 0

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; ROBERT STOCK, Esq., Treasurer, Regent-street; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury; at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; Rev. W. S. ECCLES, Coleraine; Rev. R. WILSON, Belfast; Rev. G. NEWENHAM WATSON, Limerick; and by any Baptist Minister, in any of our principal towns.

THE
BAPTIST MAGAZINE.

DECEMBER, 1843.

MEMOIR OF THE LATE REV. JOSEPH RODWAY,

OF BRADFORD, WILTS.

BY THE REV. JOSHUA RUSSELL.

THE fields after each successive winter regain their freshness, the little hills rejoice, and the birds utter their sweet music; but constant as the return of spring are traces of our fallen condition, as well as tokens of divine mercy. Some of the human family, touched by the righteous hand of the Almighty, wither like blighted blossoms, and death is as busy in the time of sunshine and flowers, as amidst falling leaves and wintry storms. Immortal life, however, is the portion of the believer in Christ. His frail house of clay may be dissolved, but no foreshadowing darkness gathers around him, nor does any frown of heaven strike terror into his soul. All is peace within, and the prospect beyond is all brightness. It is a privilege to attend the chamber of the holy man, upon the verge of heaven, when he leans with calm and stedfast confidence upon his God. Such a privilege the writer of these lines enjoyed in his last interview with Mr. Rodway, in the spring of the present year. He had not seen him for some few

weeks, when he heard that he was ill, and hastened to visit him. A great change had indeed come upon him. The frame had become feeble, and the cheek pale and sunken, while the eye shone with an unnatural lustre. He had, too, a deep and harassing cough. Affectionate apprehension appeared in the countenance of his wife, but his own manner was as calm and unembarrassed, and his tone as cheerful as usual. On being asked how he did, he expressed his concurrence in the opinion of his medical adviser, that his days would not be many in this world. This opinion had been expressed the day before, in answer to an inquiry by himself; and it was encouraging to hear him, in circumstances so solemn, declare his unshaken trust in God. It showed that he felt that his hopes rested on a sure foundation, and that the principles by which he had lived were a sufficient support in the near prospect of eternity. The medical attendant said that there was no prospect of his recovery, but that he believed the state-

ment would not distress him. "No," he replied, "it would not distress me if I knew I must die to-morrow."

The subject of this short memoir was the son of parents who feared God. A very few references to his father and one of his brothers, both ministers of the gospel, may be interesting. The father, the Rev. Joseph Rodway, senior, was a useful and honourable man, and the first person who professed dissenting principles at Hawkesbury, Upton, Gloucestershire, where he lived. He joined the neighbouring church at Hillsley, then under the pastoral care of the Rev. Mr. Hitchman, and was afterwards chosen deacon there, and then co-pastor. He possessed a sound judgment, and was highly esteemed; and many persons, either in temporal or spiritual difficulty, sought for the advice and sympathy he was always ready to give. His son James, to the joy of his father, confessed his faith in the Lord Jesus, and being desirous of preaching the gospel, was sent to college to be trained up for that work. His mind was afterwards directed to missionary efforts, and he was sent out by the Baptist Missionary Society, with Mr. Grigg, to Sierra Leone, the climate of which place he could not, however, bear. How much cause is there for gratitude to God for subsequently raising up among the churches in the West Indies, labourers whose constitutions are better suited to that burning climate! Some few Europeans have borne it, and others will, no doubt, be found to do so, but the toil can be best sustained by those who have not only the love of Jesus in their hearts, but the blood of the African in their veins. Mr. James Rodway returned to England, and was for many years a useful preacher of the gospel.

Our departed friend felt, in early youth, religious convictions and desires; for which he was indebted, under God, to the pious care of his parents. These

convictions deepened, and were confessed, according to the law of Christ, soon after he had left his paternal home, which he did when quite young; and thereupon he was received into the baptist church at Wotton-under-Edge, of which the Rev. Mr. Symonds was then pastor. His conduct there was so consistent, that he was chosen a deacon, and the pastor and members, thinking he possessed sound knowledge of the scriptures and aptitude to teach, addressed to him a call to make known the truth as it is in Jesus, whenever he might have opportunity. He consequently preached in many villages and other places, sometimes in meeting-houses, sometimes in the open air. His labours were blessed by God, and acceptable to the people, and many persons have ascribed to them their first religious impressions. Among other places at which he occasionally supplied the pulpit, was Grittleton, Wilts, and on the decease of their pastor, the Rev. Mr. Mosely, the church unanimously requested Mr. Rodway to take his place, which he did, and filled it about five years with great acceptance and success. There were several remarkable conversions and an increase of hearers, and the place of worship was enlarged and improved in appearance.

Grittleton is a retired and pleasant village, in the centre of an extensive rural district, richly cultivated, and abounding with hamlets and villages. In these, when Mr. Rodway settled there, the gospel was scarcely known, though some faint traces still existed of the labours of the venerable Latimer, who boldly preached the great doctrine of justification by faith in the church of West Kingston. Mr. Rodway preached at Acton Tunville, a village where shortly before no person dared to ask a minister to preach, through fear of the landed proprietor. A freeholder was, however, induced to allow the friends to meet in a field close to the road, and there one of

those who then assisted to introduce the gospel, built himself a house and had it registered for public worship, and since then a chapel has been erected in the village. Mr. Rodway also directed his attention to Nettleton, near to West Kington, and to Hullavington, in the same neighbourhood. At each of these places a chapel was built, a congregation collected, and the laws and ordinances of Christ recognized and obeyed. At Nettleton a person remarkable for his fine and robust form, as well as for skill and courage in wrestling, heard Mr. Rodway preach, and God opened his heart to receive the word. In the same field where he had fought his last battle in the service of the hardest of task-masters, he was baptized in the name of the Lord Jesus, the friend of sinners, the Lord of life and glory. He became a deacon of the church, and has long been a consistent and useful servant of God. Several others, the fruit of Mr. Rodway's ministry in those places are still adorning the doctrine of God their Saviour, and several have departed in the faith and hope of the gospel. He was also amongst the first preachers of the word of life at Corsham, a small respectable town where Lord Methuen has his fine old mansion, and where there is now a good baptist church. When the preachers of the cross first took their stand there in the streets and open places, great were the surprise and opposition of many of the people. Contemptuous words, laughter, and even missiles of different sorts were abundantly employed; but Christ's servants bore it all patiently, and very encouraging has been their success. Amongst the most active opponents was a young man of respectable connexions, but of very immoral habits. He went for his usual purpose of giving annoyance, when Mr. Rodway was preaching, but God smote him to the heart, and he remained to pray with the very people whom he had be-

fore hated. After some time allowed for the trial of his sincerity he was baptized, and he grew in grace and in the knowledge of the Lord Jesus, and became a useful village preacher. He afterwards settled as pastor with the church at Sandy Lane, where he laboured with many tokens of the divine blessing; and not only there, but in adjoining places. At Bramham he got the chapel built, where a baptist church has been since formed, and much good done. Thus the labours of faithful men extend their influence, and the zeal of one provokes that of others.

In 1824, Mr. Rodway received invitations both from Bradford, Wilts, and Beckington, with a view to a permanent settlement, and was for some time doubtful to which of those places he ought to go, but at length complied with the wish of the church at Bradford to become their pastor. There he laboured for many years with success and pleasure. One hundred and eight persons were added to the church during his pastorate, most of them the fruit of his ministry. His addresses at the ordinance of baptism were very lively and affecting, and almost every occasion of that sort was followed by the confession of one or two who had then received religious impressions. This is indeed by no means uncommon, and that which God thus frequently and solemnly sanctions, should not be treated with levity or neglect. The church continued to increase, but unhappily there sprang up in it a spirit of disaffection. It is our impression that Mr. Rodway had for some years dwelt too exclusively on supposed evidences of piety; not that he omitted to enforce practical duties, or to exhort unbelievers to repent; but, if we mistake not, his general strain of preaching was, in the former years of his ministry, more congratulatory and soothing, in the latter more admonitory and practical. His latter views resulted from observation, con-

sideration, and prayer, and the more he studied them, the more was he convinced of their scriptural nature, and their necessity for the welfare of his hearers. The writer of these lines believes that his departed friend's sentiments for the last eight years, during which he had the pleasure of knowing him, coincided with his own. Cordially attached to the doctrines of salvation by free and sovereign grace, and the election by God of particular individuals to everlasting life, he is no less convinced that it is the duty of every sinner to repent and believe the gospel, as it is of every believer to work out his own salvation with fear and trembling; and that preaching is to agree with scripture in being profitable, not only for doctrine, but for reproof, correction, and instruction in righteousness. It may have been the case that some of Mr. Rodway's hearers were so blindly attached to his former manner of preaching, that they would not listen to the latter. Certain, however, it is, that there was some misunderstanding, and he thought it better, consequently, to resign his pastoral office, after twelve years of faithful toil. He did not by so doing become idle and useless. His services were abundant in supplying neighbouring churches until he received a unanimous invitation to take the pastorate of the church at Tiverton, near Bath, where he laboured assiduously and successfully for five years. At the end of which time, as he continued to reside at Bradford, and circumstances made the weekly journey to Tiverton increasingly inconvenient, he relinquished his office, and directed his attention to the raising up of a sinking cause at Bradford, in a different part of the town from his former chapel. There he preached a

few months, and had the pleasure of adding fourteen to their communion. His frame appeared robust, and his voice was strong, but a growing meekness for heaven, and a peculiar solemnity in his sermons was remarked by several of his friends. The text from which he preached his last sermon was quite characteristic of the feelings of his heart toward all the members of the family of God:—"Grace be with all them that love our Lord Jesus Christ in sincerity." The disease which terminated his course was consumption, and its progress was so rapid as to afford little opportunity for friends to visit or converse with him. He continued in a happy and tranquil state of mind, and the last sign of consciousness was an intimation that he felt Jesus to be precious. He left a widow and six children to mourn his loss: one of his sons is at Bristol College, and another is useful as a lay preacher.

He was interred at the baptist meeting-house, Bradford: the Rev. Mr. Hawkins prayed, and the writer of this memoir preached from the fortieth Psalm, seventeenth verse, a text selected by the deceased for the occasion; the Rev. Shem Evans delivered a powerful address at the grave, and the Rev. Mr. Gear concluded with prayer. He is gone to his rest—to the songs of heaven—to the saints around the throne—to Jesus. With faculties enlarged and purified, he appreciates the excellence of the Saviour, and the greatness of the love which brought him from that region of light to this dark world of ours, in order to raise us to everlasting companionship with himself. May we be followers of them, who, through faith and patience, inherit the promises!

DIVINE PROMISES.

A SERMON, BY THE LATE REV. JAMES DORE, OF MAZE POND, LONDON.

“Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.”—2 PET. i. 4.

THE gospel of our Lord Jesus Christ is not only a system of religious instruction and the fountain of all true comfort, but it is also a source of real holiness, of that “holiness without which no man can see the Lord.” It is holy in its design, holy in its tendency, holy in its actual influence. All its peculiar truths, all the bright examples which it sets before us, and, as our text teaches, all the “exceeding great and precious promises” which it contains, are directed to the promotion of this great object; it is by these that we are to be made “partakers of the divine nature.” God has given us exceeding great and precious promises; or, he has bestowed upon us, under the dispensation of the gospel, those exceeding great and precious things which had been formerly promised.

Let us, first of all, make a few observations as to the promises; then consider the two characteristics, or distinguishing character of the promises noticed in our text; and then, thirdly, attend to their design, as here stated, that through the promises we might be made partakers of the divine nature.

It is proper for us, first, to make a few remarks relative to the promises themselves. What is a promise? It stands opposed to a threatening, as it has good for its object, and threatening respects evil. It respects some benefit to be conferred or granted. It holds up to our view some good thing to be conveyed. It is to be distinguished from a mere prediction, or prophecy; for though it respects a future time, yet it does not lay the person who utters it

under any obligation to fulfil it, but he who promises becomes bound to perform. We should, also, carefully distinguish between invitations and promises. The invitations of the gospel are universal, every one is invited to partake of the blessings which it confers; but the promises are applied to particular persons, or particular descriptions of persons. All are invited to approach the throne of grace, to receive blessings at the hand of God; but the promise that they shall obtain them is made to those only who seek them with their whole heart. All are invited to ask; and those who do ask, in the way pointed out in the gospel, are promised that they shall receive.

I would here remark, that it is not material whether the promises occur seasonably to our recollection, or whether we find them in consequence of a diligent search after them. We should rejoice in the promises of God, whether they may be impressed upon our minds at particular seasons, or whether, by our minds being led to the word of God in seasons of difficulty or temptation, we unexpectedly see the force or the beauty of that of which we were not before aware. God speaks to us by every word of scripture, and all the promises, as well as all the threatenings of scripture, ought to be present to our minds.

To whom do the promises belong? This cannot be answered without considering the particular nature of the promises. Some of them are very general, respecting the return of seasons, of day and night, and so on. These belong to all mankind. Some in the Old Tes-

tament respected the Jews, as a body. Some respected the coming of Christ. Some of the promises belong to all the believers in Christ, whether Jews or Gentiles; they are intended to encourage and induce us to accept of the divine invitations. It is very easy, if we would wish to ascertain who is interested in any particular promise, to obtain information. For instance, to whom does the Redeemer refer when he speaks of his love, and we are assured that some shall find him? "I love them that love me, and they that seek me early shall find me." Who are interested in the promise relative to the communication of the Holy Spirit? "I will give my Spirit to them that ask it."

But, let us inquire, through what channel are the promises conveyed? "Whereby are given unto us," &c. Since the fall of our first parents, God has had nothing to do immediately with mankind. All communications, therefore, have been through a mediator; all discoveries of mercy to the guilty, all blessings bestowed upon the wretched, all intercourse between God and man, has been through his well-beloved Son Jesus Christ. Through him all the promises are given. They are all yea and amen in Christ Jesus.

But, secondly, the promises are here spoken of as exceeding great and precious. Let us attend to these two marks of description. They are "great." They respect things which are great in themselves; great honours, great pleasures, great riches; they are "exceeding great." Their greatness exceeds the greatness of other things. This requires us to take a view of them in comparison with other things. They are great in comparison with all which the world bestows upon those who seek their pleasure in it, or which Satan promises to those who serve him. He promised to give to Jesus Christ, this world, with all its glories, on condition that he

would fall down and worship him; but the promises of God respect, not merely the present transitory state, but one which shall last for ever.

The promises addressed to us exceed in glory all that were addressed to the Jews in the covenant given them on Mount Sinai. The promises which are addressed to us exceed in greatness our highest conceptions. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what things the Father hath prepared for them that love him, but he hath revealed them unto us by his Son." And we may apply these observations of the apostle to what God will bestow upon those who are the heirs of promise. It may be truly said, the mind cannot form adequate ideas of what God will hereafter bestow on those who are interested in the great and precious promises of his word. The apostle Paul, when on the subject, felt his own weakness: after he had been caught up into the third heaven he found himself utterly incompetent to convey to others any clear ideas of what he had experienced. He had seen and heard things which it was not possible for him to utter. As he could not convey ideas of sight to the blind, or of music to those who had been always deaf, so he had not words to convey to others ideas of what he had seen, and heard, and enjoyed.

Further, the promises are styled in our text, not only "exceeding great," but "precious." They are precious on account of their suitableness to our circumstances; they are precious as the foundation on which they rest is secure. They are given by a Being who cannot deceive, a God who will display his faithfulness in carrying all his schemes into effect. "God is not a man that he should lie." "Hath he said, and will he not do it. When men break their promises, sometimes ignorance is the cause. Men make promises, which at

the time they mean to fulfil, but afterwards some circumstances which they did not expect occur, and their minds are changed ; but this can never be the case with God. "He sees the end from the beginning." Men are naturally changeable ; but God is "the same yesterday, to day, and for ever." Men may promise, intending at the same time to deceive ; but no motive of that kind can operate on God. Men may be sincere when they promise, and may wish to do as they have said, but obstacles may lie in their way which they cannot overcome ; but this can never be the case with God. "Speak we of strength? Lo! he is strong. At his approach great mountains vanish." All difficulties disappear before him. If he speaks, it is done ; if he commands, it stands fast. "He will do all his pleasure."

The promises of God are precious, also, as they afford pleasure to the mind when the world is least capable of rendering us satisfaction. When the conscience is awakened to a sense of guilt, who can give us relief? Can thousands of gold or silver give peace to the mind? Will the pleasures of this world afford relief? No ; but some cheering word in this book will pacify the conscience. If the Holy Spirit enables us to lay hold of the promises of divine mercy addressed to us through Jesus Christ, the conscience enjoys that peace which "passeth understanding," and which will "keep our minds in perfect peace."

What can support in times of affliction? The world then appears a miserable comforter. But the promises of the gospel, properly applied to the mind, yield that support which is in vain expected from any other quarter.

What can animate us in the view of death? When this world is withdrawn from our eye, and eternal scenes, with all their grandeur, present themselves,

what can yield satisfaction to the mind? Nothing of a worldly nature. But, oh ! if it please God to give us a clear view of the things contained in his promises, and to enable us to lay hold of them, the mind is animated ; it can realize the approach of death without terror, and walk undismayed through the otherwise dark and gloomy valley of the shadow of death.

Once more, the promises are precious if we consider what the apostle says respecting their holy influence. "God has given exceeding great and precious promises, that by these ye might be partakers of the divine nature." This leads us to consider the design of God in giving us these divine promises, "that we might be partakers of the divine nature." There is a peculiarity in this expression, "that we might be partakers of the divine nature." The apostle does not here mean those which we describe as the natural attributes of God—his omniscience, omnipresence, omnipotence, or the like. By the divine nature we are to understand the moral excellence of God, namely, his holiness and his goodness. God is glorious in holiness. This part of the character of God is continually presented to our view in the scriptures. Now it is the design of God, says the apostle, by means of his promises, to make us like himself in this respect. What a fine view does this give us of religion ! How reasonable does it appear ! The end of God in addressing promises to us is to make us like himself in that which forms the principal glory of his character.

But I would remark, the expression in the text is very comprehensive. It implies, first, that man has lost the image of God, because it is the design of God to restore it. "Woe unto us, for we are fallen!" When man was first created, God made him upright. Hence he was qualified to enjoy communion with his Maker, without any mediator.

He walked with God, and was happy. But his character became awfully changed; he lost this character of holiness. But a merciful Creator has not abandoned him. He gives him great and precious promises, in order that he may again become a partaker of the divine nature. The importance of this will appear if you consider, that until man is restored to the image of God, he cannot show forth the praises of that God who created him, nor himself enjoy that peace or happiness which is designed for him. There is no greater honour or pleasure than that which arises from communion with God. Sin is our greatest enemy. It is the sickness, and will in the end prove the death of the soul. God is the source of all happiness; but there can be no fellowship between light and darkness, and if we say we have fellowship with God while we continue in sin, we deceive ourselves. If we regard iniquity in our hearts, even though it should not appear in the outward conduct so as to injure our character, God will not hear us; there can be no spirit of devotion. We cannot walk with God unless we are desirous of guarding against whatever is displeasing to him, and unless we cherish such dispositions and such thoughts as we have reason to think he will approve. Though it is through the mediation of Christ we have any ground to hope for acceptance,—for there is no other way in which to approach a holy Being,—yet we cannot have intercourse with God through Jesus Christ, if we indulge ourselves in any thing contrary to his will. Holiness is necessary to our entrance into heaven. “Without holiness no man can see the Lord.” Conformity to God is therefore of the highest importance, not only as connected with his glory and honour, but also with our happiness in the present state, and with our hope of eternal glory.

Once more, the text implies that God

has recourse to instrumentality to accomplish this great end. In the first creation of the world, he said, “Let there be light, and there was light;” so he could now carry on his promises by speaking the word; but this is not his mode of acting. He brings man to a knowledge of himself, and to a likeness to himself, through those truths which he conveys to us in his word. Indeed, in accomplishing this, God uses a variety of means. Sometimes he sends afflictions; and why does he chastise? “It is for our profit,” says the apostle, “that we might be partakers of his holiness.” He sees that afflictions are adapted to promote his purpose, and the work which they perform is as much God’s as if it were produced by a display of his almighty power. By affliction, frequently, the mind is brought to attend to the truths of scripture. His Holy Spirit takes of the things of Christ, and shows them to those who believe; and thus he carries on that great work for which the Saviour shed his precious blood.

But let us inquire, thirdly, how it is that through the influence of the promises, they who believe them become partakers of the divine nature?

First, the promises remove all difficulties which lie in our way. When a man begins seriously to think of returning to God, a thousand thoughts perhaps agitate his mind. Discouragement arises particularly from a consciousness of guilt, from a sense of our own weakness, from a conviction of the unholiness of all the services we can perform, and from a fear that we shall not be able to persevere.

When a man begins seriously to reflect, he is discouraged by a consciousness of his guilt. His sins stare him in the face, and he is afraid that God will not pardon them. When the mind is in such a state, it is not sufficient to say we hope that God will pardon. But

the divine promises are then sufficient to relieve the mind. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." This is encouraging; this affords peace to the conscience; and love to God is excited in the mind.

Discouragement arises from a sense of our own weakness. Many persons entertain extravagant thoughts of their own strength in resisting temptation; but when a man begins to know more of the state of his own heart, he finds his depravity and his weakness, and he is overcome with the idea of the enemies he has to encounter, and the trials he has to undergo. Here the promises of God afford abundant encouragement: "I will give my Holy Spirit to them that ask it." The grace of Christ is sufficient for us: his strength will be made perfect in our weakness.

Again, when a man reflects on the imperfection of any services he can perform, he feels discouragement, and perhaps, in some gloomy moment, is ready to say, "Why should I wait on the Lord any longer?" He is ashamed and confounded before God. When he considers the imperfections with which his services are attended, at the close of the day, when he takes a review of the manner in which he has attended to the service of God; that he has read God's word, but not with that reverence and attention which it called for; that sinful thoughts have been too much indulged, and so on, he feels cause for deep humiliation before God. But it is our happiness to know, that our services are accepted, not in virtue of their own worth, but through the sacrifice and the mediation of Jesus Christ, who is seated at the right hand of God the Father, there presenting our offerings and rendering them acceptable.

Again, the promises are intended to promote our conformity to God, and their tendency to accomplish this will appear, if you consider how the principles of religion are formed in the heart. What is essential to religion? Is not repentance of sin? Whence does repentance flow? From a view of the injustice, the ingratitude, and the folly of sin. The folly of sin, perhaps, strikes the mind in the first place, when the sinner sees that by rebelling against God he has exposed himself to everlasting destruction, he is convinced of the folly of his conduct; but it is not a view of hell, with all its horrors, that will soften the mind. No; "they shall look upon him whom they have pierced, and shall mourn." And when God looks upon the soul with love and pity in his eye; when we see him holding forth pardon to our acceptance, then it is that we are ready to cry out, Oh that my head were waters, and mine eyes a fountain of tears! that I might weep day and night for my transgressions. Then sin appears exceeding sinful, and an earnest desire to obtain deliverance from sin arises in the breast.

What is essential to the existence of religion? Is not love to God? Whence does this arise? "We love him because he first loved us." God is deserving of unbounded esteem; but we have fallen from him; and while we apprehend we are under his displeasure, we cannot think of him with delight; but when we realize the love of God in the forgiveness of sin, then we begin to love him, because he has given such amazing proofs of his kindness towards us.

Further, gratitude to our Lord Jesus Christ is essential to religion. It is the love of Christ constrains to grateful obedience. His love is superior to that of any other. Who ever stooped so low! Who ever laboured so hard! Who ever bled so freely! Who ever bestowed such immense benefits! It is a knowledge of

the love of Jesus Christ as manifested to us which is the spring of gratitude. "What shall I render to the Lord for all his benefits?" is the language of every one who has tasted that the Lord is gracious. If this is our inquiry, Jesus Christ has told us in his word, "Be ye holy as I am holy, and merciful as I am merciful." This is the design God has in view.

Further, is not resignation to the will of God essential to religion? What produces this? A promise that all things shall work together for good. The promises of God are calculated to produce patience, and to afford in times of trouble that peace which the world cannot give.

Further, is not benevolence, or kindness to others, essential to true religion? "Do good," says our Lord Jesus Christ, "hoping for nothing again, and your reward shall be great."

The promises are intended to promote our conformity to the divine image, and they will appear admirably calculated to promote that end if you consider, that the objects they present to our notice tend to diminish the power of temptation. Whence does temptation arise? Principally from the riches, and honours, and pleasures of this world. What reconciled Moses to poverty? It was "the recompence of the reward."

The divine promises lead us to expect that in heaven we shall see God and serve him, shall enjoy and glorify him, and that we shall be favoured with the friendship of Jesus Christ. If these are the considerations which render heaven desirable to us, we shall aim to glorify God while we continue here, and to be like Jesus Christ, whose presence and society we hope to enjoy hereafter.

From the whole we may learn, the goodness of God in sending us his word, containing these "exceeding great and precious promises."

Contrast the character of God and his dignity with the character and insignificance of man; contrast the glories of his holiness with our defilement; and then wonder that he has given us "exceeding great and precious promises."

Hence we may learn the worth of the Bible, which contains the promises. Suppose we were destitute of this book; that we had never heard of the design of God in our favour; but that an angel were now to come into this place, and inform us that God was about to address us. What apprehensions should we not form! Fear would agitate our minds. The approach of God, that God against whom we have been rebelling, would fill us with dismay. But, behold, God has thoughts of mercy towards us, and not of judgment. He gives us gracious invitations, and he accompanies them with "exceeding great and precious promises."

If we were now for the first time to hear these promises, what joy would fill our minds! and ought not our joy to be continually increased as we realize them more and more, and as we consider ourselves as approaching nearer and nearer their perfect fulfilment?

Hence we may learn the importance of faith, which realizes the promises. It is only as we are enabled to believe the divine testimony in these promises, that they influence our heart and our life.

It is by the influence of the promises, and not by the way in which they are brought to our minds, that we may judge of our interest in them. We may take an imperfect or distorted view of them, but the promises which stand on the sacred record are still the same.

But, supposing on examination we should find that we have no ground to conclude that we have received the blessings promised, let us not abandon ourselves to despair. The invitations are still addressed to us. "Seek," then,—it is the command of God,—“and ye

shall find." Attend to the means, and you may confidently plead the promises. "God is not a man, that he should lie; or the son of man, that he should repent." He has said, "I love them that love me, and they that seek me early shall find me." If you seek him you shall find him; and if you do love God, you are assured that he also loves you.

Let no one plead his own weakness as an excuse. Recollect another promise, with which we will conclude,—“If earthly parents know how to give good gifts unto their children, how much more shall your heavenly Father give his Holy Spirit to them that ask?” “Ask, and ye shall receive; seek, and ye shall find.”

NOTES OF A SERMON BY THE LATE REV. JOHN FOSTER,

PREACHED AT STAPLETON, AUGUST 11, 1833.

From his own Autograph.

“The Lord God hath spoken, who can but prophesy.”—AMOS iii. 8.

THERE is, in the former part of the verse, a striking introductory idea. It is said, “The lion roareth, who will not fear?” Imagine the effect of that in those countries inhabited by wild beasts. If we were to hear the roar of the lion, what terror it would strike into the mind.

Well; as reasonable—as inevitable—as it would be to take alarm at the roar of a lion; so reasonable and required is it, that when “God has spoken,” men should be warned to look forward to futurity.

Observe, when God has spoken, what points to *futurity*—*we*, on the *authority of that*, can prophesy. As far as we can understand *his* predictions, we can pronounce it as ours, as predictively and prophetic.

There come, then, before us a few plain considerations:—

I. How many things which He has spoken relate to *things which are to come*.

—Much in the Old and New Testament, and there is a kind of light accompanying them.

—Much, indeed, that refers to the

past (histories); but no reader, with a mind awake, but must often have his thoughts carried forward to the future. In vain for a man to try to read, and not let his thoughts go *into futurity*.

Let him say, I will not think of anything to come while I read, “How long will it be before his thoughts go out?”

Thus a man's *thoughts* are compelled to prophesy.

Let him be surrounded, as close and thick as possible, with *present* affairs and objects, and then open the record of what God has spoken, how long will he avoid the call into hereafter?

If his thoughts had been searching or roving through all antiquity, and he should stop for a moment to hear what the Lord God should say, can he help his thoughts being carried into the future?

If he be looking on *sin* as men have committed it, or are committing it, or as it tempts himself, he can prophesy; can say, the Lord God has said *this*, and *that* has threatened to punish sin. [Of] sin in himself [he] can say, I must not do it. Why not? because God has said so, and I know he will keep it in memory.

If he surveys a wicked and irreligious

nation—our own nation for instance—recollect what God has spoken, and he can prophesy; can say, God will punish with calamity and distress any community for impiety, as he did in former times.

If he sees examples of piety and holiness, he can prophesy. God will watch over, and protect, and reward the piety, for he has made many promises and declarations.

If he contemplates the mighty scene of death (or any spot of ground where the dead repose), he can prophesy; he recollects that all this dust shall rise again, for God has said it, and I dare predict it.

If he looks on the whole course of human actions with a question, What will be the end of this? Instantly prophesy, a future judgment. We know not *when* it will come, but we are sure of it.

If he looks at the world itself, the great frame of nature that has been thus for so many thousands of years, to be burnt, though we know not how such a fire will be lighted up, we are sure of it.

—Time itself, how dark before him, yet can prophesy, “Time no longer.”

II. Now consider what vast *importance* there is in God’s having thus made us able to foretell. This power to foretell gives us a knowledge of the character and laws of his government; we see somewhat of the scheme of his government. It is an immense enlargement of our prospects; how it opens the mind to the future—

—Enables us to bring the future into connexion with the present, for the most important uses—

—To determine our choice by a foresight of the consequences; to look to the day of death and judgment.

—To foresee, *now*, in what manner we shall *hereafter* look back on the present.

It warns us, too, how many things there will be no excuse of ignorance, for we know that the Lord God has spoken, if we have not allowed it to pass into air.

—In every way, on all accounts, it is a most solemn and important thing that God has, as it were, thus taken us *forward into hereafter*—

It apprises us what we exist for, and on what conditions—

—From *foreseeing* that hereafter, we ought to be, in every way, the more fit for *being* in it—

And WE SHALL BE IN IT; shall find the prophecies *fulfilled*—

But now then, who can but prophesy, “if God has spoken so much, is it not worth [while] for us to repeat it, and to apply it?”

III. Who can but prophesy to HIMSELF?

These predictions and forewarnings concern ourselves, if they concern *any body*.

No man can take himself out of that relationship in which his race stands—

When these things come to pass, we shall not be mere lookers on to see how sin is punished, and piety glorified.

Angels will stand by as spectators, but *each one* of us will have to do with this hereafter; you, and you, and you. God has forewarned us that each one shall stand in his lot at the end of the days.

How can I then but prophesy to myself, since I am going into the future, into the last portion of time? Is it not to *me*, positively, that all this belongs? and shall I lose sight of these things, when I am going into it, since there is a less space of time remaining? Am I not going every moment *into* that hereafter?

Shall I not feel the divine predictions still more and more pressing upon me, as I am advancing towards the proof of their truth—

Shall I the more lose sight of the

things to come the *nearer* they are coming?

Am I foolishly presuming to take present things *separately* from what God says is *to come of them*? God has said that such and such shall come in connexion with these things: 'tis an iron link that no one can separate. No man can divide this invincible link.

But what shall I do with those things that are to come, when they do come? Shall I foolishly think they will *not* come to pass, when God has said they will?—They will not the less come for my not warning myself of them; God will bring them to pass.—

A man may say, what does my conscience point to, but to something hereafter? There is some mysterious bond between a man's sins and his consciousness of the future. His sins send his conscience forward, so that his conscience reminds him of hereafter.

What has conscience *to do* but to take up the words after the Lord God has spoken? Or if *I have* often repeated them, as it were, after him, *has it been effectual*?

If not, prophecy again, and in a more urgent, emphatic manner. And with grief and holy indignation that the *effect* should not be greater.

IV. Who can *but* prophecy to *other* men?

This has been the feeling and spirit, no doubt, of many who have spoken this day—

—It was the spirit of the ancient prophets, the apostles, and even of Jesus Christ himself. A constraining *necessity*, as it were, to tell the people of things to come.

Often there has been great discouragement, and even reluctance. Jeremiah once thought to cease to prophecy to men, but still he could not help doing it.

And still it is with men who have any benevolence,—not of any wit or sense of

their *own*, for the words of God are prophetic concerning each one.

—An apprehension that it will be in vain some have felt, "If the Lord God has spoken" and they do not regard, who am *I* that I should foretell, and warn, and exhort? Still it should be done—by instructors of every class—and all serious men.

Who can but prophecy when he considers what all men are going forward *to*, in hereafter, where this path will lead to—

—When he considers how much there is to make men *forget* what the Lord hath spoken, he might say, if *this* were but impressed on the mind, they would not be so careless. Well! then he must prophecy.

Who can but prophecy when he considers that those who shall go wrong for want of warning, will reproach them who neglect to give it.

Who can but prophecy when he is solicitous for the welfare of relations, friends, companions. He will feel he has a prophet's vocation. When he sees their habits, &c., he will fix upon it what God has foretold, and connect with it what God says is applicable to it.

He will be influenced very strongly to this duty, when he considers that it may be made the means, through the influence of the Holy Spirit, of our all rejoicing together in a future state, when all these things prophesied of are accomplished.

What a special feeling will that be when one individual shall meet the other, who was the means, under God, of impressing him, and he shall know that he is inhabiting *that state* in consequence of what the other said to him here, which was an echo of what God has said.

We shall feel that it will be profitable to ourselves at the same time we are attempting to impress it on others.

THE CLASS SYSTEM EXPLAINED AND RECOMMENDED.

To the Editor of the Baptist Magazine.

DEAR SIR,—I think it is a growing impression that the “class system,” if generally adopted, would be attended with considerable advantage to our churches; and I believe, if recommended in our periodicals, attempts would be made to carry out the system. Probably many churches are reluctant in making the attempt, because the class system is not thoroughly understood. If you think the following address, which I delivered to my church a short time ago—the principles of which have since been adopted—would effect any good if generally made known, I should be happy would you give place to it in your magazine.

Hunslet, Oct. 28th, 1843.

Yours, &c.,
JOHN WILLIAMS.*

CHRISTIAN FRIENDS,—From my first knowledge of the working of the class-system in our own country, and more recently in Jamaica, I have been fully convinced of its great importance to a Christian church. It is under this conviction that I have consented to call your attention to the subject in a public address. I first purpose to explain the “class system,” and show the best method of putting it into effect; and secondly, to point out the advantages that will result from it.

By the “class system is meant *the division of the church into sections or classes, each class to be superintended by a leader, who shall meet his class for religious purposes* (hereafter to be explained) *at appointed times and places.* I think that, as a model for this important organization, we may take the system as carried out by our Jamaica churches—and carried out with extraordinary success. The town and vicinity should be divided into districts. A leader should be appointed to superintend each district, and the members requested to attend that class which their locality may render most convenient. This must be considered of the first importance, in order to sustain the respective classes, and that the influence of every individual Christian may be more directly felt by his or her neighbours.

The selection of leaders must mainly rest with the minister, to prevent confusion: still it will be very desirable that those selected should be approved of by the church.

As necessary qualifications, it may be stated the individuals chosen to be leaders should be the most intelligent and active of the members of both sexes if practicable. The leaders should be able to read with facility the word of God, and to some extent to explain the word read. It need hardly be stated that sound piety and a blameless moral character are indispensable in the individuals filling so important an office. If they are to exercise a beneficial influence, they should be “blameless”—“grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of faith in a pure conscience;” equally so with a “deacon” or “bishop.” It will be found of great importance that the minister, deacons, and leaders meet together at least once a month for prayer, for encouraging each other in the work of the Lord, and reporting on the state of the respective classes and districts.

As to how the meetings shall be conducted, this must be left to the discretion of the class leaders. But as a general rule, it may be stated that singing the praises of God, meditation on God's

* Late missionary at Mandeville, Jamaica.—Ed.

word, and prayer should be the principal exercises, while it should not be overlooked that at such meetings opportunity is afforded to any member to express his religious feelings and sentiments, and to ask any question that may tend to benefit. Such meetings should be held at least once a week, yet not at such times as to interfere with the public services of the chapel. The time of meeting must be determined by the leader and his class.

A question of some importance here suggests itself:—Are these meetings to be exclusively for members, or may all persons connected with the congregation, sincerely disposed, be admitted? In the classes in Jamaica, not only members, but inquirers, are present, and we recommend not to exclude any who at least may be disposed to receive religious instruction.

It seems necessary that, as far as practicable, the classes should meet in the leader's house, or in the house of one of the members, especially so if these meetings are intended at all to benefit the neighbourhood, and others than members are allowed to attend.

In connexion with this system, it must be adopted as a general principle, that every member is obligated, in every possible way, to seek to benefit the souls of others, by the distribution of tracts, visiting the sick, recommending the Saviour when opportunity offers, inviting the negligent to attend the means of grace. The vineyard invites the labour of *all*; none should stand idle. All around us, the wretchedness, wickedness, and infidelity everywhere abounding, should excite our pity, our efforts, and our prayers. The progress of error seems to mock the prayers of those who are at ease in Zion. The present is eminently a time for individual effort.

Secondly, I shall point out the advantages of the "class system." Here I need only be brief, as pamphlets are in

circulation in which this point is clearly and forcibly brought out. Such are Burton's and Pulsford's.

However, we would state that without some such an organization, it is impossible to call forth the individual energies of the Christian church, which energies, when called forth, we have ample proof have produced wonderful effects. If we just glance at the cause of missions in Jamaica, it is a remarkable fact that the two largest denominations of Christians, which have the largest congregations, and which number more converts to Christianity, are those that have adopted the class system—the baptists and Wesleyans. The success which has been realized by other denominations bears no proportion to the success of the baptists and Wesleyans. The difference of success may easily be accounted for by the fact, that a more efficient and extended instrumentality has been employed in the one case, and not in the other; and missionaries of every denomination, who have put the system into operation, confess its efficiency—not only the baptists and Wesleyans in Jamaica, but the missionaries of the London Society in the South Seas. The success of Wesleyanism in England is a demonstration of the same truth, as well as the success that has attended the system in connexion with many baptist churches in England.

We hesitate not to say further, that the system must tend very much to promote the piety as well as the usefulness of our churches. And surely our piety needs an impulse to preserve it from expiring. This is felt, I believe, generally. How desirable, therefore, to adopt a method so simple, yet so efficient, to elevate the tone of the piety of the British churches!

The promotion of Christian unity and brotherly love, would certainly follow the adoption of the "class system." Who can contemplate the unanimity so

remarkably existing between members of Wesleyan churches without exclaiming, "see how these love one another?" And how so? Because they have frequent opportunities of meeting together for religious conversation. With us, these are no special seasons for Christian conference. Oftentimes Christians, in fellowship with the same church, are all but unknown to one another. They meet in the public services of the sanctuary, but there is a strangeness in their very address, while they are often ignorant of the fact that they are children of the same family. Should not something be done to remove such a melancholy state of things from amongst us? We think the "class system" will effect the desired end.

Two principal objections have been raised against the system. The first, "It is Wesleyan;" to reply we would say, whatever in Wesleyanism is congenial with the spirit of God's word, and which has been attended with such signal success, should at once commend itself to our highest esteem, as worthy of our immediate adoption. It has been said, too, that the "class system" "is unscriptural." As Mr. Burton remarks, "If this refers to the name it is true"—in the same sense as church-meetings, missionary prayer-meetings, &c., &c., are unscriptural. But it is evident that the thing itself is fully authorized by the scriptures. To meet for prayer surely is scriptural; to say to one another, "Come

and hear, all ye that fear God, and I will declare what he hath done for my soul" is scriptural; to sing God's praises and "search the scriptures" are scriptural exercises. To meet together, as before described, distinguishes those that fear the Lord, and, we learn, meets with his approval:—"They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name."

But I anticipate no objection from you my beloved friends. I hope that you are not only prepared to assent to the immediate adoption of the system, but with all your heart and soul to carry it out. My hope is, that if you take up the matter with spirit, and endeavour to sustain this kind of instrumentality, we shall realize in connexion with our Zion, if not success to an equal extent with our churches in Jamaica, at least, to an unexpected, yet desirable extent. You must be prepared to meet with difficulties, especially at the onset; but "let us not be weary in well doing, for in due season we shall reap if we faint not." Let your motto ever be "onward;" recognizing, in connexion with all our efforts, the all-important fact which should give frequency and fervency to our prayers,— "Paul planted, Apollos watered, God gave the increase."

THE PRESENT STATE OF THE BAPTIST DENOMINATION IN SCOTLAND.

FROM THE CIRCULAR LETTER OF THE BAPTIST UNION FOR SCOTLAND, 1843.

We are grieved and ashamed in taking this glance, and would humble ourselves before God, that in seventy-eight years we have made so little pro-

gress. The review we consider necessary to rouse all of us to a sense of our duty; and we pray that it may be sanctified to this desirable end.

In Scotland, and the Northern and Western Isles, there are about 133 towns, having upwards of 2000 inhabitants, a very few of these including the parishes. We calculate that at least we ought to have a church in every town of 2000, not to say 1000. But so far from this, we have only seventy-three churches, including Scotch and English baptists so called. Out of the 133 towns, only thirty-six have baptist churches, leaving ninety-seven towns with a population upwards of 2000, having no baptist church; a tale enough to make every baptist in Scotland blush. And when we find that Leith with 26,000, and Inverness with 9000, are two of these towns, the matter is still more worthy of deep lamentation. In these thirty-six towns there are fifty-four baptist churches, while the remaining nineteen, which make the number seventy-three, are in towns of less than 2000, and in sequestered spots.

Again, in Scotland there are thirty-three counties; and surely we ought to have a church in every county; but, so far from this, there are ten counties in which there is no baptist church. Again, if we take the proportion of our church to the whole population of Scotland, which is 2,620,610, the seventy-three churches give one baptist church to 33,159 of the population; a most humiliating proportion. Scotland suffers much by a comparison with England and Wales. In England there are calculated 1310 baptist churches, giving one to 11,446 of the population. In Wales 261 baptist churches, being one to 3491 of the population. Scotland is next to Ireland, which, having thirty-six baptist churches, gives one to 227,089 of the population. The number of baptists in Scotland is about 5000, or about one to every 500 of the inhabitants.

1. In reviewing this statistical detail, there is one idea which, among many others, forces itself upon the mind; and

that is, the evident want of system in the spread of our churches. We have not resolved, as wisdom would dictate, first to attend to the populous towns, and then to the counties, till there be not a county or a town without a baptist church. Our churches have been too much the offspring of chance; or, in other words, just as there might happen to be a baptist in a place who was wishful to spread his sentiments, and called for aid; there something has been done, while many large towns and populous districts have been overlooked. And are we asked, why have we acted so long without system? Amongst other causes, we ascribe it mainly to the want of united counsels and efforts for the extension of the gospel and the spread of our principles. Only let all the brethren and all the churches combine their counsels and their liberality in one well-planned general system of co-operation for the propagation of the truth, the whole truth, and nothing but the truth, and let us work wisely, vigorously, and perseveringly, and we shall soon see a new and better state of things.

2. But, besides the smallness of our extent, there is another subject regarding our present position which demands our serious attention; and that is, the actual condition of our churches, and their correspondent bearing upon the surrounding population. Let us, with deep humility before God, and with a holy desire to see our churches what they ought to be, prayerfully and candidly examine the matter; and let none of us say this is the state of such and such a church, but let each of us examine into our own, and say, what can we not do to remedy those things which we deplore? With these feelings we inquire, Are all our churches an honour to the Christian name? Are they all recommending themselves, by their unity and peace, by their healthfulness and activity, to those around? Do they all contain

within them the elements of attraction, so that if there come in those who differ from us, or unbelievers, they are convinced of all and judged of all, and are ready to fall down on their face and worship God, and report that God is among us of a truth? Have we not reason to lament, that notwithstanding our claim to be nearest the model of a New Testament church, there exists among us much of a repulsive nature, which operates greatly to prejudice not a few who might otherwise join themselves to us, and prove an honour to the Christian name, as well as an addition to our numbers and strength? Are we exerting ourselves, as every church of Christ ought to do, in seeking after the conversion of the ungodly by whom we are surrounded? Are we making those efforts for the conversion of our children, and for the young of our congregations, and for the rising generation around us, which every church of Christ ought to make, and which are being made by many among other sections of the church? Or are not youth too much overlooked among us? Are there none in our churches to whom the Saviour would, and does, address this remonstrance—"Why stand ye here all the day idle?" Have we not too much, if not altogether, forgotten the charge, "Go, work to-day in my vineyard?" Do we observe, with constancy, and love, and zeal, the appointment of our Lord, "Go out into the highways and hedges, and compel men to come in, that my house may be filled?" Do we not rather act as if our Lord had said, "Comfort yourselves, comfort one another, and leave to my care, or to that of others, a perishing world?" Let us, dear brethren, lay these things to heart, and remember the exhortation and the charge, "Be watchful and strengthen the things which remain, which are ready to die: for I have not found thy works perfect before God."

3. But we would not indulge in the

language of despondency; the remedy is at hand, only let us resolve, being sensible of what is wanting, that we shall not be behind in bringing our churches and denomination into a happier state. And if we are asked, what is the use, and what is the object, of a union of churches? our answer is:—By a combination of counsels and a union of forces, to remedy the evils we deplore; to multiply baptist churches in our beloved father-land, till there be not a town without one, and to bring those already in being into such a state of heavenly unity and holy activity, as that they shall be both ornaments to the universal church of Christ, and blessings to the land and to the whole world.

4. It is not for us to say, the gospel is preached among other denominations in our country. This we believe, and in this we rejoice, yea, and will rejoice. But if we hold sacred every doctrine and precept of our Lord Jesus Christ; if we hold our distinctive principles to be pure from the fountain of truth; if we hold that infant sprinkling and impure communion, and every system which does not recognize and advance the spirituality and personality of the religion of Jesus, in all the ordinances and discipline of the church, operate injuriously upon the kingdom of Christ and the souls of men, are we true to our principles and faithful to our God, if we feel no glowing zeal, if we make no effort for the counteraction of these evils, and for the prevalence of the pure and undefiled religion of Jesus through the length and breadth of our land? We believe that we are verily guilty in this matter, and that we have not, as we ought, held forth to those around the principles and constitution of the church of Christ; and that our present weak, disjointed, and inefficient state is only what we might have expected, the result of our coldness and indifference to our principles, and to the honour of our elder Brother, the Head of the church.

5. Besides regard to principles, the circumstance that the fewness and weakness of our churches operate against the interests of all our societies both for home and foreign missions, and that an

increase of numbers and influence, zeal and liberality, in the churches, would be an increase of resources to those important objects, is a loud call for immediate and strenuous efforts towards extension.

COLLEGE STUDIES.

AN inquiry whether it would not be possible to increase the efficiency of our colleges, will not be taken by any judicious reader as an indication of want of interest in those institutions, or want of respect for their conductors. The writer is grateful for the advantages which he derived from the college studies of his younger years, and happy in his friendship with most of the tutors of colleges of our denomination. And though he has not connected himself at present with the new Baptist Theological Education Society, he has witnessed its formation with pleasure. But the thoughts to which he now craves attention relate to the existing colleges. He is aware that there is a growing feeling among both ministers and laymen, that our college course of instruction might be with great advantage much more exclusively theological and scriptural. Numbers who, with the writer, can prize by experience classical literature and natural philosophy at their full worth, and wish that all our ministers were well versed in them, are yet inclined to ask, Is it desirable that Christian churches should subscribe to educate young men for their ministry in such knowledge? It appears to them, that we have been insensibly influenced by the practice of our nominally national universities. In them, on the testimony of Legh Richmond, Christ is often crucified between classics and mathematics; and, wishing to tread the road which they have laid out to ministerial respectability, dissenters have followed, though *haud passibus*

æquis. In these branches of learning, churchmen must as a body long and immeasurably surpass us. Now, even on the ground of respectability, did ever a medical man suffer in regard to this, because, though a thorough anatomist, he was no adept in analysis, could scarcely translate Celsus and Gregory's conspectus, and was utterly ignorant of epitrits and pæons? And what minister could suffer, if, though at fault in the amours of Jupiter, or in the scanning of a Greek chorus, he could in the parlour, the Bible class, and the pulpit, show himself ready in all that pertained to the word of God?

The modification of our present course, which the writer would suggest, would at least make the student at home in his Bible, and is adapted to the class of young men which baptist churches actually furnish for our colleges. Of these a few, it is true, have previously enjoyed literary advantages. We all know they are emphatically the *few*. Even these need chiefly theological study. But the bulk of our students suffer most serious loss by attempting too many things, and learning nothing thoroughly, and consequently when they quit, disusing a great part of what cost them many toilsome hours.

It should be, in the writer's opinion, the office of the classical tutor to conduct the young men, in the most thorough manner, through the Greek New Testament. All possible acquaintance with its language and literature, it should be his chief and daily effort to give;

this should be his object: and, this being attained, if time should remain for other studies, let them be pursued.

By daily attention, in the course of six months, any young man of sufficient capacity to be a teacher, may master enough of the elements of Greek and Hebrew, to begin with his tutors the study of the scriptures in the original; his ease in reading would rapidly increase, and four years of daily study with each tutor would carry him through a large portion of the only body of divinity worth a minister's severe labour.

It must be remembered, however, that mere critical exactness is but a foundation for something better. It should be a tutor's constant aim to use the portion of scripture studied, doctrinally, devotionally, and practically, and with a special view to public instruction from it, expecting from the students their views on these points, as well as on grammar and interpretation. Could such a course fail to furnish our young men on leaving college with at least one subject availably known? Could it fail to communicate such a relish for the beauty, and such a sense of the overwhelming importance of scripture truth, that they would be longing to proclaim it? The history of the Christian church since the completion of the scriptures, though of not the slightest authority in matters of faith,—is full of warning and instruction. Doctrinal theology, particularly if historically treated, is invaluable. Biblical literature is a wide field. The young man who acquired useful and comprehensive information on these topics would have little time left, to continue or begin heathen classics, or wander much into other departments. At present, the vain attempt to make men everything, makes them nothing. And while the vast advantages of classical and general literature are cordially conceded, we still ask, Do the body of our young men benefit as much by a smattering of many things,

as they would by a thorough study of one thing, and that thing the word of life? If it be painful to hear the mistakes of many excellent men in matters of secular literature, it is much more so to hear their frequent mistakes in explaining scripture itself.

The course the writer would suggest then is briefly this:

1. Let a critical and devotional study of the scriptures, and not merely learning the languages in which they are written, be the daily business of college life.

2. The study of simplicity, clearness, and force of expression, in their native tongue, and of lucid habits of thinking, would be indispensable for teachers.

3. Ecclesiastical history, doctrinal theology, and biblical literature, should have the next place.

4. If time allowed, Latin and the classics generally, mathematics, and natural science. This would rarely be possible.

Numberless objections may be made to such a plan, but it would weary the reader to answer them. By some, these observations will be most mistakenly ascribed to the old prejudice against education. The writer can humbly say, that it has nothing in common with it, and that none who know him would suspect such a motive in him. It will be said, On the present system, they can commence scriptural studies *when they leave*. It is replied, rather, if they have ability and taste, let them commence literary studies when they leave, but let them study the one thing needful to their ministry at our colleges. Some will say, Is the vast amount of invaluable theology and commentary in Latin to be closed to them? But it may be asked, in return, How many of our ministers now use it to any extent? Examine their libraries. Of those who do, how few would not have added Latin either at college or soon after?

No severe task this, to one who is pretty ready in Greek. Moreover, the English helps to one who knows Greek and Hebrew, are now so many, that he had better miss the use of Latin, than of ease in the original scriptures. But every classic will conclude, with a sigh, Are their eyes to remain unopened to the inimitable beauties of classic writings? We answer firmly, yes; if through striving to see them, they lose the sight of the holier beauties of inspired writings. We cannot sympathise with so much effort to appreciate in their original the beauties of Horace and Demosthenes, and so little to awaken enthusiasm for those of David or of Paul. It is doubtful, however, whether many of our ministers so far master the vocabulary of the classic tongues as really to appreciate their beauties.

The writer is anxious that these hints should be considered, especially by the tutors and committees of our academical institutions. The adoption of this plan in any one of them would ensure to it the preference of many of the most zealous and promising of the young men who are candidates for the ministry. On the other hand, should any of the colleges determine to continue the attempt to give an education of the most comprehensive kind, and to encourage the pursuit of literary honours, it appears to the writer that the term of years allowed for their course should be enlarged, and that care should be taken that none should be deprived of the theological studies reserved for the concluding part of the course, by premature removal.

HELLENISTES.

A LETTER TO A WEALTHY CHRISTIAN.

DEAR FRIEND,—The Lord has given us in his word great and precious promises relative to the glory of his church in the latter days. But why is not his church more glorious in the present day? Surely one principal reason is because his professing people do not make use of the means he has appointed for the prosperity of his church, and the salvation of the world.

It was the design of Christ in redeeming his people by the sacrifice of himself, to convince them that his interest and theirs were one; and that benevolence is the grand characteristic of the gospel dispensation. It was his design, in laying down his life for them, to infuse into them of his benevolence, and thus to make them instrumental in rendering his church a praise in the whole earth. This love operating in them, they consecrated all the property they could at-

tract from the necessary demands of this life to the great cause of the salvation and comfort of all mankind. The first Christians were largely influenced by this principle; and the Lord added to the church daily of such as should be saved.

It hath pleased the Lord to make some of his professing people stewards of large, and others of very small property. To one he gives ten talents, and to another only one. He expects them to be faithful in the distribution of the things that they have, and not in the things they have not. He was more pleased with the widow's two mites than he was with half Zaccheus's property, though he was very rich. Yet the power of the love of Christ upon the heart of Zaccheus was very remarkable. The moment he felt it, he said, The half of my goods I will give to the

poor, besides returning fourfold for unlawful gains. If the love of Christ is as influential now as it was then, what shall we say of men who are not willing to give the fiftieth part to Christ and his cause? We cannot conclude from the New Testament that they will hear from the lips of the Saviour that commendation, "well done, thou good and faithful servant, enter thou into the joy thy Lord." Alas! no: but quite the reverse. And now, dear friend, it hath pleased the Lord to make you steward of a large property; will you not, at the last day, be called to an account for appropriating the greater part of it to your own use, or to no use at all? Perhaps you will say to your soul, Soul, thou knowest that I have purposed to do something for Christ in my last will. What does this argue, but that you are determined to have the interest of all your property while you live, and then Christ shall have some, when you can retain it no longer? If you love Christ more than your money, set about executing your will yourself. I fear that you have never as yet given much to the cause of Christ in coin that is passible in the court of heaven. Have you ever suffered any self-denial or privation by all that you have given to the cause of religion? or have your children suffered, or will they ever suffer, through what you have as yet done in charity? I think not. If you had now all that you have ever given to Christ and his cause, you could not eat, or drink, or wear, better than you can afford to do without it. Is it not an insult to the blessed Redeemer to offer him that which you would make no use of yourself?

A rich woman who was considered very benevolent, once said to her servant, "Molly, you mind to give the water in which the leg of mutton was boiled yesterday to so and so; for she is a very good woman, and I have heard

she is in great distress; and give her the cold meat too, for it is much tainted, and we cannot eat it." This was a professor of religion, who would give to a woman, because she was good, such things as she could not make use of herself. O God, have mercy on Zion, and grant that thy professing people may all learn righteousness!

Dear friend, I hope that you will never again pray that the Lord will hasten the time when all men shall be brought to know and serve him, until you make use of the means he has designed to bless for that purpose. If you and your lady were to visit the poor and distressed in their different privations and afflictions, how much you would add to the declarative glory of him who has blessed you with so much of this world's good! And if your lady would take her daughter-in-law by the hand in her visitations when she goes up to the altar of benevolence, who can tell but some spark might touch her heart, so that she might be led to adopt the language of Ruth to her mother-in-law:—"I will never leave thee nor forsake thee; thy God shall be my God, and thy people shall be my people." And if you, sir, were to send your sons up to the altar of benevolence with a hundred pounds for one case, and fifty for another, when they were thus engaged a live coal from the altar might touch them; and then, after your decease, they might give themselves and their substance to the service of God. Some of the members of the church to which you belong, hearing of your benevolence, will then join with you in your labours of love, and will also think of the poor heathen. A large sum might then be raised against the next missionary meeting. These are some of the means God has designed to bless for the salvation of the world. If these means should be used, the funds of your church will not continue low very long, nor the ~~for~~

hundred pounds debt for your recent alterations be long unpaid. In a town not more than a hundred miles from your's, they made up three hundred and fifty pounds at a missionary meeting, when the church to which you belong only made one-fourth of that sum. How came that to pass? Is their church richer than yours? No: but it is because that a Mr. ——— is a member and a deacon there. Has the Lord made Mr. ——— a steward of a larger property than he has made you steward of? I think not. What then? He has a larger heart for God and his cause than you have; and by the large sums that he gives, the people are stimulated to make greater exertions. When persons are asked why they do not give more to the cause of Christ? the very common answer is, we give as much as we can afford. This answer from a conscientious poor man is a good one. But the rich good man makes use of no more of the good things of this life than he can conscientiously take from the cause of Christ; he considers that the grand end God had in view in putting him in possession of riches, was that he might lay them out for his glory. He considers him who was rich, becoming poor for his sake, and turning himself into a fountain of grace and love in calling him to be a Christian, and making him

a consecrated channel of his grace to a perishing world; and that he requires all the benevolent agency of heaven and earth to be put into motion, in order to do justice to the purposes of his love. Has he called you into his service in order to increase that agency; surely the love of money tends to frustrate his design. As well for the perishing world had Christ never died, if Christ's appointed and consecrated agents neglect to make him known. If professedly to surrender yourself to Christ while you retain the property committed to your trust will do in this world, it will not do when you come to stand before the bar of God, who is a just God, and will give to every man according to his works. Indeed, it would not do upon earth in the apostolic days, for benevolence was the characteristic of their churches, and a selfish Christian was a contradiction of which they were happily ignorant: for such a character their churches had provided no place. Now, I beseech you, by the gentleness and benevolence of Christ, and by the worth of your soul, that you consider these imperfect hints before it is too late.

I remain,

Yours respectfully,

GAIUS.

November 1st, 1843.

A SUGGESTION TO CHRISTIAN PARENTS.

At the meeting of the Peace Convention held in London last June, Mr. Leavitt, an American minister said, "The other day I had the pleasure of visiting a Sunday-school, and I saw a fine collection of boys and girls. I thought of my little boys who were reciting their

lessons at home, in America; but I was almost overwhelmed at an inquiry which arose in my mind, whether those beautiful boys which I saw, and my boys, would ever kill each other! I could not resist the temptation of saying a few words to those boys, and telling

them that I should bring up my boys to be their friends, and that they should be the friends of my boys. One of the most beautiful measures proceeding from this Convention would be an address to little boys. Sir, I have feelings and I have thoughts on this subject, and these feelings and these thoughts have grown with my growth, and they have

strengthened with my strength. They have been embodied in my soul, and I shall never be quit of them. But I will bring up my boys to be as good and wise men as I can make them, and we can thus plant the seeds of national and universal affection, which, by careful culture, will render wars impracticable, and by this means make an end of them."

SOLICITUDE TRANSFERRED.

"Casting all your care upon him, for he careth for you."—1 PETER v. 7.

And dost thou care for me, O Lord !
Who am so weak and vile ?
Can thy neglected love afford
Still an inviting smile ?

Creation waits upon thy nod,
Bright seraphs bend to thee ;
Can thy compassions, mighty God !
Visit a wretch like me ?

They can,—the heavy laden have
Sanction to come and roll
On him their burdens, who can save
The most oppressed soul.

The prayers which, melting into tears,
Fall on the Saviour's feet
Inaudible to sense, he hears
And will with welcome greet.

When man's best help is wholly vain,
Then to Jehovah fly ;
Omnipotence can well sustain
The helpless when they cry.

C. B.

PORTENTOUS TIMES.

REVELATION VII.

I hear the murmur of a storm,
Which threatens earth and sea.
'Tis hushed ! for lo, a heavenly form
Commands a brief delay.

"The warring elements must rest,
Nor ruin fly abroad ;
Till on the foreheads of the blest
I plant the seal of God.

"Soon shall their clamour herald in
The promised Prince of Peace ;
But now awhile th' Eternal King
Forbids their wild release."

From east to west the angel flies,
And passes rapidly ;
O may he never leave these skies
Without first sealing me.

Lo, they advance, a numerous host,
To whom the pledge is given ;
Anointed by the Holy Ghost,
Radiant with light from heaven.

Oh, happy they ! though fell despair
Shake all the world beside ;
For these shall meet Him in the air,
The Lamb's immortal bride. • •

REVIEWS.

The Holy Eucharist a Comfort to the Penitent. A Sermon Preached before the University, in the Cathedral Church of Christ, in Oxford, on the Fourth Sunday after Easter. By the Rev. E. B. PUSEY, D.D., Regius Professor of Hebrew, Canon of Christ Church, and late Fellow of Oriel College. Oxford: Parker. 8vo. pp. 89.

An Examination of the Principles and Tendencies of Dr. Pusey's Sermon on the Eucharist; in a series of Letters to a Friend. By the Rev. B. GODWIN, D.D., Minister of New Road Chapel, Oxford, Author of Lectures on the Atheistic Controversy, &c. London: Jackson and Walford. 8vo. pp. 82.

The vital importance of that doctrine to which these publications refer is understood, we fear, by few comparatively of our countrymen, whether churchmen or dissenters. Transubstantiation, as taught by the church of Rome, they have been accustomed to think of rather as an unscriptural tenet for the belief of which there is no warrant, and an absurdity undeserving of serious thought, than as an essential part of that tyrannical system with which it is connected in history,—a fundamental principle whence consequences of the greatest moment naturally and necessarily flow. No greater mistake can however be made, than to suppose that the doctrine of the real presence in the consecrated elements is a harmless speculation. It involves far more than is, at first sight, apparent. Many a martyr might have escaped the stake if, though demurring to other parts of the Romish system, he would have admitted this. The mystery that it involves, the submission of the intellect to the authority of the church that it implies, and, above all, the recognition of the power of the priest to change a wafer made of flour into the body of the Son of God, are so directly adapted to subserve the purposes of the priesthood, and secure eventually implicit obedience to every other requirement, that the admission of this has been justly deemed, in many cases, equivalent

to the admission of all. Dr. Wiseman, the eloquent advocate of the Romish system, has illustrated this point with his wonted ability, saying, in language which it behoves us to take as a fair warning, "This influence of our belief in the real presence upon every part of our practical religion, is too manifest to need any illustration. Why do we, when it is in our power, and why did our forefathers before us, erect sumptuous churches, and lavish on them all the riches of earth, but that we believe them to be the real tabernacles, wherein the Emmanuel, the 'God with us,' really dwells? Why is our worship conducted with such pomp and solemnity, save that we perform it as a personal service to the incarnate Word of God? Why are the gates of our churches, in catholic countries, open all day, and why do men enter at all hours to whisper a prayer, or prostrate themselves in adoration, but from the conviction that God is there more intimately present than elsewhere, through this glorious mystery? The practice of confession, and consequently of repentance, is closely connected, as Lord Fitzwilliam has observed, with this belief. For it is the necessity of approaching to the sacred table with a clean heart, that mainly enforces its practice; and the sinner in repentance is urged to the painful purgation, by the promised refreshment of the celestial banquet. The sacred character which the catholic priest possesses in the estimation of his flock, the power of blessing with which he seems invested, are but the results of that familiarity with which, in the holy mysteries, he is allowed to approach his Lord. The celibacy to which the clergy bind themselves is but a practical expression of that sentiment which the church entertains of the unvarying purity of conduct and thought wherewith the altar should be approached. In this manner does the sacrament of the Eucharist form the very soul and essence of all practical religion among catholics."

A sermon of Dr. Pusey's on this subject, must then have powerful claims to attention. The name of this gentleman

has been for some years used familiarly as an appellative for the highest class of high churchmen,—the authors of the Oxford Tracts for the Times, whose close approximation to Romanism has excited so much alarm among the evangelical portion of the established church. The publication comes forth too with his name prefixed; and this distinguishes it from the mass of writings issued by himself and his friends, which being anonymous, have been attended with no responsibility which could not be easily evaded, and which in several cases the authors have found it convenient to disclaim. Great notoriety has been given to this sermon also by the fact that the vice-chancellor, having demanded a copy, has exercised his authority so far as to suspend Dr. Pusey temporarily as a preacher in the university.

In this sermon, the doctrine of the real presence of the *body* of Christ in the elements is unequivocally maintained, and if it be not the doctrine of the Romish church exactly, it resembles it so closely that it has been mistaken for it by both protestants and Romanists. If it be not transubstantiation, it is consubstantiation; if it be not that the bread is changed into the body of Christ, it is that the body of Christ is after consecration where the bread was previously to consecration, but that respecting the mode of this great mystery, the preacher has learned, as he says, to withhold his thoughts. There is indeed much that is dark, whether from inability to write perspicuously or from a preference for the mysterious, it is difficult to determine; yet thus much Dr. Pusey indisputably intends to teach, that “the holy Eucharist imparteth not life only, spiritual strength, and oneness with Christ, and his indwelling, and participation of him, but, in its degree, the remission of sins;” that it is “angels’ food to the saint, the ransom to the sinner, and both because it is the body and blood of Christ;” that “were it *only* a thankful commemoration of his redeeming love, or *only* a showing forth of his death, or a strengthening *only* and refreshing of the soul, it were indeed a reasonable service, but it would have no direct healing for the sinner; to him its special joy is that it is his Redeemer’s very broken body, it is his blood, which was shed for the remission of his sins;” and that “his flesh and blood in the sacrament give life, not only because they are the flesh and blood of

the incarnate Word, who is life, but also because they are the very flesh and blood which were given and shed for the life of the world, and are given *to* those, *for* whom they had been given.” In the notes which are subjoined by Dr. Pusey, and an appendix drawn up by a friend, an attempt is made to vindicate these statements as consistent with the doctrine of the established church, by adducing similar language from its bishops and preceding writers. Some of the extracts fail of proving that for which they are adduced; respecting others we only remark that it is too true that many of the leading teachers of the church of England have approximated closely to the church of Rome, in this, as in other respects. The very names adduced by Dr. Pusey and his friend have long ago been brought forward by avowedly Romish writers as conceding their doctrine. Thus the late vicar apostolic, Dr. Milner, in his *End of Religious Controversy*, speaking of “eminent bishops and divines of the establishment in this country,” says, “It is evident from their works, that many of them believed firmly in the real presence; such as the bishops Andrewes, Bilston, Morton, Laud, Montague, Sheldon, Gunning, Forbes, Bramhall, and Cosin; to whom I shall add the justly esteemed divine, Hooker: the testimonies of whom, for the real presence are as explicit as catholics themselves can wish them to be.” These, with one single exception, are witnesses subpoenaed on behalf of Dr. Pusey;—men, “the testimonies of whom, for the real presence, are *as explicit as catholics themselves can wish them to be.*”

It is a remarkable fact, and one that demands the gratitude of protestants generally, but especially of those of our own denomination, that at the very time when the semi-popish confederacy became formidable, divine providence should have placed in Oxford a man, better adapted to render service to the community by exposing and refuting these errors than any other with whom we are acquainted. With the character of Dr. Godwin’s mind we have been familiar for many years; and a long and intimate friendship enables us to assure our readers that they may at all times rely on his candour and integrity, and that in any controversy in which he may engage, his opponents will find him as acute, learned, cautious, and perfectly

honourable antagonist. The announcement of his intention to publish an examination of Dr. Pusey's sermon afforded us pleasure; and now, having perused his performance, we have the satisfaction to know that it is all that we expected it to be. The habit of appealing directly and exclusively to scripture, which he has cultivated till he does it unconsciously, has enabled him to write, as no man can write who is accustomed to derive his impressions from fallible interpreters, even when he wishes to step out of his usual course and investigate for himself. His freedom from the trammels of ecclesiastical jurisdiction and a prescribed creed, has enabled him to take up every question independently, and to examine it on its own merits. His consciousness of the strength of the cause in which he is engaged, and of his ability to vindicate it fairly, has delivered him from temptation to evade any argument, practice any disingenuous artifice, or substitute harsh language for clear reasoning. Calmly, devoutly, courteously, but with an earnest desire to promote the interests of truth, he has composed these letters, in which the foundations of Dr. Pusey's theory are examined and its tendencies exposed. A few extracts will be the best review of Dr. Pusey's work that can be given in our limited space.

There are two or three passages of scripture commonly urged by Romish controversialists in favour of the doctrine of transubstantiation, which Dr. Pusey adduces in support of his sentiments. "My own views," he says, "were cast (so to speak) in the mould of the minds of bishop Andrewes and archbishop Bramhall, which I regarded as the type of the teaching of our church. From them originally, and with them, I learnt to receive in their literal sense, our blessed Lord's solemn words 'This is my body.'" Dr. Godwin gives a clear account of the transactions in the midst of which these words were uttered, illustrates the impossibility of their being understood literally at the time by those who heard them, and shows that the figurative interpretation is quite in accordance both with the common use of language, and with the mode of speaking adopted by the divine Teacher on other occasions.

"Thus we are constantly in the habit of putting the cause for the effect, the instrument for the agent, the sign for the thing signified, and vice versa. By Ireland we often mean the peo-

ple of Ireland, by the pulpit what is delivered from it, by the press what is printed by it. No one mistakes me when, looking at the ornamental letter paper which I have just purchased, I say, this is Queen's College, and this is Christ Church; or when, looking in at our print shops, I say, pointing to the sketches in the windows, this is Dr. Pusey, and that is Mr. Newman; or when, directing the attention of some visitor to that beautiful monument, the Martyrs' Memorial, I say, there is Cranmer, and that is Ridley, and this is Latimer.

"And this mode of speaking was especially common, much more so than with us, in the language which our Lord and his disciples used. In the interpretation which Joseph gives of the butler's dream, he says, 'the three branches (of the vine) are three days.' And in explaining Pharaoh's dream, 'the seven good kine are seven years; and the seven good ears are seven years.' The language of the dying patriarch, in the forty-ninth chapter of Genesis, is, 'Judah is a lion's whelp.'—'Issachar is a strong ass.'—'Dan shall be a serpent by the way.'—'Naphtali is a hind let loose.'—'Joseph is a fruitful bough.' In Ezekiel's prophecies, the Lord says of a lock of hair, 'this is Jerusalem.' Daniel says to Nebuchadnezzar, 'thou art this head of gold.' The interpreter of the vision, in the seventh chapter, says to Daniel, 'These great beasts which are four, are four kings.' The writers of the New Testament adopt the same mode of speaking. 'This Agar (Abraham's bondmaid) is mount Sinai.' 'The seven stars are the angels of the seven churches: and the seven candlesticks are the seven churches.' 'The seven heads are seven mountains.' 'The woman which thou sawest is that great city.' Our Lord himself was in the habit of speaking in a similar manner; 'I am the good Shepherd.' 'I am the Door.' 'I am the Vine.' 'The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.'

"When our Lord, therefore, taking up the bread, said, 'this is my body,' the meaning, this represents my body, was so perfectly natural, and accordant with those forms of speaking to which they had always been accustomed, that it was morally impossible that they should understand the words in any other sense. And taken in this manner, all is plain, affecting, and edifying; we then see the Saviour, just before his awful sufferings and painful separation from his beloved disciples, appointing a standing memorial of his death, and its supremely benevolent objects; in the observance of which his faithful

followers should have their mutual charity increased, their love to himself quickened, and their faith brought into so lively an exercise, that they should enjoy renewed communications of the rich benefits procured by his death. But take the words of Christ literally, and immense difficulties immediately ensue, and irreconcilable contradictions follow."—*Pp.* 20, 21.

In like manner he elucidates the language of Paul, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ," showing from the context that the design of the apostle was to caution the Corinthian believers against the idolatrous practices of their neighbours.

"The cup of blessing' was a phrase very familiar to those who were acquainted with Jewish customs. The cup, used in the celebration of the passover, was so called because blessing and thanksgiving had been offered up to God before partaking of it; and then it was considered as set apart, consecrated, as it were, having received the divine blessing. 'The cup of blessing which,' says the apostle, 'we bless,' is that used in the Lord's supper, in a similar manner set apart to a sacred use. In celebrating this Christian ordinance we have a joint participation, a communion with the followers of Christ, in the emblems of the Saviour's 'body and blood;' and in partaking of them we declare, by an outward sign, that we participate in the benefits and blessings of his death; and, as far as our faith is brought into exercise, this institution becomes the means of our enjoying these benefits, and having actual communion with Christ; so that we may say with the apostle John, 'truly our fellowship is with the Father, and with his Son Jesus Christ our Lord.' This sacred institution, then, he reminds them, represents the communion of all true believers with Christ, in the benefits of his death, and is a solemn declaration that they are his. Now observe the force of this argument against joining in an idol's feast. As, by your uniting in this Christian institute, you declare your fellowship with each other in faith and worship, and your union with Christ, so, by participating in a feast on what is sacrificed to idols, you would declare your fellowship with idolaters in their religious services, and would identify yourselves with the idols in whose honour the feast is held; and to do this would not only be inconsistent with your profession as Christians, but it would be a virtual renounci-

ation of Christ, and a forfeiture of the blessings which he bestows."—*Pp.* 23, 24.

The passage of which Dr. Pusey makes most use, quoting its phraseology frequently as illustrative of the design and efficacy of the Lord's supper, is the discourse of our Lord with the Jews at Capernaum, recorded in the sixth chapter of the gospel of John. To the explanation of this chapter Dr. Godwin has very properly devoted several pages, showing that the Redeemer is speaking throughout this discourse, not of a sacramental sign, but of the necessity and the blessed results of receiving Christ by faith as our sacred instructor and our only Saviour. He adds—

"In conclusion, allow me, in addition to what I have already said, to present you with a brief summary of proofs, that this discourse of our Lord does not refer to the sacred supper.

"1. The Lord's supper had not been instituted when this discourse was delivered, nor till about a year afterwards. There is not throughout a syllable that speaks of an institution, of a commemorative rite, from which the disciples could gather that such an ordinance would be appointed. Here is not the most distant intimation that bread and wine should be used as symbols, or transubstantiated into the body and blood of Christ, or in a mysterious way incorporated with them.

"2. All the effects here assigned to feeding on 'the bread of life,' and on 'the flesh and blood' of the Redeemer, are in this same chapter, as well as throughout the New Testament, attributed to believing on Christ. Please to observe the parallel.

<i>Metaphorical Expressions.</i>	<i>Literal Explanations.</i>
'If any man eat of this bread, he shall live for ever.' v. 51.	'Verily, verily, I say unto you, he that believeth on me hath everlasting life.' v. 47.
'Whoso eateth my flesh and drinketh my blood, hath eternal life.' v. 54.	'That whosoever believeth on him (the Son of man), should not perish, but have eternal life.' ch. iii. v. 15.
'Whoso eateth my flesh and drinketh my blood, . . . I will raise him up at the last day.' v. 54.	'Every one which seeth the Son and believeth on him, . . . I will raise him up at the last day.' v. 40.
'He that eateth me, even he shall live by me.' v. 57.	'The just shall live by faith.' Gal. iii. 11.
	'The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' Gal. ii. 20.

'He that eateth my flesh 'That Christ may dwell
and drinketh my blood, in your hearts by faith.'
dwelleth in me, and I in Eph. iii. 17.
him.' v. 56.

Now is it not a safe canon of interpretation, that what is difficult or dubious must be explained by what is plain and certain, that any proposition which is announced in figurative language must be interpreted by the same thing announced in a literal manner? To believe in Christ cannot be a figure, to eat Christ must be a figure; if, then, the same things are predicated of both, ought we not to take believing as explanatory of eating and drinking? I know not that anything can place this in a clearer and more convincing light than our Lord's own words in the thirty-fifth verse, by a parallelism very common in the sacred writings.

'He that cometh to me, Shall never hunger,
And he that believeth on me, Shall never thirst.'

What is it that prevents hunger and thirst? eating and drinking; how does our Lord say that hunger and thirst are to be prevented? by coming to him, and believing on him; therefore it is undeniable that the eating and drinking of which he speaks are identical with coming to him, and believing on him.

"3. That which is affirmed in this discourse is true of believing on Christ, but is not true of participating in the Eucharist. Our Lord says repeatedly and distinctly that he who feeds on him as the bread of life, even on 'his flesh and blood' 'shall not die,' 'shall live for ever,' 'shall live by him,' 'shall dwell in Christ and Christ in him,' 'shall be raised up (to glory) at the last day.' But multitudes have eaten and drunk the Eucharist, who have evidently lived, and apparently died, without the life of religion. But 'he that believeth on the Son hath everlasting life;' and of those who come to Christ and believe on him, he says, 'I give to them eternal life, they shall never perish, neither shall any one pluck them out of my hand.'

"And the converse of this is as strongly affirmed by the Saviour in this discourse. 'Except ye eat the flesh, and drink the blood of the Son of man, ye have no life in you.' But all who have true faith in Christ have life in them. Who would affirm that John the baptist had no spiritual life—that the dying penitent on the cross received no life from Christ? Yet they never partook of the Eucharist. Had our Lord's disciples, at the time when this discourse was delivered, no life in them? Yet they had never at that time, and for some time after, partaken of the Eucharist. All who have true faith

in Christ, have spiritual life, whether they have participated in the Eucharist or not: none who are destitute of this faith have spiritual life, however frequently they partake of the Eucharist; the solemn declaration of our Lord, therefore, cannot apply to the Eucharist."—*Pp. 34—37.*

Towards the close of the examination we find an able summary of the views developed in Dr. Pusey's sermon, and a comparison of them with the gospel system. Dr. Godwin shows that the teaching of this sermon is that *remission of sins is imparted by the Eucharist*, and asks, Is this the teaching of the apostles? He shows that the sermon teaches that it is in the Eucharist that the communicant "receiveth into himself, in an ineffable manner, his Lord himself," that it is in this manner that Christ dwells in him and he in Christ, and he asks, Is this the teaching of the New Testament? He points out how completely the teaching of the sermon differs from the concurrent testimony of the inspired writers, as to the means by which spiritual life is imparted and maintained in the soul, and the work of sanctification carried on. In concluding, he illustrates the practical tendency of Dr. Pusey's sentiments, which militate against the simplicity and spirituality of the gospel, and tend to the production of a defective and erroneous Christianity;—which lead almost inevitably to unscriptural conclusions respecting many who love and serve the Saviour, and uncharitable feelings towards them;—and which have a direct and strong tendency towards popery,—sacramental grace, priestly power, and exclusive salvation being inherent and essential characteristics of both systems.

Had we allowed ourselves to quote to the extent of our wishes, we should have transcribed the entire pamphlet; but, as we cannot do this, we congratulate the reader that for two shillings he may purchase the whole. Cordially thanking Dr. Godwin for the service he has rendered to the church of Christ, we intreat him to consider it his especial vocation to observe whatever may issue from the press under the sanction of Dr. Pusey or his coadjutors, and report thereon to the public. This is a work for which he is peculiarly fitted; and no other work can be required more urgently by the necessities of the present generation.

Jamaica: its Past and Present State. By JAMES M. PHILLIPPO, of Spanish Town, Jamaica; twenty years a Baptist Missionary in that Island. London: post 8vo. pp. 487. Price 8s. 6d. cloth.

WE have no doubt that all who peruse this work, will concur in our opinion that, in presenting it to the public, Mr. Phillippo has performed a very seasonable and acceptable service. The subject itself is deeply interesting, and the manner in which the information is communicated, and the various facts and events are arranged, is highly creditable to the author. The qualifications of Mr. Phillippo for such a work, are of no ordinary kind. Twenty years residence on the spot, during which he had opportunities of mixing with all classes of society, a constant intercourse with the other parts of the island, a personal and intimate acquaintance with the habits and characters of the black and coloured population, as well as with all the peculiarities of the white inhabitants, both before and since the abolition of slavery, render him a very competent witness as to the "past and present state" of Jamaica. Nor is this all: through the whole of this time, from the period of his first landing, when an interdict was put on his preaching, to the day when he stood before the government house, at the head of 7,000 of his members and hearers, and 2,000 of his school children, to receive the congratulatory address of the governor, "surrounded by the bishop, his honour the chief justice, and other high official functionaries;" during the most trying scenes of adversity, and in all the exhilaration of prosperity, Mr. Phillippo has sustained a character for integrity and uprightness, such as has commanded the respect even of those who have been most opposed to his missionary labours, while it has secured the highest esteem of all his friends. There is, moreover, an air of candour and truth about all his descriptions and statements. There is no strained exaggeration, no aiming at effect, no party feeling or denominational eulogies, no resentments when injuries are related, no angry reflections when misrepresentations are corrected; there is evidently no wish to serve any interests but those of truth and justice. It is apparent throughout the work that the author is highly susceptible to the beauties of nature, and alive to the warmest emotions of bene-

volence, but there is no affectation of taste or sentiment; all the indications of such sensibilities bear the impress of spontaneous and habitual feeling. With very few blemishes, and these too slight to deserve a notice, there is a simplicity and a clearness in the style which preserve the reader from the fatigue occasioned by passages of difficult construction, or doubtful meaning. It is, in a word, a work which any one may read with pleasure, which has much to interest the politician and the philosopher, and which cannot fail to awaken in the bosom of the Christian, feelings of deep interest and lively gratitude.

Before the visits of our missionaries, Jamaica had been long known to Europe as one of the most important of the West India Islands, and as the principal seat of the British power in that part of the world. It was at once an emporium of commerce, and a centre of power; in her commodious harbours merchant vessels found safety, and from her ports went forth those armaments which extended the colonial conquests of Great Britain, and asserted her supremacy on the seas. But here also was seen the foulest stain on England's glory, the darkest and most damning spot on her national character. For more than two centuries Jamaica took the lead in that most infamous traffic in human flesh and blood, which insulted heaven, dishonoured the earth, deepened the degradation of Africa, and increased to a tenfold degree the crime and misery of that continent. In this island, designed by nature to be a paradise, were heard, age after age, the wailings of despair, the resounding lash, the clanking chain, the imprecations of the tyrant, mingled with the cries of the mangled, the sobs of the broken hearted, and the agonizing groans of the dying. Here was seen the slave market; men, women, and children put up to auction; all the ties of nature violently separated; and human beings, immortal beings, whom God made capable of all that is sublime in morals, and endless in happiness, reduced to the condition of goods and chattels; bought, sold, fed, flogged, as so many working animals, by a few of their fellow creatures, under the sanction of British authority, and the security of British protection, whose only right to perpetrate these atrocities consisted in a white skin and a tyrant's power. Here was seen the humiliating and afflictive spectacle

of men, by hundreds of thousands, and generation after generation, reduced to the lowest point of degradation at which our nature can be placed; without instruction, without a God, without hope, without the sanctities of marriage, with no domestic tie that was for a moment safe from disruption, and to whom, in self-justification, their cruel oppressors were compelled to deny the attributes of our common humanity. But here, during the last forty years a change has been wrought, as glorious as it is extraordinary; such a change as has rarely, within the same time, and to the same extent, been witnessed by the human race; here benevolence and piety have achieved such a triumph as shall touch the heart with joy and rapture to the latest ages, when all the glory of our fleets and armies shall have faded like a flower that has lost for ever its fragrance and its beauty.

A great experiment has been for some years in process, in this island especially; for though the West India islands in general, as well as other places were included in it, this was the principal scene of action; an experiment which was to prove whether God had, according to the scriptures, "made of one blood all nations of men," or whether there are essential distinctions in their intellectual and moral capabilities among those who bear the human form. It had been proclaimed loudly and long by those who claimed the highest right of judging, and the best opportunities of deciding, that the negro race were essentially and incurably inferior to the other portions of mankind, that physical difficulties altogether insuperable forbade the helpless attempt to elevate them to the position which white men occupy, and defied the power of Christianity to work in them any material alteration for the better; that as they were incapable of caring for themselves or guiding themselves, as no industry could be extracted from them without force, as no anticipation of the contingencies of human life could induce them to make any provision for the future, others must, as much for the sake of the negroes as their employers, have the guidance of them, compel them to industrious efforts, and provide for their comforts. This was attested by the planters, who had known them and their habits from generation to generation; by captains of slave ships, and the men-stealers of Africa; by

travellers who had partaken of the hospitalities of slave owners; and by military and naval officers who had visited, or resided in, the slave colonies: anatomists and physiologists proved this in their lectures and disquisitions, and surplined theologians announced it as incontrovertible fact, and even declared the attempt to Christianize and elevate them to be an impious interference with the decrees of heaven. But though only a small part of the results of emancipation have yet been brought out, though but five short years have elapsed since this tardy act of justice has been completed, never was the solution of a problem in which the welfare of millions was concerned, so completely, so triumphantly effected. So far from being contented with ignorance, these sons of Africa are panting for knowledge, thirsting for education, and making the most strenuous efforts to obtain it for themselves and their children; a portion of their hard earnings is devoted with unparalleled zeal and liberality to the erection of school-houses and places of worship, and to the maintenance of school-masters and ministers. Instead of boundless immorality resulting from emancipation, as was by many confidently predicted, crime has become comparatively rare. And all the vaticinations of incurable indolence, for which there was no remedy but the lash, have been succeeded by the fruits of industry apparent in the improved habits, increased comforts, and liberal charities of the negro population. Freehold cottages, surrounded by gardens in full cultivation, are springing up in every direction, and negro villages, each with its school-rooms, and its accommodations for devotional exercises or public worship, are spreading over the once slaving holding island of Jamaica.

"The number of similar settlements that have been established since the period of emancipation, and the extent of such freeholds, is almost incredible. It is difficult at present to ascertain the precise number of either, but on a rough calculation the villages can scarcely be estimated at fewer than from 150 to 200, or the number of acres of land purchased at less than 100,000. Equally imperfect must be any general statistics respecting them. As nearly as can be ascertained, the number of heads of families who have purchased land is about 10,000, and the number of cottages erected about 3,000. The amount paid for land thus purchased is estimated at £70,000, and the value of the houses

£100,000, thus making the total cost of land purchased by the peasantry in the course of four years, and of cottages erected by them, £170,000."—*Pp.* 228, 229.

But we cannot do anything like justice to that truly wonderful change in the condition of the blacks and coloured people which is described by Mr. Phillippo, without referring to the work itself, which we sincerely hope none of our readers will fail of perusing for themselves. There is, however, one important consideration that must not be overlooked, and that is, that the whole of this blessed transformation has been accomplished, directly or indirectly, by the beneficent operation of Christianity. Other influences have been brought to bear on it, which our author readily admits and describes, such as those arising from the abolition of the slave trade, the consequent ameliorations of the slave code, the African Society, and the Anti-Slavery Society; but the great moving power which set the whole machinery in motion, and kept it steadily in action, was undoubtedly the gospel of Christ.

"Thus it may be said, that the moment the missionaries arrived on the shores where slavery and its effects existed, did that process commence which infallibly led to its utter extinction, and is now tending to the moral and social regeneration of the country."—*P.* 428.

In showing the working of the means employed, Mr. Phillippo states the measures which proved so happily effective in preparing the slave population for a reception of the full benefits of emancipation. Among these he mentions the establishment and operation of schools, the circulation of the scriptures and religious tracts, the moral influence exerted by the missionaries, their efforts for the improvement of the temporal condition of the people, the peculiar organization of their churches, and the instrumentality which was thus employed. Speaking of education, Mr. Phillippo says,—

"One of the first acts of missionaries was the establishment of schools: and, long before the abolition of slavery, these institutions had exerted a most beneficial influence over the negro population. It was chiefly by their influence that the long-cherished notion of the mental inferiority of the African race was exploded; that they acquired an increased acquaintance with the word of God; that they were taught to regard themselves as *men*; rational, responsi-

ble, and immortal beings. More acutely than in the days of absolute ignorance did they then feel the thralldom by which they were bowed down. Their unredressed grievances became increasingly palpable, and assumed a dilated form. While education had enlarged their views, it increased the sensibilities of their minds: the 'iron entered into their souls.' In the meantime the instructions of the missionaries, and the precepts of the gospel, which had taken possession of their hearts, enabled them to submit to their condition with patience, trusting to the British people, under God, for that deliverance which they believed to be at hand."—*P.* 420.

"Schools contributed in a very considerable degree to promote the *temporal* interest of the people, enabled many of the negro race to find their way into public offices, fitted them to become confidential servants in mercantile establishments, to become subordinate managers of estates and properties in general, as well as to fill other important situations, to which without these advantages they could never have aspired.

"Nor were the *moral* results of education less conspicuous. It inspired feelings of self-respect and self-confidence; taught the people that character was essential; showed them the advantages of civilization; gave them a taste for the enjoyment of domestic life, and created a relish for those pleasures or acquirements which stimulate the industry and transform the aspect and character of society; refining the habits and awakening the charities of the pupils; softening their hearts and restraining their passions."—*P.* 421.

Besides the living voice of the preacher and his personal labours, the productions of the press were actively employed.

"Every missionary station was in reality, besides an educational establishment, a bible and tract depôt, whence rays of light continually emanated to all the surrounding neighbourhood, producing results, the full magnitude and importance of which only the day of final decision will fully disclose."—*P.* 425.

The personal influence of the missionaries had no small share in contributing to the act of emancipation, as well as in preparing the negroes for it; and too much importance can scarcely be attached to their prudent forbearance, their wise counsels, and the bold and determined stand they finally made when affairs were by the planters and their adherents pushed to a crisis.

"The *moral* influence exerted by the missionaries powerfully contributed to the change

which has taken place. In so depraved a community as that of Jamaica, the very presence of such a person was productive of an amount of good which can scarcely be estimated. It awakened many a virtuous youthful association, made many an appeal to the conscience, and excited many a feeling of self-conviction and self-reproach. To the missionary it was that the negro uniformly looked with confidence for sympathy and redress; while, on the other hand, the master feared that by the same agency his deeds of darkness would be known and exposed to the world. 'You have no missionary here to listen to your complaints, or to take your part,' was an observation frequently addressed to the slave when his task-master wished to perpetrate some deed of cruelty and wrong.

"Being wholly independent of local influence, the missionaries were almost the only individuals on the island who *dared* to interfere between the oppressor and the oppressed. Yet in no one instance did they thus interfere, until compelled by the increasing efforts made to frustrate the objects of their mission. When they saw the members of their churches punished for praying to their Maker; when they beheld that accursed system, under which the island groaned, aiming to quench the light of heaven, to close the avenues to the tree of life, and to consign its helpless victims, not only to degradation and misery in this world, but to everlasting torment in another; then, and not till then, did they feel their obligation to attempt its utter extinction, and resolve never to relax in their efforts until their object was accomplished.

"Though from the first they had regarded it as their bounden duty to inculcate upon the victims of misrule and oppression, obedience to the civil authorities, and patient submission to their nameless wrongs, yet now impelled by justice, humanity, and religion, they fearlessly published to the world the atrocities they had witnessed, and thus supplied the material by which the philanthropists of Britain were enabled to move the nation in their favour."—*Pp.* 426, 427.

The descriptions which, supported by statements of facts, Mr. Phillippo gives of the fervent piety, the Christian love, the benevolence, the zeal, the devotedness, of the negro converts, are of the most affecting kind. Talk of the imperfections of the missionary churches, and their members!—to say nothing of the allowances that might reasonably be made in their extraordinary circumstances—we only wish that these unvarnished statements may be perused,

—statements made, it must be remembered, by a most competent witness, of unimpeachable veracity, who is probably as free from any improper denominational bias as any man in Christendom,—and we should be much surprised, if, whether pastor or member of any Christian and evangelical community, the warm and pious wish did not arise in the heart of every such reader, that our best and most prosperous churches had but half the life, and love, and self-devotion of these children of Africa. Who can doubt for a moment, that if all our Christian societies in England were imbued with the same spirit, and acted on the same principles, the whole mass of society would soon be the subject of a most blessed change. And this, perhaps, is one way in which, by a reaction of these missionary churches in our Christian communities at home, as their condition becomes more and more known to us, British Christians will be repaid for their long and laborious efforts in the cause of negro freedom.

In the former part of the work, Mr. Phillippo has devoted some chapters to the history of Jamaica from its first discovery, its natural productions, its geology and its scenery, the general state of society, and its government; the latter portion is occupied with a view of that immense change which has been wrought in their condition by the power of Christianity, and the effects of emancipation. It is embellished with seventeen engravings, which, though of little intrinsic merit, are adapted very pleasingly to illustrate the subjects to which they refer. The narrative and descriptive parts of the volume are often enlivened by anecdotes, relating principally to the habits and character of the negroes; and we can truly say, that there are few volumes of recent publication which we have read with equal interest and pleasure.

DOMINICI DIODATI *J.C. Neapolitani de Christo Græce loquente Exercitatio; quâ ostenditur Græcam sive Hellenisticam linguam cum Judæis omnibus tum ipsi adeo Christo Domino, et Apostolis nativam, ac vernaculum fuisse.* Neapolitani, 1767. Edited, with a preface, by ORLANDO T. DOBBIN, *L.L.B.*, Trinity College, Dublin. London: Fools-cap 8vo. pp. 190. Price 5s.

THE design of this essay is to show that the Greek, or Hellenistic language,

was the native and vernacular tongue of all the Jews in the time of our Lord, and therefore of Christ himself and the apostles. The work will always be interesting on account of the importance of its subject, and the attention it has received from the learned. It had become extremely scarce, and Mr. Dobbin deserves our thanks for republishing it in so cheap a form. It is true, an effect contrary to that intended by its author seems to have been produced by its appearance, namely, a very general disposition to go to the opposite extreme. It was expressly attacked by Ernesti in 1771, by De Rossi in 1772, and others since have attempted to show that the Jews did not speak Greek at all. Much will be found in his book which is crude in theory, questionable in statement, and feeble in argument; but enough remains, in the judgment of many eminent scholars, to form a solid basis for something like his conclusion. The following is a sketch of Diodati's argument.

Egypt, which always had an important influence on Palestine, was very early imbued with the Greek language. Psammeticus, 600 years before Christ, introduced great numbers of Greeks into Egypt, and encouraged their literature; and this was still more the case under the Ptolemies, till at length the writings, the coins, and the monumental inscriptions of Egypt were entirely Greek. Syria was colonized extensively by Seleucus Nicator about 300 years before Christ, and a vast number of cities were built which were inhabited by Greeks. This was especially the case in Palestine. Alexander the Great, whose aim was always to introduce his language with his arms, overrun Palestine; and in the year 330 before Christ, expelled the inhabitants of Samaria from their country, and put Greeks in their stead; and soon after his death 70,000 Jews were carried by Ptolemy Soter to Alexandria, where they were compelled to forego the use of their former language; seventy-seven years after which their descendants were sent back into Judea, whither they took with them the Greek language and a decided Hellenic tendency. Accordingly, under Antiochus the Great and his successors, the population of Judea had almost deserted their national worship, Grecian games were celebrated, and it even became common to obliterate the national distinction. The inhabitants of Samaria formally declared their rejection

of the Jewish worship, and consecrated their temple on Mount Gerazim to Jupiter. The effect of 190 years of Greek dominion was thus to leave but a small remnant of their former language. But under their Jewish rulers, still greater efforts were made to convert them into Greeks; Herod the Great built a theatre in Jerusalem, and a large amphitheatre in the neighbourhood: as far as his influence went, everything was Greek. In short, during 300 years, the language of Greece had become everywhere established, and it is not likely that the Jews, who were ever prone to adopt what was foreign, and with whom so much pains had been taken to Hellenize them, should remain exceptions.

Accordingly, in the time of the Maccabees the Greek had become familiar to all classes, as appears from the scene in the seventh chapter of the second book of Maccabees; and henceforth their literature is entirely Greek, which it would not have been if that had not been the language of conversation. Hence the necessity of the Greek version of the Old Testament scriptures, and the fact that the New Testament was composed in that language. Add to this, that their coins and monuments bore Greek inscriptions, and their names of places, feasts, titles, buildings, all were Greek. Our Lord himself was known by the title *Christos* as by a proper name, the twelve were called apostles, and one of them Peter, instead of Cephas. And it was the Greek scriptures, and not the Hebrew, which our Lord constantly used. The nature of the New Testament dialect is a proof of what is contended for. It is a mixture of the Greek dialects with words and phrases derived from other sources, such as would arise from the circumstances in which the Jews had been placed; and no better reason can be given why the New Testament writers should have employed this, than that it was their native tongue. No reason can be assigned why the *Chaldee* should have been spoken, which does not apply more strongly to the Greek. The Babylonish exile, in which they substituted Chaldee for their native Hebrew, lasted only seventy years; the Greek dominion, 190 years, during which Judea was more exhausted of its inhabitants, and peopled with strangers. It is admitted, that our Lord quoted Psalm xxii. in Chaldee, but it

is plain the people did not understand him. And if, according to Acts xxi., Paul spoke in some other language than Greek, it is certain the people expected to listen to a Greek harangue, and at any rate it was not Chaldee, but Hebrew, which were far too unlike each other, especially in pronunciation at that time, to be confounded; i. e. the apostle addressed himself to the leaders of the people in the ancient Hebrew, as a learned language. The Chaldee and Syriac words which are met with in the New Testament, are among the elements of the Hellenistic dialect.

• Such is an analysis of Diodati's argument. It is sufficient to furnish a strong presumption that the Hellenistic Greek was a medium of intercourse, of which great numbers of the Jews availed themselves. On the other hand it is argued that though the ancient Hebrew had then ceased to be a living tongue, it is evident from the inspired narrative that there was a language spoken called Hebrew, quotations from which are in fact quotations from what modern scholars call the Syro-Chaldaic, or Aramean. The title placed on the cross by Pilate in Hebrew, Greek, and Latin, had evident respect to the various classes of readers in the community: there was Hebrew for the common people of the country, Greek for the strangers assembled from various parts of Asia and Europe, and Latin for the Romans. In Acts i. 19, mention is made of a language which was to the inhabitants of Jerusalem "their own proper tongue," and this was neither Greek, nor Latin, nor ancient Hebrew; but the word ascribed to it, Aceldama, belongs to the Aramaic. The distinction between the "Grecians" and the "Hebrews," those who used the Greek language and those who used the Aramean, is referred to in subsequent parts of the same book. Josephus speaks of his countrymen as unable, on account of their ignorance of Greek, to compose such a book in that language, as his *Antiquities*. It must have been for the use of persons who had not a competent knowledge of Greek, but who understood the Syriac, that the ancient Peshito Syriac translation of the New Testament was made. These and similar statements have been made and illustrated by British and foreign philologists of great eminence.

In many cases, it is evident, Diodati has pushed his conclusions far beyond

his arguments. There is no sufficient proof that Egypt lost its original language at the time referred to. His notion, derived from Isaac Voss, that the Coptic was a jargon made up of Greek and Arabic, is sufficiently refuted by subsequent researches. There is no proof that the 70,000 Jews placed in Alexandria disused their own language; they always lived apart, and were therefore less likely to adopt the Alexandrian Greek. The conquests of Alexander and his successors are not sufficient to account for a people's language being extinguished. This has never happened, except in cases in which a race has become extinct or lost among its conquerors. Diodati has signally failed in his answer to objections. It is in the highest degree unlikely that Paul should address the mixed multitude in *ancient Hebrew*; and it is sufficiently made out that by the Hebrew tongue was at that time meant the Syrochaldaic or Aramaic which was then in use: the word Gabbatha, for instance, John xix. 13, which is an Aramean word, is called Hebrew; and the dialect spoken in the time of the Maccabees is so called by Josephus.

While, however, it seems plain that the Jews did retain their national language in some degree, it is equally certain that the Hellenistic Greek was the language of courtiers, scholars, and others of the more elevated classes of the community. In many counties of Wales, the educated classes speak English when they have occasion to do so; and their only literature, worthy the name, is English; but the language of general intercourse in the country is Welsh. Something like this was probably the case, at the time referred to, in Palestine. Our Lord went about into all parts of Palestine, into Samaria, into the parts about Tyre and Sidon, and conversed freely with the inhabitants. He addressed great crowds of people in districts where the majority must have been Hellenistic, and where therefore it is probable that he used their language. The argument derived from the dialect in which the New Testament is written is, we think, of some weight. It is not ancient Attic Greek, or of any other of the dialects; it is not the language of translation, as is the Seventy; it is not the so called *common* dialect which was *written* at that time. According to the now established theory on the subject, it derives its peculiarities from its being a

spoken language, the language of the people. It contains all the elements which the history of it would lead us to expect. The language spoken in the Grecian armies and by the Greek settlers was the *colloquial* Greek of Macedonian, Dorian, Ionian states. It is well known, that the colloquial language of all countries, is full of the oldest forms both of words and phrases; and very many appearances of this kind in the New Testament, which have been referred to Hebraisms, are nothing else than those ancient forms of language which are wont to linger among the expressions of the common people. The Gospel of Matthew, it is true, was believed by some early Christian writers, to have been first written in Hebrew; but this tradition rests on very feeble evidence. Origen could find no trace of this Hebrew gospel after years of search, and the fragments of what has passed for it are widely different from the present gospel of Matthew. The internal evidence for the Greek being the original outweighs all such traditions. It bears every mark of being a free composition, and no translation.

We need not say, that the doctrine of inspiration is not touched by this argument. The wisdom of God is always found to take the simplest and most direct methods in carrying out his purposes. Doubtless, the Spirit of God might have dictated the use of any language under heaven, and have so arranged by his providence, that all nations should come to the knowledge of it; but it was more in accordance with what we know of his methods, to direct the sacred writers, to declare in their own tongue and in that of a vast majority of those to whom the gospel was immediately sent, the wonderful works of God; and, as the literature of that language,—for the Hellenistic dialect is essentially Greek,—the only literature almost of those ages which has reached us, is abundantly copious, we are thus furnished with ample materials by which to ascertain, with increasing exactness, in proportion as the phenomena of that language become more fully known, *and the hearts of men more candid*, what is the mind of the Spirit.

Letters and Biography of Felix Neff, Protestant Missionary in Switzerland, the Department of Isere, and the High Alps. Translated from the French of M. Bost:

by MARGARET ANN WYATT, *Author of a Translation from the German of a Memoir of John Huss.* London: Seeley and Co. Foolscape 8vo. pp. 469.

Four memoirs of Felix Neff have now appeared in this country. The first was Dr. Gilly's, — a valuable work, though somewhat tinged with the episcopalian prejudices of the author. That was followed by Mr. Ellerby's,—constructed on a different principle, and designed to exhibit more fully the spiritual characteristics of Neff—yet not, upon the whole, superior to the elegant production of the prebendary of Durham. The interesting volume issued by the Tract Society, "*Life of Felix Neff*," contains some details not to be found in the preceding memoirs. The book now on our table is the fourth and last. It is professedly a translation of a work published last year by M. Bost of Geneva, in two volumes 8vo.* M. Bost was intimately acquainted with Neff, and has obtained possession of his journals, as well as of a great number of letters written by him to friends in Switzerland and France. They are arranged in chronological order, and form a complete biography, only requiring here and there a few words, to serve as connecting links to the documents, or explain allusions which could not be understood by readers who were unacquainted with the parties. Neff, in fact, writes his own life. And what a life it was! What a pattern for pastors! Would that all Christian ministers were more like him, and that the Lord would pour of his Spirit upon them, as he did upon this his devoted servant, in answer to his unceasing prayers, and as a reward for his singleness of heart!

We are told in the title-page of the book before us that it is "translated from the French." And so it is: but the whole of M. Bost's work is not translated. Neither is it abridged. It is mutilated rather than abridged. The translator has chosen to leave out entire sentences and paragraphs, evidently not always for the sake of abbreviation, but because the matter omitted was considered objectionable. In the selection

* "*Lettres de Félix Neff, Missionnaire Protestant en Suisse, et dans les Départemens de l'Isère et des Hautes Alpes. Formant, avec quelques Additions, la seule Biographie complète qui ait paru sur ce Prédicateur. Par A. Bost, Ministre du Saint Evangile.*" Genève: pp. 536 & 564.

of the parts to be omitted, sectarianism often betrays itself. Many instances might be adduced, but one must suffice. Writing to a friend, Neff says, "I know that the Christian, strictly speaking, has a right to separate from any heretical church, even though while remaining within its pale he should not be compelled to deny the truth."—*Page 286.* He adds, "The case is sometimes difficult, and other persons may think he ought to separate. I have passed through all this. I know also that the baptist system may be as easily defended, and even easier, than the contrary opinion."—*Bost., ii. 169.* These sentences are

omitted by the translator, and for obvious reasons. Pædobaptists were not to be told that Neff felt the force of baptist arguments. But is this just or honourable?

It is not likely that the respectable publishers were fully aware of the manner in which this work was prepared for the press. We trust that they will do justice to M. Boet, and either furnish the British public with an exact translation of his very valuable volumes, or with a fair abridgment. We shall then be prepared to recommend every church in the kingdom to purchase a copy, and place it in the pastor's library.

BRIEF NOTICES.

Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *The New Testament. Consisting of the Greek Text of Scholz, with the Readings, both textual and marginal, of Griesbach; and the variations of the editions of Stephens, 1550; Beza, 1598; and the Elzevir, 1633. With the English Authorized Version, and its Marginal Renderings.* London: Foulcap 8vo. pp. 624. Price 8s. Cloth.

For common use, students of the Greek Testament will find this a very convenient edition. The text of Dr. Scholz, one of the professors in the university of Bonn, whose collation is more recent than that of Griesbach and founded on a different system of recensions, is preferred to any other by many eminent biblical critics. This text, in paragraphs conformable to those of Bengel, with figures indicating the verses but without breaks, is given in a bold, legible type. By its side, in a smaller type and narrower column, is the common English version, in corresponding paragraphs. At the foot of each page are notes in a still smaller letter, showing the variations between Scholz's text, and that of Griesbach's Manual; all those readings of the value of which Griesbach expresses any judgment; the variations of Stephens, Beza, and the *textus receptus*; and the marginal renderings of what is called the authorized English translation. The volume is neat and portable; though it will be seen from this brief description that it is comprehensive.

Immanuel: or, God with us. A series of Lectures on the Divinity and Humanity of our Lord: as well as on his Descent into Hell, Resurrection, Ascension, and Second Advent. By RICHARD BINGHAM, jun., M.A., Curate of Trinity Church, Gosport. London: 8vo. pp. 410. Price 10s. 6d. cloth.

The author pleads, in extenuation of blemishes, the necessity under which he laboured of

writing his book peace-meal and incidentally, "amid the daily routine of scholastic business and clerical duties," but calls to recollection cases in which excellent works have been produced under disadvantageous circumstances. "Scott, for instance," he observes, "compiled his voluminous commentary surrounded by the prattle of his children, and sometimes with a baby on his knee: and my learned ancestor, amid the duties of a rural pariah, and the cares of a numerous family, in very straitened circumstances, without books of his own, and at some little distance from a library, and that not the best of its kind, contrived to read and digest some hundreds of ponderous folios, besides consulting a thousand minor volumes, and produced at the end of twenty years of incessant toil, a work of immense value, and destined to last as long as the church shall endure, whose antiquities he has recorded, for the use and comfort of the latest posterity." Hence the inference may be fairly drawn, that the voluntary principle is not the only principle under which learned and laborious men endure privations. Mr. Bingham's performance, however, requires no apology: it would have been highly creditable to him had he enjoyed every facility he could desire. In reading the earlier portions of it we felt some displeasure at the occurrence of some phraseology not to our taste, and of language in reference to the "heretics" whose errors he refutes which must appear to them to savour of contempt and hatred. But the work has seemed to improve as we proceeded. It is the production of a thoughtful and independent mind, possessing considerable attainments, and very conversant with gospel doctrine. It contains able discussions of several important subjects, and expositions of difficult passages of scripture. We do not coincide with the author in all the opinions he has expressed; but he has produced a book of real value.

Fisher's Drawing Room Scrap Book, for 1844.
By the Author of "The Women of England."
Price One Guinea.

The paper covering in which each copy is carefully invested being removed, you discover a quarto volume, about an inch in thickness, elegantly bound, with a profusion of gilt ornaments, including profiles of the queen and her royal consort. After exercising your skill upon the question whether it be in truth purple morocco that is before you, or something less costly but of similar aspect, you open the book, and lo! Mrs. Ellis herself, not gazing at you exactly, but looking as though conscious that you are gazing at her, and ready to welcome you to the entertainment she has prepared. Opposite is a delicate vignette showing part of the gardens of the seraglio at Constantinople. Turning over a leaf, you come within sight of a short and modest profusion, which however you pass over for the present, and proceed to inspect the plates, thirty-four in number, that remain to be examined. Among these, you find portraits of the queen of France, the queen dowager of England, the duke of Sussex, the lord lieutenant of Ireland, and prince Talleyrand, landscapes, castles, and magnificent buildings in different quarters of the globe, with fancy pieces of various kinds. You at length pronounce your judgment—for, in such a case, every looker on is a critic—and if that judgment concurs with ours, which it most probably will, it will be that none of the preceding volumes brought out under the same auspices has been equal to the present; the plates being at least as exquisitely finished as those of last year, and the partial accompaniments decidedly superior.

The Juvenile Scrap Book. By the Author of "The Women of England," 1844. London: 8vo. Price 2s.

Whether it be that Mrs. Ellis improves by practice, or that as we advance in years we are becoming more easy to please, or that the lady's countenance as exhibited in the work just noticed has predisposed us favourably towards her performances, thus illustrating the wisdom of that regulation which required the ancient *Areopagites* to exercise their judicial functions in the dark,—whatever may be the cause, the fact is that in this case also it appears to us that though the Juvenile Scrap Book for 1843 was good, that for 1844 is better. If it be true, according to the editor's statement in the preface, that "to admire is one of the happiest sensations we are permitted to enjoy on earth," she may be congratulated on the certain result of her labours, for it cannot be doubted that the young persons, for whom these sixteen engravings and the well written stories by which they are illustrated are designed, will admire them. The publishers also will find, we doubt not, that the admiration of uncles, aunts, and other kind hearted personages, who wish to purchase the book for presentation, will be excited by the fact, that considering the style of elegance prevailing in it, the price is wonderfully low.

The Influence of Aristocracy on the Emancipation of Nations; considered in relation to the Present Circumstances of the British Empire.
By JAMES J. MACINTYRE. London: 8vo. pp. 448. Price 14s.

The repeal of all taxes on food, the reduction of taxation generally, and the diminution of aristocratic influence, are, in this author's judgment, indispensable to the safety of the nation. He has accumulated a great deal of historical and statistical information, which he applies to the enforcement of his opinions. Roman, Spanish, French, and English history, are laid under contribution, and a general view is taken of the existing institutions of Russia and America, and the position of these and other countries in reference to Britain. He illustrates the rise and progress of British aristocratic power, analyses its character, and traces its effects; showing that it checks the bounty of nature, restrains the commercial intercourse of nations, and obstructs improvements at home. His design is to advocate the interests of the poorer classes, and warn our wealthy nobles of the inevitable consequences of the course they are pursuing. He writes with ability and animation, and displays as much calmness as it is reasonable to expect from one deeply in earnest in discussing these subjects at a crisis when, if his views are correct, "the distressed and attenuated artisans of the manufacturing districts consider the dominant party as inimical to their very existence, and no longer cry to it for help, but hear, with the resigned patience of despair, their destitution and misery."

Lectures on Puritanism and Nonconformity. By Sir JOHN BICKERTON WILLIAMS, Bart., LL.D., F.R.S. London: Fcap. 8vo. pp. 174. Price 3s. 6d.

The name of the highly respected author is a sufficient guarantee for the book. We trust it will be extensively circulated. It is worthy of him, and the subject to which it refers deserves to be generally studied. "The puritans and nonconformists," he justly remarks, "were, as a body, eminently devout and religious persons; the consequence, in a great measure, of their singular diligence in the more retired and 'close' exercises of piety. In Mrs. Hutchinson's graphic delineation you see the contrast their habits and deportment presented to those of their unassuming revilers. And the more you acquaint yourself with their history, the more clearly will you perceive what patterns they were of Christian devotedness. Intent upon 'salvation,' eternal realities filled their minds. The Lord's day, and the ordinances of his house, were their delight. They spent a considerable portion of their time in watching their thoughts; in studying themselves; and they kept their hearts 'with all diligence.' Instead of censuring and excommunicating all around them, they looked within. They read, and they meditated, and they wrote much; and in providing for the spiritual welfare of their families they have never been surpassed. They were giants in understanding; men of solid attainments, and well established in the faith."

The British Church, and other Poems. By the Rev. D. J. WAUGH, A.B. London: post 8vo. pp. 136. Price 3s. 6d.

The object of the poet's admiration is thus described:—

"But see! invisible to mortal eye,
A nation's temple 'stablish'd I descry!
In beauteous ranks its shining turrets gleam,
Like those which rose by vision'd Chebar's
stream!"

All men, however, do not possess equal discrimination:

"There be, who to thy sacred fires object,
And horrid rage against thy walls direct;
Whose jaundic'd vision, (shrouded from thy blaze
Sees imperfection in thy shining face;
So the keen glance of philosophic eye
Spots in the sun's bright mirror can descry,
Who peerless still, undimm'd by all they say,
Moves on, majestic monarch of the day."

The vision of some of our friends being too much affected in this way to derive any advantage from prescriptions in prose, perhaps they will try the effect of the author's poetry. He appears to be a good man, and quite in earnest.

Exposition of Hebrews XI.; as setting forth the Nature, Discoveries, and Effects of Faith. By an Indian Layman. London: 12mo. pp. 216.

The meditations on the eleventh chapter of the epistle to the Hebrews contained in this volume, are evidently the product of a cultivated mind under the influence of devout feelings. The writer is a member of the church of England, but there is nothing sectarian in his spirit; and, though in some points we perceive that his views do not accord with our own, we can cordially recommend his work to Christians of every denomination, as a book adapted to cherish faith and prepare the heart for devotional exercises.

Lectures on Popery, delivered at All Saints, Leicester, on Wednesday Evenings in June, 1842. By the Rev. JOHN OWEN, Curate of Gaddesby and Thrussington, Leicestershire. London: 12mo. pp. 159. Price 3s.

In these lectures, which are at once concise, comprehensive, and clear, popery is proved to be a system of tradition, fraud, idolatry, superstition, intolerance, and heathenism. We are very happy to find a minister of the church of England uttering such sentiments as these:—"Our altar, our priest, our sacrifice, our intercessor, the throne which we are to approach, they are all in heaven; the place to which all Christians throughout the world are to turn their attention: and God has not appointed (whatever an erring and a deluded church may have done) either an altar, or a priest, or a sacrifice on earth." . . . "According to the nature of the priesthood under the gospel, the humblest layman, being a Christian, is as much a priest as any archbishop, or as the pope of Rome himself."

Cyclopædia of Biblical Literature. By JOHN KITTO, Editor of "The Pictorial Bible," &c. &c. Assisted by various able Scholars and Divines. Parts VII. and VIII. Edinburgh: A. and C. Black. 8vo. pp. 160.

A highly respectable list of contributors to this work appears on the wrapper of this por-

tion. It is one consequence of the diversified authorship that the contributions should differ both as to ability and tone of sentiment. An Englishman might have been found who would have written on Ecclesiastes much more satisfactorily than Dr. Hengstenberg has done; but the value of the work is greatly enhanced by the arrangement which enables the reader to ascertain, in the most important articles, whose opinion it is that he is receiving.

Family Prayers, for one Month, by Various Clergymen. Arranged and edited by the Rev. CHARLES HODGSON, M.A., Rector of Barton-le-Street, Yorkshire. London: 12mo. pp. 264. Price 5s.

The editor states that these prayers have been kindly contributed by their respective authors, to assist in supplying the necessary means for the erection of a new school-room in the parish of Barton-le-Street. They are adapted exclusively for members of the established church, according in every respect with its doctrines and formularies, as interpreted by the more evangelical ministers of that community.

The DOVE Iron Steam Schooner (Fitted with Smith's Screw Propeller) building by Mr. Laird for the Baptist Missionary Society, to be employed on the Coast of Western Africa.

Our readers have seen in the October Missionary Herald a picture and full description of this vessel. That which is now before us is on a large sheet of thick paper, and has been lithographed at the expense of the builder. He has kindly presented some copies to the Society, one of which may be obtained in Paternoster Row for half-a-crown.

The three Questions: What am I? Whence came I? Whither do I go? London: D. and A. Macmillan. 18mo. pp. 119.

Having been formerly inclined to infidelity, the author writes for the benefit of young men, who, if not avowedly sceptical, are yet wavering and undecided in their religious opinions; showing that the oracles of God furnish answers to the most momentous subjects of inquiry on which the human mind can be occupied.

The Philosophy of Training; with Suggestions on the Necessity of Normal Schools for Teachers to the Wealthier Classes, and Strictures on the Prevailing Mode of Teaching Languages. By A. R. CRAIG, Barford Street Institution, Islington, late Classical Master in Glasgow Normal Seminary, Private Department. London: D. and A. Macmillan. 18mo. pp. 92.

Persons engaged professionally in education are those to whom we are most inclined to commend this volume; and they will find in it, we think, some things that they have read elsewhere, some things that they will disapprove, and some things that will repay them for its perusal.

The Sepulchre of Lazarus, Recollections of Scotland, and other Poems. By SARAH H. MOULTON. London: Saunders and Otley. 8vo. pp. 135.

Paper, excellent; type, beautiful; poetry, so so.

Stall's Pictorial Spelling and Reading Assistant. London: 12mo. pp. 120. Price 1s. 6d.

The distinctive quality of this spelling assistant is the number and character of its cuts, which are designed to instruct as well as to interest the learner. It is not however sufficiently easy for a first book: it is intended to succeed "*Stall's Pictorial Spelling Book*," and to prepare the young student for other portions of an announced series.

The Baptismal Regeneration Controversy, considered in Five Lectures delivered in 1843, at the New School Rooms, Queen Street, Woolwich, by the Rev. CHARLES STOVEL. London: 8vo. pp. 231. Price 6s.

Through some accident, it was not till a few days ago that a copy of this work reached us. We merely announce it therefore now, not having had as yet opportunity to ascertain its purport and merits.

Almanacks and Pocket Books for 1844.

It is now so common to purchase a work of this kind at this season of the year, and the perplexity arising from a superabundant choice is so generally felt, that it is probable that to many of our readers we shall be rendering an acceptable service, if we describe briefly a few that have come within our notice.

Gutch's Literary and Scientific Register and Almanack, price 3s. 6d. bound, with a tuck, is a miniature encyclopædia. In addition to such matters as we expect to find in all the larger almanacks, there is condensed into 230 pages a large mass of information relating to acoustics, aerial phenomena, agriculture, anatomy, astronomy, architecture, chemistry, gardening, geography, hydraulics, mathematics, mensuration, mechanics, natural history, optics, pathology, phrenology, physiology, statistics, and therapeutics. In drawing up the articles on these and other subjects, it is evident that a laudable attention has been given to scientific accuracy.

The Christian Lady's Diary, or Evangelical Museum, bound also in roan with a tuck, price 2s. 6d., is embellished with a portrait of Mr. Moffat, and several small landscapes. Two pages for memorandums are allowed for each week, and a text of scripture assigned to each day. Among other appendices there is a list of churches and chapels where the gospel is reputed to be preached, in and near London, with the names of the ministers, and a list of weekly lectures. In these, as might be expected from the great difficulty of obtaining such statistics, we have found some inaccuracies. *The Christian Remembrancer* is of the same size, price, and general plan, but not intended exclusively for ladies, though for them chiefly we suppose its contents were selected. *The Gem, or Useful Pocket Book*, price 1s. 6d., is smaller, and is adapted to youth of either sex, who wish to carry with them the means of recording engagements and cash accounts.

The Christian Almanack, published by the Tract Society, is certainly a cheap shillingworth. *Glenny's Garden Almanack and Florist's Directory*, of the same size and price, containing directions for the management of an

amateur's garden, lists of articles of every kind for cultivation, lists of nursery men, and references to peculiarities of their stocks, will be to many of our distant friends a treasure, and cause some citizens to sigh for pleasures which are, alas! beyond their reach. There is a verse in Virgil's *Georgics* just applicable to the case of our country brethren (*esse si bonus avarus*), but we must hasten on. *Tilt's Pocket Almanack*, in cloth, gilt, price ninepence, occupies but little room; and *Tilt's Miniature Almanack*, price sixpence, carries diminutiveness to perfection. There are besides, *The Tract Society's Penny Almanack*, and *Poor Richard's Almanack*, and the *Sunday Almanack*, price twopence, which is designed for those who worship where the episcopally appointed lessons for the day are read. Finally, there are before us several Sheet Almanacks: the *Tract Society's*, with its usual assortment of texts; the *National Almanack*, distinguishing the Sundays by their ecclesiastical appellations; the *Paragon Almanack* and *Tilt's Useful Almanack*, the former of which might be inserted in a large quarto volume, and the latter in a small quarto; and, last and best, a circular calendar, price one penny, called *Tilt's Hat Almanack*.

RECENT PUBLICATIONS

Approved.

On Seeing Him who is Invisible. A Sermon, occasioned by the death of the Rev. JOHN FORMAN, late of Stapleton, near Bristol, preached at Broadmead, Bristol, October 22nd, 1843. By THOMAS H. CHAMP. London: 8vo. pp. 40. Price 1s. 6d.

Sabbath Evening Readings. Second Series. By the Rev. DENIS KELLY, M.A., Minister of Trinity Church, St. Bride's, London. 12mo pp. 316. Price 4s. 6d.

Second Census: or, Up and Be Doing. By CHARLOTTE ELIZABETH. Dublin: Poolecup Soc. pp. 128. Price 3s. 6d.

Saving Faith, as laid down in the Word of God, and maintained in Confessions of the Reformed Churches. Being a Series of Works by the following Authors—JOHN ANDERSON, D.D., B.T.P., United States; Rev. BENJAMIN BASKINS of Stirling; Rev. WILLIAM CUDWORTH of Warwick. Edinburgh: Johnstone. Poolecup Soc. pp. 258.

The Trial of the Spirits: or, Popery Brought to the Scripture Test. The Substance of Two Sermons, preached at Hagover Chapel, Walworth. To which are appended, Instructive Notes Relative to the Errors of the Present Day. With an Epistle Admonitory to the Rev. Dr. Pusey. By H. L. FORTWELL, Author of the "*Christian Family's Assistant*." London: Soc. pp. 40. Price 1s.

An Exposition of the Lord's Prayer. By JOHN CALVIN. Translated from the Latin. London: 18mo pp. 22. Price 6d.

The Eclectic Review. November, 1843. London: Ward and Co.

THE BAPTIST CHURCHES IN THE UNITED EMPIRE,

As enumerated in the Annual Report of the Baptist Union, 1843; with the Addition of Churches formed subsequently.

ENGLAND.

Bedfordshire	34	Lincoln	35
Berks	17	Middlesex	86
Bucks	43	Monmouth	56
Cambridge	48	Norfolk	45
Cheeshire	18	Northampton	49
Cornwall	18	Northumberland.....	9
Cumberland	8	Nottingham	24
Derby	18	Oxford	17
Devon	54	Rutland	2
Dorset.....	12	Shropshire	20
Durham	13	Somerset.....	52
Essex	40	Stafford	27
Gloucester	47	Suffolk	42
Hants	41	Surrey	23
Hereford	15	Sussex	17
Hertford	20	Warwick	25
Huntingdon.....	20	Westmoreland.....	2
Kent	59	Wilts	52
Lancaster.....	56	Worcester	29
Leicester	40	York	80

WALES.

Anglesea	14	Flist	6
Brecon	26	Glamorgan	50
Caernarvon	17	Merioneth	4
Cardigan	14	Montgomery	21
Carmarthen	42	Pembroke	36
Denbigh	20	Radnor	11

SCOTLAND.

Aberdeen.....	3	Forfar	4
Argyle	5	Haddingtonshire	1
Ayr	3	Inverness.....	8
Bute.....	1	Kirkcaldbright	2
Clackmannan	1	Lanark.....	4
Dumbarton	1	Perth	6
Dumfries-shire.....	2	Renfrew	1
Edinburgh	6	Selkirk	1
Elgin	1	Stirling.....	3
Fife	10		

IRELAND.

Antrim, Ulster	3	Mayo, Connaught	1
Cork, Munster.....	2	Monaghan, Ulster	1
Derry, Ulster.....	2	Queen's County, Leinster	1
Donegal, Ulster	1	Roscommon, Connaught.....	2
Down, Ulster	1	Sligo, Connaught.....	3
Dublin, Leinster	1	Tipperary, Munster.....	1
Kildare.....	1	Tyrone, Ulster.....	9
King's County, Leinster.....	1	Waterford, Munster	1
Limerick, Munster	2	Westmeath, Leinster ..	2

Number of Baptist Churches in England..... 1314

Wales

Scotland.. .. 73

Ireland

Total number of Baptist Churches in the three kingdoms 1684

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December, 1843.

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Treasurer, . . . John Penny, Esq., Scotland Yard, Westminster.
 Editor, . . . Rev. W. Groser, 5, Gloucester Terrace, Hoxton.

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Constituting one Section of the General Body of Dissenting Ministers of the Three Denominations residing in and about the cities of London and Westminster, with the date of the year when each became a Member of the General Body, and their Addresses per post.

Angus, Joseph, A.M.	1838	6, Fen Court, Fenchurch Street.
Bowes, W. B.	1836	Blandford Cottage, 28, Alpha Road.
Brown, Samuel	1828	Loughton, Essex.
Castleden, James	1836	Hampstead.
Clarke, Owen	1838	6, Northampton Square.
Cole, G.	1843	Princes Street, Stamford Street.
Cox, F. A., D.D., LL.D.	1811	Hackney.
Cox, John	1839	11, Wellington Road, Stoke Newington.
Curtis, Daniel	1839	22, Brooksby's Walk, Homerton.
Davies, J. J.	1828	Tottenham.
Davis, S. J.	1837	16, Hemingford Terrace, Islington.
Dickerson, Philip	1832	69, Greenfield Street, Commercial Road East.
Dovey, William	1828	3, Fort Place, Grange Road.
Elliott, William	1842	9, Derby Street, Argyll Square, New Road.
Francies, George	1838	63, Walnut Tree Walk, Kennington Road.
Fraser, W.	1843	8, Kennington Lane, Vauxhall.
Fuller, A. G.	1841	29, Saville Place, Mile End Road.
Goodrich, J.	1843	156, Oxford Street.
Gotch F. W., A.M.	1841	Stepney College.
Green, Samuel	1835	61, Queen's Row, Walworth.
Groser, William	1840	5, Gloucester Terrace, Hoxton.
Gundry, Jonathan	1834	Hendon.
Hammond, E. R.	1843	21, Pembroke Place, Vauxhall Bridge Road.
Hinton, J. H. A.M.	1838	6, Finsbury Terrace, City Road.
Jones, John Andrew	1836	65, Buttesland Street, Hoxton.
Katterna, Daniel	1841	Hammersmith.
Kingsford, John	1802	39, Crosby Hall Chambers, Bishopsgate Street.
Le Maire, R. G.	1838	Horseley Street, Walworth.
Lewis, Benjamin	1838	66, Trinity Square, Borough.
Miall, William	1841	7, Mayfield Place, Dalston.
Moore, Timothy	1838	19, Shakespeare's Walk, Shadwell.
Murch, W. H., D.D.	1828	Stepney College.
Norton, William	1836	Rose Cottage, Dalston.
Overbury, R. W.	1835	5, Wakefield Street, Regent Square.
Peacock, John	1825	7, Owen's Row, St. John's Street Road.
Powell, Thomas	1837	Peckham.
Pritchard, George	1817	4, York Place, Pentonville.
Rothary, Joseph	1832	6, Ashford Street, Hoxton.
Shenston, J. B.	1800	Acacia Cottage, Percy Cross, Fulham Road.
Smith, James	1842	5, Brunswick Terrace, Trinity Street, Southwark.
Soule, I. M.	1838	Battersea.
Steane, Edward, D.D.	1824	Camberwell.
Stovel, Charles	1832	6, Stebon Terrace, Philpot Street East.
Tomkins, Samuel, A.M.	1828	Stepney College.
Upton, James	1826	48, Cotton Street, Poplar.
Weare, R.	1842	Hampstead.
Williams, William	1819	15, Frederick Street, Regent's Park.
Woollacott, Christopher	1828	31, Gloucester Street, Queen's Square.
Wynd, G.	1843	22, Harrington Street North, Hampstead Road.
Young, William	1826	1, Grove Place, Upper Grange Rd., Hornsey.

**INCOME and EXPENDITURE of the principal Public Institutions connected with the Baptist
Denomination during the year ending April, 1843.**

From the Report of the Baptist Union.

MISSIONS.

SOCIETIES.	Formed.	Income.			Expenditure.		
		£	s.	d.	£	s.	d.
Baptist Missionary Society	1792	21,198	3	10*	27,369	2	4
Baptist Home Missionary Society	1797	4,743	3	7	5,270	1	4
Baptist Irish Society.....	1814	2,313	14	1	2,942	6	3
General Baptist Missionary Society.....	1816	1,513	2	3	1,489	4	7
Scottish Home Missionary Society	1826						
Baptist Colonial Society	1836	238	5	0	370	2	1
Bible Translation Society.....	1840	3,312	19	0	3,425	3	8

COLLEGES.

PLACES.	Founded.	No. of Students.	Receipts.			Expenditure.		
			£	s.	d.	£	s.	d.
Accrington	1841	8	338	16	6	325	8	0
Bradford	1804	30	1,118	7	0	1,137	17	6
Bristol	1770	20	1,144	13	3	1,199	0	6
Haverfordwest	1841	9	175	1	1	160	5	1
Loughborough	1798	7	422	15	1	379	4	9
Pontypool	1807	20	661	9	3	792	16	5
Stepney	1810	26	1,626	10	3	1,810	17	7

MISCELLANEOUS SOCIETIES.

SOCIETIES.	Founded.	Objects.	Receipts.			Expenditure.		
			£	s.	d.	£	s.	d.
Baptist Fund ...	1717	Education of Ministers, Assistance of Poor Churches, &c.	2,483	2	7	2,526	10	10
Baptist Magazine	1809	Relief of Ministers' Wi- dows.....				186	0	0
Bath Society ...	1816	Support of Superannu- ated Ministers	598	5	6	208	3	6
Baptist Building Fund	1824	Erection of Chapels	650	10	2	645	9	0
New Selection ..	1829	Relief of Widows and Orphans of Ministers and Missionaries	195	0	0	145	0	0

* Independently of the Jubilee Fund, which amounted to £30,433 17s. 6d.

CONGREGATIONAL CHURCHES.

From the Congregational Calendar for 1844.

ASSOCIATIONS OF INDEPENDENT OR CONGREGATIONAL CHURCHES IN ENGLAND.

Bedford (pastors or churches associated)	9	London, Congregational Board.....	131
Berks, East	15	Monmouth.....	11
Bucks, North	20	Northampton.....	28
Cambridge, South	18	Norfolk	27
Cheshire Union	31	Nottingham..	20
Cornwall	18	Oxford and West Berks	18
Cumberland	14	Salop	29
Derby	29	Somerset.....	21
Devon, South.....	33	Suffolk	35
Devon, East.....	19	Sussex.....	28
Devon, North	10	Stafford.....	39
Dorset.....	29	Surrey	37
Durham and Northumberland.....	27	Warwickshire	30
Essex	26	Wilts and East Somerset.....	34
Gloucester and Bristol.....	54	Worcester	10
Hants	88	York, North Riding.....	23
Herts.....	11	Hull, East Riding and North	
Kent	43	Lincoln.....	18
Lancaster	106	West Riding.....	85
Leicester	20		

TOTAL NUMBER OF CONGREGATIONAL CHURCHES.

United Kingdom of Great Britain, &c,—	
England	1927
Wales, North and South	479
Scotland	112
Ireland and the Channel Isles	31
	<hr/>
	2549
British North America	56
Australian Colonies	13
United States of America	1500
	<hr/>
	4112

“ These do not include the 120 churches planted by the London Missionary Society, which we believe are mainly administered on congregational principles.”

Independent chapels in London and its suburbs..... 121

The secretaries of the Congregational Union are the Rev. John Blackburn, the Rev. William Stern Palmer, the Rev. Algernon Wells, and Joseph Wontner, Esq.

The secretary of the London Board of Congregational Ministers is the Rev. John Robinson, to whom all letters on the business of the Board are to be addressed, at the Congregational Library, Blomfield Street, Finsbury.

WESLEYAN METHODIST CONNEXION.

From the Minutes of the Conference of 1843.

Total number of members in GREAT BRITAIN this year	331,024
last year	326,727
Increase	4,297
Number of members in IRELAND this year	28,004
last year	27,630
Increase	374
Number of members in MISSIONS this year	92,258
last year	88,315
Increase	3,943
Number of members in the Wesleyan Methodist Societies throughout the world, exclusive of Regular Ministers, who are statedly employed in the work of the ministry	1,479,187

THE NUMBER OF REGULAR MINISTERS, AND OF THOSE WHO ARE SUPERNUMERARY
AND SUPERANNUATED.

In Great Britain.

Ministers	964
Ditto, supernumerary and superannuated	141
	1,105

In Ireland.

Ministers stationed in the circuits	101
Missionaries	24
Supernumerary and superannuated ministers.....	38
	163

In the Foreign Stations.

Ministers and assistant missionaries now actually on the list, (besides the twenty-four missionaries employed in Ireland, and a considerable number who are to be appointed to the vacant foreign stations as soon as possible)	361
Supernumerary and superannuated ministers	9
	370

In the Methodist Episcopal Church of the United States in 1842.

Ministers in circuits, and missionaries to the Indians and others.....	3,933
Supernumerary and superannuated preachers	301
	4,234

Total throughout the world (exclusive of Canada)	5,872
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PRESIDENT. The Rev. John Scott, 23, City Road, London.

SECRETARY. The Rev. Robert Newton, D.D., Cheetham Hill, Manchester.

CONFERENCE OFFICE, 14, City Road, London.

INTELLIGENCE.

ASIA.

CHINA.

IN the *Missionary Herald*, this month, some interesting extracts will be given of letters from the American baptist missionaries at Hong Kong, and among them a reference to the disgraceful traffic which forms the great hindrance to any hopeful exertions by Englishmen, to disseminate divine truth in that immense empire. "As the noble efforts of our British brethren," say they, "for the relief of the oppressed in the west have been crowned with signal success, it is hoped that the wrongs of the east will not be forgotten by them. *Neither slavery nor the slave trade is fraught with more evil to Ethiopia, than the infamous opium traffic to the land of Sinim.* It may be you can do little or nothing to stay this flood which is bringing misery and death upon this unoffending people; but you possess the antidote—the gospel of Christ."

The supposition that we "can do little or nothing to stay this flood," is not quite correct. It is in the power of the religious portion of the public, in this country, to put an end to this abomination, as soon as they are sufficiently alive to its character to determine to exert their influence for its suppression. The subject has been introduced into the house of commons; and its position there is as favourable as it can be, till some part of the community shall have resolutely taken up the question. It is to the extraordinary apathy of the religious public, and to that alone, that the continuance of the opium trade is to be ascribed. No ministry, however favourably inclined, can be expected to compel the East India Company to cease to work a monopoly from which it derives a large revenue, till some part of the British people evinces an interest in the subject. The committees of the Baptist, the Wesleyan, and the London Missionary Societies have indeed petitioned the legislature; but is that alone such a demonstration of feeling as can be expected to succeed?

A very curious book has been sent to the Baptist Missionary Society, by one of the American missionaries, Mr. Shuck, printed at Macao, on Chinese paper, and bound in Chinese binding. It is entitled "*Portfolio Chinensis: or, a Collection of Authentic Chinese State Papers, illustrative of the History of the Present Position of affairs in China; with a translation, notes, and introduction, by J. Lewis Shuck.*" It contains several Chinese state papers, issued in

1839 and 1840, in the original, but with a close translation at the foot of each page. Some parts of its contents may be found in documents laid before our own parliament, but other parts are quite new to us. As there is not probably any other copy of the work in Europe, and as it throws light on the feelings of the Chinese rulers on this subject, many of our readers will probably be gratified if we subjoin a few brief extracts.

After an introduction relating to the history of the opium trade, in which it is stated that "so active were the Chinese in their denouncements against opium in 1800, that the East India Company's supracargoes at Canton, strongly recommended the court of directors to take measures for preventing all shipment of opium from either Bengal or England;" and showing the manner in which it has been recently carried on, "the connivance of the mandarins being secured by bribes;"—"more than twenty-five sail of foreign vessels at one time having been lately known to be on the Chinese coasts, all entirely engaged in the contraband trade in opium," the volume contains, first, a very long proclamation addressed to the Chinese themselves, especially those of the province of Kwangtung, denouncing the practice of opium smoking; and calling upon those who had been addicted to it to relinquish it entirely and at once. Its baneful effects, which have been denied by some persons interested in the traffic, are referred to thus:—

"Besides continuing sternly to seize those who hoard up the drug in order to sell it, and inflicting upon them immediate and heavy punishment, we moreover will bear in mind that the whole class of you opium smokers have long been overwhelmed in its depths, and we will not suffer ourselves to put you to death without first instructing you, and specially and most heartily do we previously lay our arguments open for your consideration. Now there are persons who do not eat an article themselves, yet cause others to do it, while they themselves would not expend a copper for it. Nor is there a wayfaring person who would pick it up, nor a beggar even who would not disdainfully reject it. Furthermore, although the opium exists among the outside barbarians, there is not a man of them who is willing to smoke it himself; but the natives of the flowery land are, on the contrary, with willing hearts, led astray by them; and they exhaust their property, and brave the prohibitions by purchasing a commodity which inflicts injury upon their own vital.

To such an extent has the stupidity of our people reached ! It is like the smelling-stuffs of thieves and robbers, the stupifying medicines of kidnappers, and the poisonous drugs of sorcerers, all used by them in order to seize upon the property, and destroy the lives of individuals. The present evil of opium is thus extreme in its nature ! Now your property is the means by which you support life, and your specie, which is by no means easily to be obtained, you take and exchange for dirt. Is not this supremely ridiculous ? And that you part with your money to poison your own selves, is it not deeply lamentable ! You do not even reflect that, during those seasons of opium terror, if daring robbers, cherishing deepest enmity, and having murderous knives and lighted torches, were to enter your presence, your ability to stay the hand of the enemy would only be to listen to what they were doing without effecting anything !

“ Last year I saw a native of Hookwang who was addicted to this vice for thirty years. During the space of a single day, he would smoke one tael of the drug, yet he determinately broke off and abandoned the habit, after which his countenance soon regained its proper colour, he became fleshy, and his muscular powers were restored. As often as this is tried, as often will it be successful. And why is it that in the other provinces every body can cut off this habit, and yet in Kwangtung, on the contrary, no means can be devised for its extermination ?

“ The state maintains soldiers for the purpose of seizing traitors and repressing crime; and as soon as they become opium smokers, their spirits and their muscular powers become debilitated, and they are consequently utterly worthless. How then can it be said that they are adequate for following up their profession ? When once you are inebriated with the drug, you are forthwith prostrated by sleep, and prefer death to being woke up.”

The following appeals are taken from a proclamation addressed at the same time, by the high commissioner to our countrymen :—

“ Do you just try and reflect, that if you were not to bring opium to the inner land, from whom could our people obtain it in order to traffic in it ? from whom could they procure it in order to smoke it ? Yes, verily ! the death which the laws have thus awarded to the people of the inner land, is entirely owing to the injurious article which you palm upon them, and why is it therefore that our own people should die, and your lives alone should not be required ? Now I, looking up and embodying the same kindly feelings which our great emperor cherishes toward those from afar, leniently exempt you from death. My only wish is, that you may make an entire surrender of all your opium, and to issue, and

willingly sign a bond to the effect, that you will never hereafter bring the drug; but if any one should dare again to introduce it, the individuals themselves so doing shall be forthwith capitally punished, and the entire amount of the cargo shall be confiscated. This, then, will be kindly overlooking the past, and giving warning for the future.”

“ Now just suppose you were to abandon this single article opium, and the other branches of the general trade being extensive, the profits arising therefrom would continue to be threefold, and you would accordingly be able to become rich. And not having been guilty of violating the laws, nor creating evil, what abounding happiness would thrill your bosoms ! But if you are determined to continue this traffic in opium, we are also equally determined to cut off your commerce. Then let me ask you, where, under the whole heavens, would you be able to find such an advantageous commercial mart at this ? ”

In a letter to the queen of Great Britain, the ensuing observations occur, to some of which her majesty's official advisers would find it difficult to frame a reply.

“ Let us suppose that individuals of another nation were to take opium to the English country to sell, and were to seduce your people to purchase and to smoke it, you, the sovereign of your honourable kingdom, would also be vastly incensed, and with painful anxiety would you completely exterminate it. Hitherto we have understood that you, the sovereign of your honourable kingdom, cherish a heart of expanded benevolence, and therefore you must be naturally unwilling to have done to yourself that which you do not desire to do to others.

“ And we have moreover understood too, that London, the metropolis of your honourable kingdom, and also Scotland, Ireland, and such like places, originally produce no opium. But it is only in those regions of Hindoostan, the possessions of your government, as Bengal, Madras, Bombay, Patna, Benares, Newa (Malwa), and Maratta, in which several places on all the hills is the poppy planted, and tanks are opened for the manufacture of the drug. During successive months and years has been the wide increase of this poison, and its stench and its uncleanness have ascended upwards until the wrath of heaven has been excited, and the gods themselves have become indignant. And you, the sovereign of your honourable kingdom, ought determinately, in the above places, to have the whole plucked up by the roots, and cause the ground to be dug up, and transformed by planting the five grains ; and if there be any one who should again dare schemingly to plant or manufacture opium, do you award the heaviest punishment for his crimes. Thus would you accumulate advantages, put a stop to the

evil, and yours would be a highly benevolent administration, which high heaven would assist, the gods bless, and prolonged would be your years, and perpetual your posterity! Most certainly would you be thus elevated!

"Suppose the men of another country were to proceed to the English country to engage in commerce, it would certainly be requisite for them to obey the said English country's laws; and how much more does this apply to the Celestial Empire? The law enacted in relation to the flowery natives is, that whosoever of them deals in opium shall be put to death, and those who smoke it must also die. Now just reflect, that if you barbarians brought no opium here, then from whence could the flowery natives obtain it to traffic in it? and from whence procure it to smoke?"

A peace between Great Britain and China has since been concluded. May it continue! But what can be expected, when the original cause of the dispute is not even mentioned in the treaty; and the original aggressors are bent on pursuing the same courses as before, with redoubled ardour.

THE NESTORIANS.

This interesting people, inhabiting a mountainous district in central Koordistan, where they had remained apart from others and unknown to Europe for many centuries, were first brought into the notice of the British public in a work by Dr. Asahel Grant, an American missionary, entitled "The Nestorians, or the Lost Tribes," to which at the time of its publication we directed the attention of our readers. Rumours have for the last few weeks been circulated in some of the public papers that they had been cruelly massacred; these however we abstained from noticing till authentic information should arrive. A letter from Dr. Grant himself to the Editor of the Evangelical Magazine appears in the last number of that work; and as the information it contains, though differing in some respects from the accounts previously circulated in this country, is doubtless correct, we take the liberty to borrow the following extracts.

"More than three years ago a plan was matured between the Turks and Koords, to bring the Nestorians under subjection, which was, however, frustrated for the time by the removal of the Pasha of Erzeroum, the death of the new Governor of Van, and the interruption of harmony with the Hakary Koords. But the chief of the latter, aided by the still more powerful chief of the Buktan Koords, nevertheless, obtained some advantage over the Nestorians, and burned the house of their patriarch. This was two years ago; and soon

after my return to the east, last year, war between the Koords and Turks,* and the hostile relations of Turkey and Persia, prevented the plan of subjugating the Nestorians from being completed. Their enemies thus gained time to mature their measures, and even to create divisions between the Nestorians themselves; and now they have come down upon them with all the fury of their own mountain storms. The small tribe of Diss, on the north-east, was the first to fall before the invading foe, and the havoc that was made is represented as very great in proportion to the numbers of the invaded. The aged mother, a brother, and several other members of the family of the patriarch, were among the killed; and the mangled remains of the former are said to have been thrown into the river, and told to go and convey the tidings to her son (the patriarch) that such would prove his own fate. Three more of his brothers, his sister, and other relatives, eighteen or twenty in all, were carried away, with hundreds of women and children, into captivity, where they are now suffering the extreme of privation and misery. Up to this time I had retained my position in the mountains, but it was now evident that I had no time to lose, and with some difficulty I effected a timely escape to this city. The victorious army being joined by the chief of Buktan, now made a bold push upon the powerful tribe of Tiyary, and entering at an unexpected point, carried everything before them, till the whole tribe was swept away, as with the besom of destruction. The chief malek (king) was among the first who fell; many were overwhelmed by the vastly superior numbers while nobly defending their villages, or the mountain passes; others, seeing that the contest was hopeless, fled to their strongholds. All who fell in the way of the enemy were cut down, or driven away into captivity; their most venerated and ancient churches were blown up, or otherwise demolished; their villages, all but four or five, burned; their produce and effects destroyed; their flocks driven away; and their lately peaceful valleys made one scene of indescribable desolation and mourning. In one instance, children were thrown up into the air, that the ferocious Koords might display their dexterity in cutting them in two parts as they fell; in another, a priest was driven into the creek, where he was stoned whenever he raised his head above water, till he was finally drowned, or violently murdered in cold blood. A company of women, who were driven away as captives, while crossing a bridge, threw themselves simultaneously into the river, and were drowned; others, who were neither young nor handsome, were put to death after being taken, and not worth the transportation. Their whole country is now in the hands of the Koords, who have made one of the worst

of their mountain robbers governor of Tiary; and he has taken up his quarters, with a guard of some five hundred Koords, in our mission-house, which he is enlarging, at the expense of the muscles and sinews of the remaining Nestorians. The patriarch, with one brother, a priest, and a few attendants, have fled to this place for safety. But his prospects are dark enough. I have little confidence in any arrangements that will or can be made for him or his people. Had he succeeded in his first attempt, and fled into Persia, it would probably have been better for him, as he would then have been with his own people. Something I hope may be done to rescue the captives. We are making an effort. But even this will be difficult. Two of them were this day brought to this city, as a present from the Koords to our pasha; and thus they are dispersed through the country. May the Lord be their helper in this hour of extremity! I hardly know whether we have most occasion to mourn for the living or the dead,—for those who are left destitute of food or shelter in their bleak mountains, the captives who may be left to the option between a change of their religion, extreme suffering, or death, or those who have made the Zab a common grave with their relentless destroyers.

“Our work in the mountains is for the present interrupted, and no one can say when we may return to that part of our field. I shudder at the dangers through which I have passed. As I look back upon the snares that were laid for my life, I wonder at the goodness and mercy of God in so often restraining the sanguinary Koords, whose chiefs were plotting my destruction, while treating me with every outward mark of respect, and even of friendship.”

EUROPEAN CONTINENT.

DENMARK.

The following letter from the Rev. P. C. Münster to the committee of the Baptist Union, is dated, Copenhagen, Oct. 21, 1843.

“BELOVED BRETHREN,—Your respected address of the 30th of June I have received, and with heartfelt joy found my conviction of our British and Irish brethren’s kindly interest in our humble endeavours and advancement in the service of Christ, thereby still more confirmed. If your welcome letter has laid hold of my very soul, and with additional dearness shown to me the great responsibility of my vocation, it has at the same time stirred me up to still greater vigilance, and more ardent prayer to the Lord, that he would grant me wisdom, meekness,

and unflinching constancy in the work with which I have been entrusted, being the least and most inefficient of all those whom the Lord, in our momentous age, has accepted in order, as I believe, thereby ‘to put to shame the wise of this world’ and verify his own word, ‘that his power is perfected in infirmity’—‘O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.’

“Mr. Repp (whose name, on account of his indefatigable zeal for general religious liberty in Denmark, more especially with reference to the baptist congregation, must be already known to you) translated your address for me, and having made several copies of it, I put it in circulation; and in my journeys through the country I brought it to several congregations and scattered baptists; and I now offer you, in behalf of all the Danish baptists, our most hearty thanks for your Christian and brotherly interest in our joys and sorrows. Although we know that while God is with us no man can hurt us; and that he who has begun the good work in us is also mighty to give us victory, through our Lord Jesus Christ, over the devil, the world, and ourselves, it still is a great encouragement, and tends to corroborate our faith, that we know us to be beloved, and that we are remembered in prayer to our common Father in heaven by our elder brethren, who are experienced and confirmed in spiritual, as well as in temporal developement; being widely separated from us in bodily respect, but closely united to us in the spirit. Oh, there is something wonderfully striking in the consciousness of this social tie! something that draws tears of joy and gratitude from the eye! It is the love of God our Father poured out in human hearts. ‘God is love, he that abides in love abides in God.’

“I venture to offer you a short outline of the state of the baptists in Denmark at this present time. There are four congregations in Denmark (a fifth is about to be established) numbering altogether about 350 members; the congregation of Copenhagen now contains 240, and receives a monthly increase of between twenty and thirty. On the part of government, the persecution is still perseveringly continued in the provinces, where a criminal action has been brought against many, and four are imprisoned: two others, one of these Mr. Föltwed, superintendent of the congregation of Aalborg, I got, by my personal presence there, bailed out of prison; for Mr. Föltwed has a large family to support, and the municipality were apprehensive lest this family should be a charge to them. We are still at peace here in Copenhagen; but how long this will last is uncertain, since we

feel ourselves, by the word of God and our consciences, every day compelled to transgress the human laws, and assume liberties not warranted by these, for we are not permitted to baptize, or to hold public prayer-meetings. Government would fain be forbearing, being now fully aware that by punishing it effects the very reverse of its purpose, and men high in office have declared to me that they would be very unwilling to imprison me, and that they would do so only when compelled by necessity; the reason is that the government entertain higher notions as to my ability to rule the half-tolerated baptist congregations than I can ascribe to myself, and I have not been able to bring them out of this error, and to make them understand that it is the Lord who rules all things. But some of the clergy of the state church are so zealous that they will not allow the government to be at rest; but persevere in stirring them up to persecution, then wash their Pilate's hands and wish to seem innocent. Children are forcibly taken from the mother's breast by the police at the instigation of the clergy, and brought to the sprinkling of the state church: from some parents is seized all that they possess, and they afterwards put in prison on bread and water even for a period of thirty days, because they will not suffer the children to be taken away from them. Still I hope that our king may at length make an end of this scandalous proceeding by promulgating a law which may allow us greater liberty than that which we have hitherto enjoyed, and which is almost worse than none at all, since we are constantly kept in a painful uncertainty. And surely God has also the hearts of kings in his hand, and he leads them as waterbrooks; and even if it should appear that the waterbrooks of perdition are pouring out upon us, I certainly know that these have so watered God's acre, that it bears the fruits of unity, love, and constancy, for God understands how to turn everything into good for those who love him in truth.

"May our God and Father, who of his great grace has made us participants in the same Lord, faith, and baptism, bind us together with you, beloved brethren, even more and more strongly, for the unity of the spirit in the bonds of peace and love; while we, although bodily separated, still united in prayer before the throne of God, rejoice in expectation of the great sabbath rest, where we all shall see and know each other as we are known of him. All Danish baptists greet you, and through you as many of our brethren and sisters in Great Britain and Ireland as may happen to hear of this letter.

"Your, in Christ,

"Respectful and obliged Brother,
PETER C. MÖNSTER."

ASSOCIATIONS.

LANCASHIRE AND CHESHIRE.

The churches composing this association assemble at the following places:—

Accrington	J. Harbottle, D. Griffiths.
Ashton-under-Lyne ...	
Bacup, 1st Church	S. Todd.
" 2nd Church ...	T. Dawson.
Bolton	James Fyfe.
Burnley.....	
Burslem	W. E. Archer.
Chowbent.....	D. Thompson.
Cloughfold	R. Ward.
Colne.....	E. Jones.
Conistone	D. Kirkbride.
Goodshaw	A. Nichols.
Haslingden.....	J. Blakey.
Heywood	W. E. Jackson.
Hill Cliffe	A. Kenworthy.
Inskip.....	W. J. Stuart.
Little-Moor-End	
Liverpool, 2nd Church	J. Lister.
" 3rd Church	R. B. Lancaster.
" 4th Church	C. M. Birrell.
Lumb	J. Driver.
Manchester, 1st Ch. ...	Joseph Davis.
" 2nd Ch. ...	C. Thompson.
Newcastle-under-Lyne	
Northwich.....	T. Swinton, T. Smith.
Ogden	J. Garvide.
Oldham.....	J. Birt.
Pendle Hill.....	J. P. Griffiths.
Preston	
Rochdale	W. F. Burchell.
Salford	J. Voller.
Staleybridge	
Stockport	C. Baker.
Tottlebank.....	T. Taylor.
Wigan, 1st Church ...	W. Ellison.
Blackburn.....	R. Cameron.
Manchester, 3rd Ch. ...	F. Tucker.

The annual meeting was held at Pendle Hill, on Wednesday and Thursday, June 7th and 8th, 1843. Mr. Birt was appointed moderator. Messrs. Tucker and Birrell preached. The circular letter, by Mr. Griffiths, was adopted: it is on the Influence of Holy Love on Christian Assurance.

Statistics.

Number of churches.....	37
Baptized	558
Received by letter.....	133
Restored	8
	— 699
Removed by death.....	60
Dismissed	68
Excluded	92
Withdrawn.....	121
	— 341
Clear increase.....	358
Number of members	3941
Sunday scholars	8269
Sunday school teachers	1021
Day scholars.....	80
Preaching stations	53

The next meeting is to be held at Stockport, on the 29th and 30 of May, 1844.

NORFOLK AND NORWICH.

The following churches constitute this association, which held its annual meeting

at St. Mary's Chapel, Norwich, on the 26th and 27th of July last.

Attleborough	W. Browne
Aylsham	J. Bane
Boston	C. Green
Buxton	J. Dawson
Costessey	J. Ivory
Dereham	J. Williams
Downham	J. Jeffries
Fakenham	S. B. Gorch
Poulham	D. Thompson
Holt	J. Cragg
	W. S. Harcourt
Ingham	J. Venimore
Ludham	J. Sedler
Lynn	J. T. Winger
Marham	
Neatishead	W. Spurgeon
Necton	E. Griffiths
Norwich—	
St. Mary's	W. Brock
St. Clement's	J. Pantia
Orford Hill	C. New
Salhouse	
Swaffham	J. Hewett
Tittleshall	G. Ward
Upwell	J. Porter
Worstead	C. T. Keen

The circular letter, prepared by Mr. Williams, and printed, is on the Best Means of Promoting, throughout the churches of the Association, a more Accurate and Comprehensive Acquaintance with the Sacred Scriptures.

Statistics.

Number of churches	24
Baptised	134
Received by letter	31
Restored	6
	171
Removed by death	17
Dismissed	30
Excluded	19
Withdrawn	4
	70
Clear increase	101
Number of members	2263
Scholars	1661
Teachers	280
Sub-stations	50

The next general meeting is to be held at Orford Hill Chapel, Norwich, on the 24th and 26th of July.

YORKSHIRE WEST RIDING.

From the Lancashire and Cheshire letter we derive the following statistics of this association.

Increased by baptism	706
Received by letter	76
Restored	8
	790
Removed by death	94
Dismissed	86
Excluded	79
Withdrawn	64
	323
Clear increase	467
Number of members	5169
Scholars	48
Scholars	9147
Teachers	2421
Preaching stations	74

IRISH SOUTHERN ASSOCIATION.

The annual meeting was held at Dublin, August 8th, 9th, and 10th, 1843. Mr. Gould presided. Part of the business transacted was reported in our last number; but now we have it in our power to add, that it was resolved also,—

"That as all the brethren at present engaged in Ireland by the Baptist Irish Society, are, in God's providence, permitted to meet in Dublin, and the advantages of a closer union having been considered, we do now form ourselves into 'The Baptist Union for Ireland.'"

"That brother Trastrail be requested to draw up a constitution for the Irish Baptist Union."

"That the statistics of the baptist churches in Ireland be published at the end of the circular letter, and that brother Gould be requested to supply the information."

"That this meeting desires to express its hearty thanksgiving to God for his goodness in preserving the churches in connexion with the Irish Baptist Mission, and for those tokens of good which have hitherto been bestowed, and fully recognizing dependence on the Holy Spirit for success, it urges on the friends of the Redeemer's cause unceasing and believing prayer for the outpouring of his divine influences."

The following list of the baptist churches in Ireland is appended:—

BAPTIST CHURCHES IN IRELAND.

Churches.	Pastors.	Baptised.	Members.	Scholars.
Abboyleigh	T. Berry	5	26	24
Athlone	W. Hamilton		6	...
Ballina	J. Bates	2	34	18
Belfast		3	56	...
Birr	M. Mullarky	4	14	12
Boyle	S. Jackman	4	16	...
Clonmel	C. Sharman		6	...
Clough Jordan			17	...
Coleraine	W. J. Eccles	3	52	60
Conlig	D. Mulhern	26	62	50
Cork	F. Trestrail	1	27	24
Dublin	G. Gould	4	41	40
Ferbane	J. M'Carthy		6	...
Kilcockley Hills			3	...
Limerick	W. Thomas		6	...
Monks	W. Hamilton	1	18	14
Rahue	J. M'Carthy		42	...
Thurles			2	...
Tabbermore	Dr. Carson	3	350	...
Waterford	C. Hardcastle	6	25	...
		54	802	242

NEW CHURCHES.

BEDFORD.

The first anniversary of the Tabernacle, Bedford, was held on Lord's day, Oct. 15th, when the Rev. J. Burns of London preached in the morning and evening, and the Rev. G. Hall of Carlton in the afternoon. On Monday, the 16th, at nine o'clock in the morning, several persons were baptized in the river.

Ouse. At eleven, a Christian church was formed; when the ordinance of the Lord's supper was administered by the Rev. G. Hall. At two o'clock, the Rev. Thomas Clements (for whom the Tabernacle was built) was ordained pastor over this church; when the Rev. Mr. Wallis of Riseley delivered the introductory discourse; the Rev. Mr. Owen of Cranfield asked the questions, and offered the ordination prayer; and the Rev. G. Hall gave the charge. In the evening, the Rev. J. Burns preached to the people. The whole of the services were exceedingly interesting, and we hope profitable to many.

CHELTEMHAM.

On Tuesday, Oct. 17th, a new church was formed at the Baptist Tabernacle, Bath Road, Cheltenham; between forty and fifty persons having resigned their connexion with Salem Chapel in the same town. The Rev. D. Denham, late of Unicorn Yard, London, has accepted a unanimous invitation to become their pastor. The chapel is situated in a bad locality; but the members and friends of this infant cause are exerting themselves to procure a new chapel.

BLACKMORE, WSEX.

On Friday, Oct. 27th, fifteen persons, baptized on a profession of faith, and holding that as a term of communion, were united together in church fellowship at this place. After singing and prayer, Mr. Reynolds of Greenwich stated the nature, constitution, and order of a gospel church. Mr. Allen of Stepney addressed the candidates upon their union, and received their confession of faith, &c.; after which, they mutually received each other by the right hand of fellowship. After singing and prayer, Mr. Tydeman of Chelmsford addressed the newly formed church upon their relative duties, &c. Mr. Ford concluded in prayer. Mr. Reynolds preached in the evening, and on the following Lord's day; when a church meeting was held, and Mr. Ashley Barrett, one of the members, was unanimously chosen deacon. Mr. Barrett having built a small, but neat chapel and school room, with a neat dwelling-house, upon his own freehold property, has endowed the school with the property surrounding it, and secured the chapel in trust for the church. Blackmore is a very dark village, lying between Ingatstone and Ongar.

ORDINATION.

BANBURY.

On Tuesday, Oct. 31st, the Rev. T. F. Jordan was publicly recognized as the pastor of the baptist church, Bridge Street, Banbury.

The Rev. J. P. Murnell of Leicester delivered an opening address on the subject of nonconformity; the Rev. T. Franklin of Coventry offered prayer on behalf of the minister; and Dr. Godwin of Oxford gave the charge. In the evening, the Rev. Mortlock Daniell of Ramsgate preached to the people. The Rev. Messrs. Major of Woodstock, Price of Middleton, and Stalker of Blockley, assisted in the devotional parts of the services. As the anniversary of the opening of the chapel was held on the same day, collections were made after the services towards liquidating the remaining debt, which being considerable, presses heavily both on pastor and people.

RECENT DEATHS.

MRS. WYCHERLEY.

Mrs. Elizabeth Wycherley, the wife of Mr. T. E. Wycherley, baptist minister of Tring, Herts., and daughter of the late Mr. James Bird of Donnington Wood, died at her residence, August 4, 1843, aged thirty-six years. She was a sincere Christian, and from the period of her union with the church under the pastorate of her bereaved husband (about eleven years ago) maintained an honourable, unbroken line of consistent conduct, with a firm faith in the holy doctrines of salvation by grace.

When located in Southwark, it pleased the all-wise God, in his providence, to try her faith, in the affliction of her four children at the same time, and the subsequent death of two of them, one on the Monday and the other on the Tuesday morning following, when her accouchement of the fifth was daily expected. She bore the severely painful stroke with characteristic fortitude, and was as an angel of mercy and comfort to her sorrowful partner, often saying, "Why fret at this severe dispensation; since the Almighty has only required back what was only a loan from him, and he has taken them to bloom immortally in his presence?"

Since her removal to Tring, she has suffered much from a derangement of health and a depression of spirits. From this she never rallied until a few months before her sudden departure to the world of spirits; when, to the joy of her husband and friends, she resumed her domestic duties, after fifty-eight weeks absence from them. Being so far convalescent, on the 18th of July she paid a visit to a friend; her health was delicate; the day was unpropitious, so much so as to prevent her return home until the following day, when it was evident she had taken cold. In a few days sickness appeared, in a form not to create any alarm, until the day preceding her decease, when great languor pervaded her frame. The Thursday

night was passed with restlessness; on the Friday she became worse. Her mind was placid; and, as no immediate dissolution was expected, her husband, by her urgent entreaty, left her to go and preach at one of the village stations, and returned to have only the melancholy satisfaction of seeing her breathe her last, without either hearing a word, or catching a glimpse of the eye, of her who had been a helpmate indeed unto him. During his absence, she said to her attendant, that her mind was comfortable. At about a quarter past seven, an attack of serous apoplexy commenced. Her early dissolution being apparent to her own mind, she said to her attendant, "Don't be alarmed!" and made an effort to say something, but articulation failed. Her end was peace.

MR. D. DUNSTER.

Died, at Lyme Regis, on the 26th of Sept., of apoplexy, Mr. David Dunster, aged thirty-six years, thirteen of which he had filled the office of deacon. He was much respected by his pastor and friends, and has left a widow, who deeply mourns his death. Few when on earth could say with greater truth, "I have loved the habitation of thine house, and the place where thine honour dwelleth."

REV. T. AMSDEN.

The Rev. Thomas Amsden, late pastor of the particular baptist church, Aston Clinton, Bucks., departed this life on the 29th of September, 1843. His public labours had been blessed of the Lord; some of his spiritual children having preceded him, and others following after him to the regions of eternal day. For some time previously to his departure, he suffered much from physical and mental debility; but he was enabled to rest on the atoning blood and righteousness of Christ, and to meet death without fear.

MR. E. PUGH.

Died, at Waltham Abbey, on the 14th of October, 1843, Mr. Edward Pugh, aged seventy-three. For more than fifty years he was a consistent member of a baptist church, a sincere friend to the young, in whose spiritual welfare he felt a deep concern, and a warm advocate of the cause of missions. He was seldom absent from the missionary prayer-meeting, except when prevented attending by illness. For many years he was much employed in preaching to the poor in villages destitute of the gospel. The few last months of his life were marked by a distressing illness, which he bore with exemplary patience and Christian fortitude, often exclaiming, "I have spent some of

my happiest days in the chamber of affliction." He was highly revered by a large family, who were greatly benefited by his holy example and precepts, and will long be remembered by those who enjoyed his intercourse, with affection and esteem. His end was peace, and his memory is blessed. His death was improved by his pastor the Rev. J. Hargreaves, to a very large and attentive congregation, from Nahum i. 12, "Though I have afflicted thee, I will afflict thee no more."

REV. G. STONEHOUSE.

Died, Oct. 15, 1843, the Rev. George Stonehouse, nearly thirty years the respected pastor of the baptist church, Cranbrook, Kent. Through life he was distinguished by an ardent attachment to evangelical truth and the great principles of civil and religious liberty. As a consistent Christian and faithful preacher of the gospel he will be long remembered and regretted.

MR. WILLIAM BALLARD.

Also, August 3, 1843, in the faith and hope of the gospel, Mr. William Ballard of the same town (Cranbrook) aged seventy-eight; for many years one of the most liberal and warmly attached friends of the above-mentioned esteemed minister.

MRS. REYNOLDS.

Died, at Greenwich, Kent, on Friday, Nov. 3rd, 1843, Mrs. Mary Reynolds, wife of Mr. Wm. Reynolds, baptist minister, Greenwich. She was called to the knowledge of salvation by faith in Jesus early in life, under the ministry of Mr. Stollery, independent minister, Chapel Street, Soho, London, and became a member of that church when about seventeen years of age. A few years afterwards she removed to Mr. Whitefield's chapel, Tottenham Court Road, where she became acquainted with her now bereaved husband, to whom she was married in 1811. The following year they both were baptized by Mr. John Keeble of Blandford Street Chapel, London, and were united with the church under his pastoral care, where she continued a member till after her husband was unanimously called by that church into the Christian ministry. During her Christian course of about forty-two years, her character stood highly honourable: a steady lover of the whole truth of revelation. The bible was her constant companion, and the ministry of the word and means of grace she highly valued. She passed through great tribulation, chiefly arising from a weak and afflicted body. Her last illness was short, but severe, which she

bore with Christian fortitude and patience, often expressing her solid hope, fixed in the finished work of Jesus, as an anchor sure and steadfast, saying, "I know Jesus is my Redeemer, and that I am safe in his almighty hands. I have seldom doubted this since he first manifested himself to me, but I long to feel more sensible manifestations of his everlasting love: may I not dishonour my Lord by murmuring, or be impatient through suffering." Her medical attendant considered her better the evening previous to her death, but during the night a change took place contrary to the expectation of all, and at five in the morning she began to sink fast into the arms of death. Being quite sensible, and free from pain, she expressed her firm reliance upon the finished work of Jesus. Her last words were, "Jesus is precious, all is well, all is well," and soon after, without a struggle, groan, or sigh, departed to be with Christ.

MISCELLANEA.

BAPTIST BUILDING FUND.

The secretary of this useful society has received two sums, one of five pounds and one of ten, which should be acknowledged according to his desire, did not the recent regulations of the stamp office prevent. He adds, in his note communicating the fact, "The committee are greatly obliged by this kind consideration of the object entrusted to their care; and, in addition to the trial which attends the pressure of present debts, they beg to remind the wealthy members of our churches that many of their brethren are compelled at the present time to worship by turns, because they have not room in their meeting-house to accommodate the hearers, and tremble at the difficulty which attends the erection of a new one. It is hoped that these claims of our own country on Christian benevolence will meet with the attention from others which they have so providentially obtained in the cases specified above."

SALENDINE NOOK.

The new and enlarged chapel at Salendine Nook, near Huddersfield, was opened on Wednesday the 1st, and Lord's-day the 5th Nov. Sermons were preached on the occasion by the Rev. Messrs. Dowson of Bradford, Burchell of Rochdale, Acworth of Bradford, and Gray of Northampton. The collection amounted to the very liberal sum of £311; which, with the previous subscriptions of the congregation, will nearly defray the entire cost of the erection, being about £1,600. The chapel will seat from 800 to 900 persons, and has a remarkably chaste and ele-

gant appearance. Commodious vestries and school-room, which were much wanted, are now provided; and a separate children's gallery, which will accommodate 400 children, above the school-room, opens to the chapel behind the pulpit by a fine arch.

It is hoped that this large and important interest will advance, under the divine blessing, with increased and distinguished prosperity; and that the enlarged house which the benevolent zeal of the people has raised, may be filled with worshippers, and become the birth-place of many souls.

PRESENTS TO MINISTERS.

On Friday, 20th Oct., the members of the baptist church and friends in the congregation, Kenwyn St. Truro, presented to the Rev. T. Furneaux Jordan, previous to his leaving that town, where he had held the pastoral office nearly seven years, an elegant and richly embossed cream cup, bearing an inscription expressive of their respect, together with a set of beautiful china. The presentation was conducted by the deacons in the chapel in the presence of a respectable assembly.

On Monday, 6th of November, a tea party was given to the Rev. D. Wright in the large room connected with the Darkhouse Chapel, Cosely, Staffordshire, at which about three hundred persons sat down. The Rev. W. Rogers, pastor of the baptist church, Dudley, was called to the chair, and speeches of deep interest were delivered by ministers and members of dissenting churches in the neighbourhood. The object of the meeting was to present to Mr. Wright a beautiful copy of Ward's Library of Standard Divinity, as a token of their high estimation of the manner in which he has discharged the various duties of his office.

CHRISTIAN UNION.

We have received from the Rev. James Sherman the following notice:—

"On January 1, 1844, at Surrey Chapel, the Lord's supper will be administered by evangelical ministers of the church of Christ, to the members of that church who may desire to unite in the hallowed exercise. The Rev. Dr. Leifchild will preside. Members of evangelical churches may apply for tickets through their respective pastors (by post) to the Rev. James Sherman, until Saturday, the 23rd of December; and the tickets will be distributed at Surrey Chapel vestry, from Tuesday the 26th to Saturday the 30th of December. The tickets will be limited to the number of persons the chapel will conve-

niently accommodate. The service will commence at six o'clock precisely."

Aware, as we are, that there will be a difference of opinion among upright and judicious baptists respecting the propriety of availing themselves of this invitation, we give it as an article of intelligence of which our friends can make whatever use their own judgment may dictate. If we might express any wish on the occasion, it would be that there might be no imputations of bigotry on the one hand or laxity on the other; but that all who are present and all who are absent may give each other full credit for acting with conscientious desire to please the one Master, and to act in exact conformity with his revealed will.

NEW PERIODICALS.

The new magazine of the Congregational Union is to appear on the first of January, under the title of *The Christian Witness*, and Dr. Campbell is to be the editor. He states in his prospectus that "a monthly average of *fifty thousand* for the first year, although far, very far indeed, from satisfactory, would not be altogether discouraging."

We have seen also an announcement of a work to appear at the same time, entitled, *The Baptist Examiner*; but we have not learned by whom it is to be conducted. We judge, from internal evidence, that it originates with some one connected with our General Baptist brethren.

SUNDAY SCHOOLS.

The committee of the North London Auxiliary Sunday School Union has just issued a circular, which appears to us to be deserving of general attention at this important juncture. The committee says, "The recent defeat of the Factory Education Bill should produce in us something more than joy and gratitude for the past. It should also lead us gravely to consider how the victory may be best improved in relation to the future."

"When assailants have been repulsed from a fortress, the first care of the garrison is to repair their injuries; the next, to discover and strengthen all their weak points, that they may be better prepared for any future attack. Happily, we have sustained no injury in the late struggle; but it, nevertheless, becomes us to inquire, where are our weak points? and to call for the skill and assistance of all the friends of Sunday schools, but especially of the ministers of our churches, that we may be better prepared, at any future time, to prove the utility, importance, and vigour of the Sunday school system."

"Now those particular parts in which that

system is weakest, are precisely those which it is most within the power of educated and Christian men to strengthen and establish. These are—1. The want of well-conducted senior Bible classes. 2. The deficiency of well-educated and pious teachers. 3. The small amount of personal interest and active co-operation on the part of the members of Christian churches.

"Between that period at which the Sunday scholar leaves his class, and that in which he enters on the most important and responsible duties of an adult member of the community, there is a transition stage, which is certainly one of the most important periods of his life; when the understanding is immature and confident, the passions strong and undisciplined, and the temptations to evil most numerous and powerful. For this period no provision is made by the present system of Sunday schools, except in a well-conducted senior class.* Where this class cannot be conducted by the minister in person, it requires a teacher of more than ordinary endowments to command the attention, the respect, and the affection of its members. These considerations render the following one more urgent, namely, the provision of a larger number of educated teachers, with leisure, talents, acquirements, and devotedness; who would heartily engage in such a work, under the influence of an exalted Christian philanthropy. Then, indeed, might it be expected, that the senior Bible class would be a more fruitful nursery, not only of future teachers, but of active church members, and of missionaries for home and foreign service.

"The active co-operation of the members of the church might be given, not only by an actual participation of the duties of the teacher, but by visitation of the classes, of the absentees, by their presence and assistance at teachers' prayer-meetings, and by liberal pecuniary aid.

"For the practical application and improvement of these hints, the North London Sunday School Union can look to no person with so much propriety as to the Christian minister. No one could so successfully influence suitable persons to become teachers. No one could so effectively draw a close bond of Christian union between the school and the church. No one could, by his presence and assistance, so much enliven the energies and soothe the discouragements of Sunday school teachers. And in those meetings of teachers which are held, or should be held, to consider the lessons for the following sabbath, there is no one whose occasional presence could be so useful, or whose intelligent sympathy would be so welcome."

* Some excellent hints, in detail, on the constitution and management of senior classes, will be found in a little work by Mr. Watson, published by the Sunday School Union.

MARRIAGES.

At the baptist chapel, Walsham-to-Willems, by the minister of the place, on Wednesday, October 4, Mr. J. P. SPANNA, baptist minister, Bettsdale, to EMILY, second daughter of Mr. S. LOWN, farmer, Rickingham, Suffolk.

At the baptist chapel, St. Albans, by the Rev. W. Upton, October 6, Mr. JACOB LUCK to Miss SARAH WARR, both of Leverstock Green, Herts.

At the baptist chapel, St. Albans, by the Rev. W. Upton, October 18, Mr. EDWARD BUTTUS WILKS to Mrs. MARY CHURCH, both of St. Albans.

At Zion Chapel, Worstead, Norfolk, by the Rev. C. T. KENN, Mr. DANIEL HUMPHREY to Mrs. SARAH MORRIS.

At the baptist chapel, Sharnbrook, Beds., by the Rev. T. WILLIAMS, Nov. 3, Mr. S. NORTON to M. GORDON. This being the first marriage solemnized in the above place of worship, the bridal party was presented with a handsome copy of the sacred scriptures.

At the baptist chapel, Paniton, near Bristol, by the Rev. Joseph FOX, Nov. 4, Mr. WILLIAM JOHN CAFFELL to Miss SUSANNAH BRUN, both of Clansdown, Somersetshire. This being the first marriage in the above place of worship, the bride and bridegroom had each presented to them a handsome copy of the word of God.

At the baptist chapel, Andover, by the Rev. T. Applegate, Nov. 22, Mr. SAMUEL COLLEGE to Miss ANN LAMB, both of that town.

EDITORIAL POSTSCRIPT.

SINCE the *Missionary Herald* for this month was completed, intelligence has been received of the safe arrival of Mr. Clarke and his companions in Jamaica. An address to the members of the churches in that island appears in the *Baptist Herald* of October 18th, in which he reminds them of the advantages which divine mercy had conferred upon them, invokes their aid in exertions to disseminate the gospel in the land of their fathers, by prayers and contributions, and says "we desire from among you for the service of God in Africa, humble, devoted, meek, quiet, and teachable men and women; but these must first count the cost, lest they faint in the day of trial, and weaken the hands of their fellow labourers, and injure the cause of Jesus among the heathen. If the soul burns with love to Christ; if the spirit is humble and lowly, and the abilities for imparting instruction good, and the heart rests calmly upon God; then we may hope that a young or middle-aged Christian of this description might do much good in the land of Africa."

Dr. Belcher, late of Greenwich, with his family, sailed from London for New York, on the 20th ultimo, in "The Mediator." May he find in the United States an appropriate field for exertion, and be happy and successful in his labours!

During the recent depression of trade in the north, many pastors of churches, it is said, have suffered more than usual privations. A gentleman residing in that part of the country suggests, that as times are now a little better, it is desirable that care should be taken that the ministers of the district derive immediate advantage from the improvement; and that a spontaneous gift at the end of the year, in addition to usual payments, would be very appropriate. It is from the north that the suggestion comes, and to the consideration of the churches in the north, therefore, we respectfully commend it; not doubting, however, that there are cases in other quarters to which it is equally appropriate.

Since the sheet was at press which contains our notice of Almanacks and Pocket Books, we have received the *Congregational Calendar* for 1844. It contains the same kind of information as in former years; but some errors which we have observed in former years are now corrected.

The Rev. D. J. East, of Arlington, near Fairford, is preparing for publication a work of about 400 pages, which he hopes will be ready in January, entitled, "*Western Africa: its Condition, and Christianity the Means of its Recovery.*" He has received assistance in the undertaking, we are informed, from Sir T. F. Buxton, the Rev. John Clarke, and the secretaries of the Baptist, Wesleyan, and Church Missionary Societies.

We are requested to say that the publication of the volume entitled "*Lectures for these Times,*" by Mr. Cramp of Hastings, has been unavoidably delayed, but that it is now in a state of forwardness warranting the expectation that it will shortly appear.

A correspondent says, "In my intercourse with village churches, I find a lamentable ignorance as to the very existence of such a work as the *Baptist Magazine*. Cannot you devise some plan by which it may be more extensively known in the localities referred to? I am sure if it was known, its circulation would be materially increased. Our pious villagers I am aware are mostly poor; but three or six could unite together, and the expense would be trifling." We fear that in towns and cities, as well as villages, the existence of the *Baptist Magazine* is unknown to some members of baptist churches; but this is an evil which we must look to our zealous friends in different localities to remedy. Let each one ask, "What can I do?"

Our number for January will contain a Portrait of the Rev. John Clarke of Fernando Po, Notes of a New Year's Sermon by the Rev. John Foster, a Sketch of his Life and Character, Letters on Bible Classes, &c. &c.

Page 616. For Twelfth and Thirteenth.

THE MISSIONARY HERALD.



AGRA, HINDUSTHAN.

A S I A.

—
AGRA.

The city of Agra, the metropolis of a province of the same name in Hindustan Proper, is situated in north latitude $27^{\circ} 12'$ and east longitude $77^{\circ} 56'$, being 137 miles south of Delhi and 830 miles north-west of Calcutta. It has an immense population, and is a place of great political importance. The number of members in the baptist church there, was at the time of our latest account, fifty-seven. We are not in possession of any recent intelligence from this station : but are hoping to hear of the safe arrival of its pastor, Mr. Williams, who is returning thither from a visit to this country, which his state of health had required.

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CALCUTTA.

The loss of one overland mail, and the consequent interruption of customary arrangements affecting others, have occasioned some irregularity in our Indian correspondence. In a letter written by Mr. Evans, in the beginning of August, but not received till the middle of October, he informs us that Mr. Wenger had been very ill, but was recovering. He adds, in reference to his own station, "The church and school are both prosperous. We have received eleven persons since January, and others are now waiting for baptism." In a letter dated September 21, Mr. Thomas says, "Last night two of our native brethren were set apart publicly for the ministry. The services were held in the Intally chapel, were well attended, and very interesting. Some of our independent brethren were there, and assisted. I have not time to say more. Brother Yates is rather ailing ; so are one or two others, particularly Mrs. Small : the rest are much as usual, and, *for the season*, we are all in good health."

Since the foregoing paragraph was in type, we have received some of the missing letters ; none, however, of so late a date as that of Mr. Thomas. One from Mr. Wenger, dated September 16, gives the following interesting information.

<p>The "Herald" for September, which I hope will reach you by the present mail, will convey to you the intelligence of the unexpected death of our much loved native brother, Gunga Narayan Sil. Ten days after him, the Rev. R. de Rodt, of the London Society's mission here, a townsman and early friend of mine, equally suddenly was called to his eternal rest. These two losses have deprived Calcutta of the two best preachers to the heathen in this city—as far as the Bengali</p>	<p>language is concerned. The latter of these losses especially, will be felt very extensively, but scarcely more keenly than the former. Mr. de Rodt was cut down in the prime of life, before he had completed his thirtieth year, at a time when he bid fair to become one of the most efficient missionaries in almost every department of labour. To me he was a friend long tried, who had stood by me in 1833, comforting and encouraging me at a time when scarcely any other friend approved of</p>
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my separation from the national church. Gunga Narayan Sil was, so to say; my right hand in the Colingah church. I therefore feel the double stroke keenly, and much need the prayers of friends in England. I am happy to say that Gunga Narayan's death seems to have produced a good effect upon the Colingah church. Some members, who before seemed to have become lukewarm, show more zeal now, and have begun to impart instruction to others. Among the congregation, too, there is a stir.

No portion of scripture can give you a better insight into the character, the frailties, and the difficulties of our native churches, than the epistles to the Corinthians. I verily believe it is next to impossible to understand these epistles fully any where else than in the missionary field. Only there it is possible to see how such inconsistent people could, after all, be considered as true believers, and fit (though imperfect) members of a church of God. My attention has lately been called to this subject by the circumstance that I have begun to expound these epistles in a familiar way, at our Wednesday evening prayer-meetings at Colingah. I may as well mention in addition, that on sabbath mornings I generally expound, in a more careful manner, a chapter of the Old Testament. I commenced with Genesis, omitting a number of chapters which seemed to be of minor importance as to their practical bearings, and have gone regularly through Exodus as far as chapter xix, which I shall explain (o. v.) to-morrow morning. Historical subjects interest the people, and abide in their memories better than systematic discourses; besides which the oriental dress of the bible narrative, somewhat different from the costume of Bengal, and yet akin to it, gives to the Old Testament a peculiar charm, and affords numerous occasions for introducing subjects suggested by the circumstances of our people. To give you an example. Last sabbath morning I spoke on Exodus xviii. The first part of that chapter would afford little scope for practical exposition in Europe; but the narrative of Moses being joined by his wife suggested to me a topic which is most important here. It

is customary in this country for married couples to live separate for a long time together, because either the husband or the wife goes to work to another locality, often at a great distance. This practice leads to much sin and misery, for alas! Bengal is a country of which the first chapter of Romans gives the truest moral description. Now I told the people that Moses had taken his wife with him to Egypt, but sent her back, probably only on account of the imminent danger of death to which he was exposed. But as soon as a convenient occasion presented itself, she joined him again. From this I took occasion to make some strong remarks on the practice mentioned above, and to tell my hearers that husband and wife ought not to live separate for any length of time, unless necessity rendered it unavoidable, otherwise sin would be the consequence. Several cases of this nature having occurred among my audience not many months before, they could easily make the application. In a similar manner the circumstance of Moses naming his sons as he did, gave me an opportunity to speak against their giving their children names occurring in Hindu mythology,—a thing very often practised among the heathen, and not quite left off even in England and other parts of Europe, where names like Phebe, Diana, &c., are used without any body's thinking of their idolatrous origin.

I mention these things, because I have little else to say that would be new to you, whilst such details may be new. Our school is going on tolerably well, but not without sundry fluctuations. In the bible we have commenced Jeremiah, though the printing of Isaiah is not yet finished.

I have received a copy of your last Report, and you will see from the "Herald" that I have made use of it. I shall, after the rains, give more Indian intelligence in it; but the fact is, during the rains every body is compelled to stay at home, so that there is a comparative dearth of communications. Mr. de Rodt's death was occasioned by an excursion he made to the Sunderbunds at this unhealthy season of the year.

CHITTAGONG.

A work of grace among the weavers in this district, a series of persecutions which they have been called to endure, and their steadfastness in withstanding opposition from various quarters are thus described by Mr. Johannes.

You will no doubt be happy to learn that our labours among the weavers have not proved altogether unsuccessful. Although of late we experienced considerable disappointment and trials, yet the Lord has not been

unmindful of us, but has in the midst of darkness, doubt, and anxiety, afforded us the light of his heart-reviving countenance. Not long ago I mentioned our prospects as bright and cheering, and so we were warranted to con-

clude from hopeful and encouraging appearances. Our labours at first were well received and appreciated—every visit made and received afforded mutual encouragement. Our kindness was reciprocated and acknowledged. Our presence amongst them was hailed with delight. Their houses were open to us at all times, and prejudice did not bar the entrance. Their communications by letters and their personal visits to us proved their attachment to us and the gospel of the ever blessed God. But our horizon was soon overcast for a time. Our books, our conversations, and instructions wrought no small change in their minds. This was apparent to all. As long as they did not publicly declare themselves for Christ and Christianity, hostility was asleep. Hopes of their returning to their gods, gúrús, and people, were strongly entertained, at some favourable time. At some future period the bráhmans expected to reap their usual gain in the devotion of these alienated disciples. But when a course of vigorous efforts was adopted—when five heralds of the gospel—three not unlike them (save in their religious views) were sent—prejudice took alarm; Satan would not allow an easy conquest over his once faithful and warm votaries; but stirred up many to oppose the progress of the work. The poor simple weavers, who never knew what persecution was, began to feel the effects of it. Their zemindars, relatives, friends, neighbours, and gúrús all rose against them. Accustomed to visit their heathen neighbours, to eat and drink with them, now they were forbidden; their pipes' fire was not given them. They were not allowed to drink water out of the same lotá. The barbers objected to shave them. Their children were not allowed to mingle with them or play. They were viewed as pests in the community. Under circumstances of so trying a nature strong faith was required; much of the principles of the gospel to animate and buoy them up. If notwithstanding the example and presence of the Saviour many apostatized, in reference to whom he addressed his weak disciples, "Will ye also go away?" what could be expected from this weak unlettered people, who with a little glimmering light of Christianity could only "see men as trees walking?" To us these things did not seem strange. The more trial to a Christian, the more gain, more devotedness of heart to God, more zeal, more dependence on God, more abhorrence of self, more appreciation of all works, services, and endeavours, strong sense of unprofitableness, clinging, trusting more in Christ and him crucified. We knew the efficacy of faith which overcomes the world. We knew to whom belongs the exclusive work of conversion, and his pledged word to keep all whom the Father has given him, faithful and persevering to the last. In humble dependence upon God we abated not in our zeal, nor slackened in our exertions. While almost all

had deserted us, one man stood firm in his adherence. Rámcharan, a middle-aged man, who had heard the gospel for three years, and had profited thereby, came forward and declared his renunciation of all his former sinful ways and pursuits, and avowed his attachment to Christ. Our joy at this juncture was great in proportion to our disappointment, and we knew this was the Lord's doing; for such an open account of his belief in Christ, in the teeth of persecution and hostility, could never originate with man. We welcomed him, quoting the heart-cheering words of Jesus, "Every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall enter into everlasting life." While measuring a spot of ground within this man's boundary, to erect a temporary place for missionary purposes, one of the hostile parties approached, and said to him, "O fool, what are you about? You are allowing these persons to encroach on your ground, who will not only deprive you of it, but take away your caste, reputation, and character." The reply made on the occasion serves to elucidate his feelings—"Am I a Christian now? I have been so for these three years." All these trials were proving, in the ordinary providence of God, the sincerity and faith of these babes in Christ. If at any time, under the prevalence of temptation, distrustful words escaped his lips, it was when one said, "As soon as they have made you a Firingí, they will forsake you." All he said was, "Sir, I have a heavy burden on my heart, and unless I am baptized I shall not rest contented; and when I join you, I hope the man's words will not come to pass." This man was not the only trophy of divine grace triumphing over human infirmities and fears. Very soon after, a relative of his bearing the same name, decided himself in favour of Christianity. Three women soon followed their example. The mother of the first Rámcharan, the daughter, and the wife of the second, came forward to share in the joys of their father, husband, and son; and as they had all heard the gospel before, and expressed a wish not to be put off being baptized, we held a church-meeting in the house of the first Rámcharan, and after singing and prayer, and other customary examination, received these five Chándgáwn converts amongst the weavers, by giving them the right hand of fellowship. On the following day, Saturday, while these five souls were leaving their village to proceed to town to be baptized in the chapel, all their neighbours, relatives, and friends came out of their houses to meet them. Some entreated them with tears to desist; others opposed their intentions with worldly counsels, others with cruel mockings, and some with tears. The elder brother of the first Rámcharan begged him to consider, and said if he would alter his resolution, he would

make him a present of fifty rupees. The Roman Catholics, who are not a few in this village, also tempted them with promises if they would join the Romish church. The Muhammadans said that their exchange of religion was one for the worse, and advised their following Islámism. All these things had no weight with them—they were fully prepared to cast in their lot with us. While another man was reviling with loss of caste, Rámcharan the first said, "Brother, when a man is your companion in the commission of the worst acts, he is not pronounced an out-cast or defiled, but when a man is desirous of forsaking all his sins and wickedness, and living a new life, you say he has lost caste. How can this be?"

On the following morning (sabbath), in the presence of a numerous congregation—Hindus, Muhammadans, and Roman Catholics, these five souls, in obedience to their Saviour's command, fulfilled an act of righteousness, by putting on the Lord Jesus Christ by baptism. In the afternoon they partook of the memo-

rials of the Saviour's love. At night these five brethren and sisters put up in the house of one of the native preachers, the distance to their village being too great to venture on foot at that hour of the night. At night the daughter of the second Rámcharan was observed to repeat these words, "Good God, was I in darkness all this while? then how happy am I, that I have discovered the true way of salvation!"

And now that the Lord has opened a bright prospect before us, I again invite your kind attention to the demands of this people. Some one must be stationed amongst them, but where are the means to erect a place to answer every purpose?

When you see all the native converts, the fruit of Carey's labours, think then of the beginning of his success. He had at first only one solitary convert, Krishna Pál. Thus we have but a few souls at Chándgawn; yet we may sing—

"We'll spread our trophies at his feet,
And crown him Lord of all."

DINAJPUR.

Mr. Smylie's exertions in the distribution of tracts and portions of the scripture, at a mela, or fair, are thus described in a communication addressed by him to the Calcutta brethren:

The two cases of books you sent me arrived on the 10th, and in an hour or two after their receipt one full case, selected by myself, was on its way to the melá. I followed it immediately, being anxious to have the first of the people who came to the melá; but having proceeded a few miles on the journey in the night, we were overtaken by a thunder-storm which brought with it very heavy rain. The natives who accompanied me immediately turned off the road, and took shelter in one of the houses of a farm village. I was left without to bear the brunt of the wind and weather. The pálkí in which they left me was rattanned on the sides, and not boarded, as they are in general. They left me about 11 P. M., and returned about 4 o'clock next morning. I had an old boat-cloak, which has borne many a bitter blast, and accompanied me on my travels for the last fifteen years. Of this I made the best use I could, and so was by no means unhappy. I was going on an embassy for the King of kings, with full commission to lift up the standard of the cross: what my success might be I knew not but this I knew, that the day would come when the standard would be planted, and all the people of this land be taught to keep rank under it. I remained one night at Sádámahl on my way to the melá, and two on my return. Almost

the whole of the men who left our place last year, have returned; and several of them have followed me to this station. I trust they have got a lesson they will keep in mind.

The effects of healthful discipline, established by our late worthy magistrate, could be seen here, although he is now gone. The time is not far gone, when the night used to be spent in one continued roar of *catch thief*, and firing guns and pistols, and passing the watchword from one end of the mighty concourse to the other. Until my books were all distributed, I went out about sunrise, returned about twelve o'clock, and after some refreshment returned to my work, and continued till sunset. Many were the people who told me they had read the books I gave them last year. Many said, we read, but we understand but little; and how can it be otherwise? we have no one to teach us. Others would take books with evident marks of pleasure and thankfulness, and as they received them, they would look up to me with something of a child-like confidence, and say, "Tell us how to understand the book." I have sometimes been asked the following questions: Do you know those people? have you seen them before? and where do they live? I could but answer, No, I do not know them, nor do I remember seeing them.

before. The reply to this was, Why, they all appear to know you, and from what you say to them one would suppose you knew them all. To all it seems as if there was a growing confidence in people's minds, when they meet me in the melá. I mention these things as tokens of the breaking down of the wall of partition. When I could speak, it required so much exertion that only a few of those nearest to me could hear, and I was instantly out of breath. Numbers requested me to explain the books, and I tried it, but was obliged to give it up. What could I do in such a case as this? I would, every time I saw a few very anxious people about me, call out to them, You Musalmáns all say that you believe Moses and the prophets, we bring you nothing but what they foretold. We give you what they believed. We wish you to believe what the prophets and all of them believed, that Jesus Christ would come to die for the sins of the world. We tell you and prove to you that he is come.

I have never seen any book so much admired by the natives as the "Fruits of Drunkenness;" within the last month or two I have also frequently been asked for the "Evidences of Christianity." Those who have asked for such a work have not been able to explain clearly what they wanted; but they had seen a book or books given by me which they called the evidences of our faith. From what they said of this book, I have sometimes thought they might mean the gospel of Luke, and at others I have thought they had seen the Acts. To all appearance the bráhmans continue in the serious mood I formerly mentioned. They now ask for books in a becoming way. The Musalmán seemed greatly astonished to see the múnshí with me, and some of them ventured to ask me whether he had joined us. Some few asked himself, and were soon answered in such a way as to leave them in deep silence and thoughtfulness. It would be altogether impossible to remember every thing said amidst the noise.

A HOPEFUL CHARACTER.

I was attended and assisted two days in the fair by a Hindu who came there on business. I do believe this man has been converted some time. One would have supposed, without hesitation, that he was one of our people. When he came to me, I was seated on some bamboos above the people, so that all could see what I was doing. He took his stand at my feet. Every opportunity he could get he would read or try to make himself heard by the people. He could be heard to cry with all his might, Jesus Christ is the Saviour of sinners, and those who reject so good and wonderful a Saviour shall justly perish. He was evidently much distressed at the unbelief of the people, and asked me how it was they did not see and understand things so very evident? things he could no more doubt of

than he could of his being. What could I answer to this, but that God had blessed him above many, and that what he felt and understood was the work of God's Spirit? He intended to call on me in the evening; but his business must have prevented, for I did not see him till next day. When he got near me, he would have embraced my feet, but I never allow this. He said, You must become our gúrú. I answered, not in the way in which he used that word, but said, I will teach you all I know of God's word; but I myself am a sinner, and nothing more than you are. To which he answered, Ah no, not so, that is not true; you who have brought us such wonderful things, not more than we, and a sinner? I tried to convince him of this. He said, I have often wished to be with you, and unless some one becomes our head, what is to become of us? we cannot remain this way. This is not the will of God. I expected I should be able to join you with all my family; but I know not what to do: sometimes they listen with much pleasure, and I think they are all ready, and then they break out into a rage all at once, and abuse me, and order me to throw away those books which have given them so much pain and trouble. I had intended to ask his name, but forgot; he told me his house was in Rugganj. I make no doubt but he will call some day. The number of books and tracts distributed was 2123, large and small; this was all the box could contain. We have never, in any season, distributed so many large books, and yet, as we go on, the cry increases, Give us large books, that we may understand the whole.

MUSALMAN CONTROVERSIAL TRACTS.

It will be remembered that two or three years ago the Musalmáns around Dinájpur distributed a circular against Christianity. It seems that since then they have commenced to write and print tracts.

The Musalmáns have been handing about a work against the Christian faith. I wrote to the person in whose possession it was, requesting him to allow me to have a look at it. He did so, with a request to return it when I had seen it. I thought by getting it into my own hand, I should find out by whom it was written, and where printed and sold. But alas, how deceived was I. It has no author's or printer's name. It is a print, and not lithographed. I shall make another attempt to get a copy of it. I showed it to one of the Musalmáns here, and asked why a book without a name should be circulated in this underhand way, and hinted that we were never ashamed of owning the truth. This person said, the author intended by concealing his name to show his great wisdom. I very plainly stated that I was prepared to meet any number of them in any place they might name, if they would promise to keep to cool and reasonable argument. Promises have repeatedly been made, but no performances.

DELHI.

Political events having attracted to Delhi a great number of persons from different parts of India, Mr. Thompson has had opportunities, of which he has gladly availed himself, to make known the gospel to many who were totally unacquainted with it. The following account is dated February 20th.

Yesterday was a day of great joy to us. I had the pleasure to baptize three persons, viz., two Europeans and a native. The latter was Thákur Dás, the goldsmith of the city, who had for two years been a candidate, and was only prevented being baptized last December by the threatened violence of his wife, who said she would throw herself into a well or forsake him.

DISTRIBUTION OF THE SCRIPTURES.

Together with the governor-general's camp, we have had encamped west and south of the city, the Rájahs of Alwar, Bhurtpore, Dhaulpore, Beekanere, and Kotah, and the Nabob of Tonk; and I took this opportunity to visit their encampments with the word of Jesus, whose name and religion were strange news to the followers of the above Rájahs. They have most eagerly and gladly accepted of the word of the "Redeemer of the world;" and some thousands of gospels and tracts in Sanskrit, Hindi, Persian, and Urdu, will shortly be on the way to their country, and it is to be hoped, brought into use in their domiciles.

The Bábus too, in the audit and accountant's offices, some of them educated under Mr. Penney, others acquainted with Christian books and missionaries, were very forward to obtain the word of God in Bengálí; and they too are gone away with some 500 books and tracts in their own language. I never before witnessed in the natives of Bengal such unreserved and cordial reception of the Christian scriptures, and such an eager desire for the entire bible. All castes of Bábus uniformly desired our books—their being bráhmans made no difference in the expression of their wish for our books. There is certainly a great moral change for the better about to take place in the Bengálís in the upper stations; and may the churches of Christ reap the benefit of it, by the accessions of members from this body of well-informed and now well disposed people.

I wish I could say I did all I might have done among the thousands of heathen strangers who recently visited Delhi. I feel humbled that so little was done; but I still feel thankful for the opportunity afforded of making known Christ Jesus where he was not known, and rejoice that some hundreds of persons are taking away with them the treasure of the divine word, and some few of them impressions of the truths of revelation to which they had been strangers before. One man, indeed, a well read bráhman of Bhurtpore, offered to

stay with me, and make himself further acquainted with the gospel, but I recommended his return home for the present.

VENERATION FOR THE SANSKRIT LANGUAGE.

It will not surprise you to find that a veneration for the Sanskrit language is universal; two pandits being offered, what I affirmed was "the word of God in Sanskrit according to the Christian faith," they on taking the gospels in their hands, took off their shoes, and stood barefoot in the open street, while they read in them. They were from Dhaulpore-bari, near Gwalior. Another Hindu from the same place, when I visited their encampment early in the morning, said, that a pandit whom I requested to see, would attend as soon as he should have "cleaned his teeth and his mouth," as he could not think of reading any thing in Sanskrit with unwashen hands and mouth.

SUMMARY.

I have waited thus long till the people from Dhaulpore should go away, and they are now gone, and I have reason to hope that two persons in particular have taken with them deep impressions of divine truth and of the glorious gospel of Christ, however unpalatable these things may have been to their highly prejudiced minds. One of these men was esteemed as a guru, or teacher, among them. The scriptures and tracts distributed among the strangers, and very partially among the people of the city, are as follows:

	Vols.	Gospels.	Tracts.	Total.
Hindi	65	385	2324	2774
Urdu	8	95	889	992
Sanskrit	41	280	288	609
Persian.....	28	108	...	136
Panjábi.....	1	...	6	7
Bengálí.....	146	...	387	533
In all.....	289	868	3894	5051

Of but few of those who have taken our books, it can perhaps be said that they fully appreciate the treasure they are carrying with them to their benighted provinces, but of most it may be affirmed that they are taking the germ of gospel knowledge with them, the little seed, which is to take root and grow up into a tree, in the branches of which many a soul will take refuge under the ministrations of the Sovereign Spirit; and that the leaven of the gospel thus conveyed may now begin to diffuse itself among the mass of the people, will, I trust, be the prayer of all God's servants.

CHINA.

Our readers will remember that a sum of £500 was voted by the Committee, a few months ago, from the Jubilee Fund, in aid of the missions of our American brethren in China; an acknowledgment of which, from the Foreign Secretary of the American Baptist Board of Missions, appeared in our number for July. We have now had the pleasure to receive letters direct from Hong Kong. In a letter written in April, Dr. Macgowan says,

Baptists cannot be considered as intruders here, for although Morrison was the first protestant missionary in China, your Marshman preceded him a long time in the same kind of labour; indeed, the translation of the word of God effected by Marshman is in some respects the best that has been made; at least, his Genesis and Exodus is considered by scholars as far superior to any that has yet appeared.

The mission of the American Baptist Board, though in its infancy, has been largely blessed by the great Head of the church. We have here four male and one female missionaries, all of whom, myself excepted, speak the language with considerable fluency. The gospel is preached daily to crowds of eager listeners, and several of the natives who have afforded good evidence of a change of heart, have been baptized. Through the liberality of her majesty's plenipotentiary, Sir H. Pottinger, ground has been granted us, whereon we have erected two chapels and two mission-houses; the expense of the buildings was defrayed by donations from English and American residents here, Sir Henry himself subscribing £50. Thus we are the first in this very flourishing and important town. The Queen's Road Baptist Chapel is the first protestant place of worship erected in China.

I purpose embarking, a few weeks hence, for Fuchou, the capital of the commercial province of Fuhkeén, in company with a brother who understands the dialect of that great province, with the view of establishing

a mission there. It is the only one of the five open ports which has not been selected by missionaries of other denominations as a field of labour, but in almost every respect it is the very point we would have selected ourselves. At the Straits, there is an English brother, Mr. Young, who perfectly understands the dialect of the province to which we are going. We have requested our Board to appoint him as a colleague for us. Possibly our society may not have the means to do so; can he look for support to your society in the event of our's not possessing the ability to enlarge its operations? He has been an assistant to Mr. Medhurst for four years, and is anxious to be employed by the denomination to which he is attached—the baptist. However, I hope we shall soon hear of his being appointed by our Board as one of their missionaries; so that if you were willing to engage him, you may not have the opportunity.

I hope you have been able ere this to procure medical missionaries for some of your African stations. I am every day more and more persuaded, that missionaries of my profession are almost indispensable auxiliaries to the cause, especially where mission families are placed in stations where other medical assistance cannot be procured. I am full of hope that, through a hospital which I am going to establish at Fu Chou Fu, I shall be enabled to commend the gospel to very many, and prepare the way for the more honourable and more important labours of the preacher of the gospel.

In a subsequent letter, Dr. Macgowan, referring again to Mr. Young, adds, "Since that time we have heard from Boston, and have been authorized to admit him into our mission, which we are on the eve of doing."

A joint letter from the Baptist American missionaries, dated Hong Kong, China, June 9, 1843, contains a gratifying testimony of the value of the Chinese version executed many years ago at Serampore, and an affecting reference to the mischief which British cupidity has wrought, and is still working in China:—

Your Marshman was the first protestant missionary who laboured specially for the Chinese. Under great disadvantages he effected a translation of the scriptures which is esteemed of high value. The present seems an auspicious moment for following up the

work which this learned and pious servant of the Lord so ably commenced.

As the noble efforts of our British brethren for the relief of the oppressed in the west have been crowned with signal success, it is hoped that the wrongs of the east will not be far

gotten by them. Neither slavery nor the slave-trade is fraught with more evil to Ethiopia, than the infamous opium traffic to the land of Sinim. It may be that you can do little or nothing to stay this flood, which is bringing misery and death upon this unoffending people, but you possess the antidote—the gospel of Christ.

AFRICA.

FERNANDO PO.

Intelligence, which all our readers will deem interesting, has been received from Mr. Sturgeon, dated Clarence, August 14th, 1843. The following are extracts :—

Since I last wrote to you I have been called to endure a great fight of afflictions. I informed you, in my last epistle, that my dear wife was anxiously looking for a vessel to convey her to her native land. Soon after that period I applied for a passage in the *Mary* (the vessel in which Mr. Clarke and Dr. Prince left Fernando Po in the year forty-three), which was then lying in our harbour. This step was agreed to after much deliberation and prayer, and not in any degree hastily, and not till after Mrs. Sturgeon had obtained a certificate from our medical adviser, purporting that it was her duty to return to England without the least delay. But when we had made ready for her departure, and I was about to engage her passage in the *Mary*, both Mrs. Sturgeon and myself thought that the most prudent course to adopt would be to wait a little longer, as her health was partially improved. Subsequent circumstances have proved that it was not the will of God that she should leave that country, for the welfare of which in the first instance, she had forsaken her own. And so much has the impaired constitution of Mrs. Sturgeon been restored since that time, that we have altogether abandoned the project for the present. At the time that I expected to have been separated from my beloved companion, I was very ill myself. I was quite incapacitated for labour for nine weeks during the months of April, May, and June. The incessant anxiety for the spiritual prosperity of my flock, blended with my debilitated frame, tended greatly to depress my spirits. I looked upon myself as a burden to your society, receiving from its resources, without in any adequate degree meeting its demands. "With strong crying and tears," I made my supplications to him "whose ear attends the softest call;" and now is my mourning turned into singing. I recommenced my labours early in June, and from that time I have, by divine assistance, been permitted to prosecute my work without

the least interruption from ill state of health. In consequence of an increased desire to hear the word, and to walk in the ways of God, my engagements have been multiplied; but "the Lord of hosts is with us." On the 9th ult. I baptized five persons, and as one of them is the schoolmaster, and another a female who had acquired a greater notoriety as a tattler and a busy-body than for consistency, an unusual excitement prevailed in the town. A large number of young persons being present on the occasion, I made an especial appeal to that interesting portion of my hearers; and for the first time, many were seen to weep whilst hearing of the "great salvation." Nor could their parents stifle the penitent sigh, or stop the falling tear. To see both the parent and the child powerfully impressed with divine truth and divine love, surely was a scene upon which angels must have gazed with ineffable delight. The feelings then produced upon all persons have been followed with earnest prayer to him who alone is able to "make the parched ground become a pool, and the thirsty land springs of water." And now, my dear sir, I feel the impotence of my pen to give any thing like a faithful portrait of the present state of things. Were I not to leave my home to visit the people, I might be almost constantly employed in attending to the wants of those who are thirsting for the bread of life. But believing that domiciliary visitation should be scrupulously adhered to, I spend much of my time in these useful exercises; and I have good reason to believe that an amount of good has been effected which could not have been realized in any other department of labour.

I have long lamented the awful state of our youth, but knew not how to remedy the evil. To strike at once at the root of the evil, I thought that I had better begin with the parents themselves, which I did by preaching a sermon to them expressly upon the subject. For it is a lamentable fact, that when parents

see any of their children become hardened in their crimes, that it is a very common thing for them to put them under the care, or rather the tyranny, of their neighbours. But one of the worst features of the case is, that the parent exhibits the crime of the little delinquent in the most aggravating form, which being known to the child, makes him both hate and avoid his parents and his home. The child then of necessity being a stranger to filial affection, and unrestrained by parental discipline, seizes every opportunity for the indulgence of its own sinful desires and passions, and in a short time makes no mean figure in pilfering, lying, and cruelty. In attempting a reformation of these deep-rooted abuses, I deeply felt that I was touching tender ground, and could not but mingle many fears with my hopes of success. I founded my address upon Gen. xviii. 19. Impressed with the importance of the subject, I spoke plainly and pointedly; much more so than I had intended. And now for the first time in Africa, I saw, to my inexpressible delight, parents weeping over their neglect to their offspring, which so affected the children as to make streams of tears flow down their little cheeks. Parents and children weeping over their mutual failings, being a scene truly novel in this part of Africa, has produced a powerful impression throughout the town of Clarence. On the following Lord's day (July 30th) I preached to the young, illustrating and enforcing my subject by scriptural characters. The scene was one of the most imposing character. To see a large number of young persons listening with the greatest attention to the glorious truths of the gospel, and weeping over their youthful follies, who but a short time since were ignorant of the plainest duties and privileges, and altogether reckless of danger, filling up the measure of their iniquity with greediness: we say, to see this, we could not but fondly hope that those who had been so long under the peculiar curse of God, were now about to enjoy his especial blessing.

I have lately preached on the duties of husbands and wives, as the "palavers" arising from these sources are numerous. These things are no matter of surprise, as the connexions were originally formed without the most distant thought of reciprocal affection being an indispensable requisite to conjugal felicity. An idea of their views upon the subject may be obtained from the fact of several young men having put marks upon a few liberated female slaves, and afterwards claiming them for their wives, using as arguments, their having *marked* and *fed* them! Two of these young men came to me complaining of Mr. Hensman's conduct toward them, in refusing to give up the girls whom they had marked for their wives. The complainants appeared to think themselves hardly dealt with, in not being able to obtain a wife upon terms more

easy than those of getting a sheep or a goat. Having proved to them that the sable objects of their wishes were no longer marketable commodities, and pointed out to them their folly in choosing those for wives with whom they were altogether unacquainted, and of whose language they knew not one word, they left me with dejected countenances, and practically declaring, "These are hard sayings, who can bear them?" How long it will be ere these amateurs will be competent to digest Watts's "Unequal Matches," it is hard to say; but the time is evidently come when they are prepared to receive instruction upon the subject. Had I brought these abuses before them twelve months ago, in so conspicuous a manner, they would have been but indifferently received. I gave occasional hints of them, which, from their ignorance and immaturity in spiritual things, had but little effect; but gratefully observing their growth in scriptural knowledge, and advances in Christian experience, I have, in humble dependence upon the divine blessing, made a bold attack, mingled with the strongest affection, upon their degraded views of matrimonial duties and conjugal blessings, the pleasing effect of which is visible to all parties. To promote family piety, I visit one or two families every Lord's day, and read, pray, and sing with them. My reception, both by the parents and the children, has been all that I could wish. The parents express their gratitude for my visits in tears, and in affecting terms, say, "Pickaninney head too strong; when we speak to them they can't hear we; they no believe; but we make them so. First time we flog them too much, we no do good for them; and we self do too much foolish and bad: they look we, and do the same way." The tender emotions of the heart evinced by the parents on these occasions, develope how great is their present solicitude for those who will soon fill their places both in the church and in the world. The day after my public address to parents, many of them who had children under their care belonging to other parents, sent them home, saying, "The first fashion no good; we must do the word of God, which missionary tell we for good, and bring up child for God." Several young persons are now under religious impressions, and from appearances we hope that their number will soon be increased. I have formed a class of eight interesting young women, whom I meet once a week; explain to them the scriptures, show them the advantages of early piety, and affectionately entreat them to choose that good part which shall not be taken from them. As these young persons have been too much led away by two coloured females of considerable influence in the town, I have visited these said persons, and endeavoured to bring them over to our cause, by pointing out to them their sin and danger, and exhibiting to them, as strikingly as I

could, the unmeasured love of a blessed Saviour to a fallen world. They heard me with the greatest interest, and though we cannot rank them with our list of inquirers, yet I doubt not their soul-destructive influence over those now under my peculiar care, will in a great degree be frustrated; so that an important end will be answered, though not all that could have been desired. I also meet the children of our congregation (forty in number) once a week, and devote half an hour in teaching them singing and the first principles of music, and half an hour in imparting to them general and religious instruction. It is truly pleasing to inform you, sir, that there are more than twenty children and young persons, who can read the New Testament, and speak the English language moderately

well. I feel my situation at the present time to be more than commonly responsible. Much depends upon me; and much is expected from me. I am frequently engaged in examining and instructing inquirers separately, for upwards of four hours together, without the least relief. But as I feel that I can bear a larger portion of labour at the present time than at any previous period, my increasing labours give birth to greater enjoyments. Yet knowing my exposure to sickness from extra effort and more intense anxiety, I rejoice with trembling, lest I should be again laid aside from my delightful work of winning souls unto Christ, before the arrival of our dear anticipated brethren. How emphatically can we use the language of the apostle, "Dear brethren, pray for us."

HOME PROCEEDINGS.

RETURN OF MISSIONARIES.

On the second of November, Mr. Abbott, Mr. Dutton and his daughter, Mrs. Knibb and her daughters, and Miss Eastow, Mr. Phillippo's niece, embarked for Jamaica in the Hopewell, Captain Hoseason. Mr. and Mrs. Oughton sailed on the 16th for Kingston.

LAUNCH OF THE DOVE.

Our schooner, for the use of the missionaries in Africa, was launched on the 11th of November, from the yard of the builder, Mr. John Laird, North Birkenhead, Liverpool. The *Liverpool Standard*, which gives a detailed account of the scene, and eulogizes highly the construction and fittings of the vessel, says, "We do not remember to have seen a vessel of more beautiful model, or one more likely to be found a good sea boat in a gale, and a swift sailer under ordinary circumstances. She went off and plunged into her destined element in fine style, amidst the shouts of the numerous spectators, and looked beautiful when afloat."

VALEDICTORY SERVICES.

On Wednesday evening, October 11th, an interesting service, in connexion with the departure of Mr. Thomas Thompson and Mr. Thomas Milburn for Western Africa, as engineer and mate on board the baptist steamer, was held in Tuthill Stairs chapel vestry, Newcastle-upon-Tyne. The Rev. R. Pengilly, who conducted the services, delivered an appropriate address, which was feelingly responded to by Messrs. Thompson and Milburn, in stating the exercises of their own minds with reference to their intended enterprise.

On Thursday evening the teachers of the sabbath-schools held a meeting, Mr. H. A. Wilkinson in the chair, when Mr. Thompson, superintendent of Hillgate branch school, was presented with a handsome writing-desk, bearing the following inscription:—

"Presented to Mr. Thomas Thompson, on his departure for Africa, by the teachers of

Tuthill Stairs School, as a token of their affectionate regard. Newcastle, Oct. 12, 1843."

On both these affecting and deeply solemn occasions, Messrs. Thompson and Milburn were commended in prayer, to the care and guidance of an allwise Jehovah, by several of the brethren,

and appropriate hymns were sung; and, as a whole, we trust the service has made an indelible impression, and that a missionary feeling will thereby be increased, and perpetuated, and evidenced by increased effort and prayer for the heathen world.

LETTERS RECEIVED FROM MISSIONARIES.

AFRICA	BATHURST	J. Merrick, July 21.
	FERNANDO PO	T. Sturgeon, August 14.
ASIA	CALCUTTA	W. W. Evans, August 16.
		A. Leslie, July 31.
		J. Thomas, May 18, July 6, Sep. 21.
		J. Wenger, Sep. 16.
	COLOMBO.....	E. Daniel, June 12.
	HONG KONG	D. J. Macgowan, June 9.
BAHAMAS.....	NASSAU.....	H. Capern, October 12.
	TURK'S ISLAND	W. Littlewood, Sep. 24.
JAMAICA....	ANNOTTA BAY	W. Lloyd, Sep. 20.
	CALABAR	J. Tinson and others, Oct. 6.
	FALMOUTH.....	W. Knibb, Sep. 19, Oct. 5.
	FULLER'S FIELD	W. Hume, Sep. 18.
	LUCEA.....	E. J. Francies, Sep. 2 and 12.
		E. Woolley, Oct. 3.
	PORT MARIA.....	D. Day, Sep. 20, Oct. 6.
TRINIDAD	PORT OF SPAIN.....	G. Cowen, Oct 6..

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to ladies at Stepney, for a case of clothing, for Mrs. Pearson, of Nassau; to ladies of the independent church, Maidenhead, for a package of clothing, &c., for Africa; to friends at Bridgnorth, for a parcel of clothing, for the same; to friends at St. Albans, for a box of clothing, for the same; to friends at Weymouth, for a chest of clothing, for the same; to friends at Keppel Street, for a parcel of clothing, for the same; to the British and Foreign School Society, for a grant of school materials, for Rev. H. Capern, of Nassau; to Mr. B. Brown, of Dunstable, for a parcel of books, for Africa; to Miss Williams, for a parcel of magazines, &c.; to friends at Berwick upon Tweed, for a parcel of "odds and ends," for Rev. J. Clarke, Africa; to ladies at Abingdon, for a box of clothing, &c., for the same; and to Miss Sarah Payne, of Chesham, for a box of clothing, &c., for Messrs. Merrick and Fuller, Africa.

In addition to the contributions already received for the Missionary Vessel, the committee very thankfully acknowledge the receipt of a set of Marryatt's Signals and a beautiful emblematical silk flag, for the use of the Mission Vessel, from the ladies of Pembroke Chapel, Liverpool.

CONTRIBUTIONS

*Received on account of the Baptist Missionary Society, during the month
of October, 1843.*

Annual Subscriptions.													
Gibbs, Mr. S. N.	1	1	0	Dover—				Bisanavon—					
Gladding, Mr.	1	0	0	Salem Chapel	11	16	0	Ebeneser—					
Tredway, Mr.	0	10	0	Pent Side	5	0	0	Collection	0	7	1		
				Folkstone	7	4	2	Contributions	1	15	0		
				Ramsgate	25	0	0	Do., Sun. School..	1	18	2		
				St. Peter's	13	12	6	Horeb—					
								Collection	1	13	5		
Donations.			LANCASHIRE.			Blainagwent—							
Bible Translation Soci-	500	0	0	Ashton—				Collection	0	11	0		
ety, for Translations.				Lees, R., Esq., for				Contributions	0	12	6		
Kighley, Mrs., for In-	8	0	0	Sanacrit Version of									
dia				Old Testament....	1	1	0	Caeleon—					
Manfield, W., Esq.	10	0	0	Do., for Miss. Vessel	5	0	0	Collection	1	1	0		
								Contributions	0	10	1		
Legacy.			ROCHDALE—			Chepstow—							
Cosens, W., Esq., late of	50	0	0	Collections....	52	3	6	Bateman, John, addi-					
Amwell Street				Contributions	136	8	9	tional, for Africa ...	0	10	0		
				Sunday School, Col-									
				lected by Female				Darenfelin—					
				Teachers	0	14	5	Beersheba—					
								Collection	1	0	0		
				Sadden—									
				Collections	10	14	10	Llangibby—					
				Sunday School	5	2	0	Collection	0	11	1		
				Contributions for San-				Contributions	0	10	10		
				acrit Version of Old									
				Testament	1	0	0	Llanhiddel—					
								Collection	1	2	0		
								Contributions	1	10	0		
LONDON AND MIDDLESEX			LEICESTERSHIRE.			Llanwenarth—							
AUXILIARIES.						Collection	3	8	3				
Battersea—			Arnsby—										
Lowe, Martha, for			Collection	5	0	0	Nantyglo—						
China	0	10	0	Contributions	4	7	0	Heron—					
Clapham, Society in aid	10	0	0	Blaby—				Collection	1	12	6		
of Missions				Collection	1	13	3	Contributions	2	17	6		
Ealing, Society, by Rev.	10	10	0	Contributions	2	0	0	Do., Sun. School..	0	15	0		
G. J. Adeney				Forston—									
				Collection	1	4	0	Newbridge—					
				Leicester—				Benlah—					
				Harvey Lane—				Collection	3	0	10		
				Collections....	23	4	6	Contributions	1	5	0		
				Contributions	77	17	10						
				Do., Sun. Schools	2	3	8	Newport—					
								English Church—					
				Loughborough—				Phillips, Mr. S.	1	1	0		
				Collections	6	17	11						
				Contributions	3	14	10	Penegarn—					
				Monks Kirby—				Tabernacle—					
				Collection	2	0	0	Collection	1	10	3		
								Contributions	2	2	6		
				Oadby—									
				Waldron, Mrs.	3	0	0	Flagah—					
								Collection	1	0	0		
				Sheepshead —									
				Collection	4	4	10	Pontheer—					
				Contributions	7	8	8	Collection	0	14	0		
				Sutton in Elms—				Contributions	20	6	0		
				Collection	4	12	5						
				Contributions	2	0	0	Pantbydyryn—					
				System —				Collection	2	18	6		
				Collection	1	1	2	Contributions	7	16	6		
CHESTER.			MONMOUTHSHIRE.			Pontypool—							
Chester—						Collection at Public							
Harting, Mr. A. S.	1	1	0	Abereavenny—		Meeting	2	0	0				
				Frogmore Street—									
				Collection	4	2	4	Tromant—					
				Contributions	4	5	0	Collection	2	17	3		
				Do., Sun. School..	0	17	2	Contributions	15	15	1		
				Llan Street—				Blaca—					
				Collection	2	19	10	Collection	1	5	0		
				Contributions	7	2	2	Salem —					
				Do., Sun. School..	0	10	0	Collection	0	5	4		
								Uak —					
				Abersychan—				Collection	2	8	0		
				Collection	0	10	7	Contributions	3	3	0		
				Contributions	1	0	0						
								NORTHAMPTONSHIRE.					
								Bedford—					
								Collection	5	0	0		

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IRISH CHRONICLE.

RETROSPECT.

THE former numbers of the Chronicle for the present year have differed in one respect from the Chronicles of preceding years. Instead of exhibiting from month to month labours and results that of necessity must be similar—perhaps almost the same—brethren have sought to give general views of Ireland, of missionary work there, and of Christian duty in reference to it. The plot of Roman Catholics to spread their pernicious errors over all parts of the world has been laid open, and it has been shown that to the success of this plot the condition of Ireland in respect of religion greatly conduces. The religious statistics of Ireland have been presented, and though we are quite aware that many warm-hearted Christian men, friends of truth, and ardent well-wishers to the spiritual interests of that country will demur to the statement, it has been proved, beyond contradiction, that the established church system is utterly inefficient. It has made papists, not converted them to the faith of Christ.

It has been shown, further, that there is in this country a lamentable amount of ignorance as to the moral and spiritual condition of the people we seek to benefit. With an increase in their religious necessities there has been actually a falling off in attempts to meet them. The fact is painful, but the truth must be told. We talk of the necessities of the heathen afar off, and almost shut our eyes and ears to those of the perishing thousands at home. “You have been knocking long and often at our doors,” said a lady to the secretary, whom she accidentally met a few days since in the street of a provincial town, “sad is it that Christians will not hear you.” Ireland is not known, her maladies are ignorantly regarded as hopeless; and the heart that almost bleeds over Hindoo superstition or African stupidity, is callous when we tell of Ireland’s error and folly. “You can do them no good,” is the oft repeated cry; or, “The time has not yet come;” or some other equally unfounded and hard-hearted apology for refusing to make the attempt. Friends have reasoned on “Justice to Ireland;” they have told of encouraging results where efforts have been steadily persevered in—results far beyond those realised in many a missionary field—the bright and cheering appearances of which, nevertheless, have deservedly been the theme of both the pulpit and the platform, while those we present have been passed over with either cold neglect or but a momentary expression of pleasure. We have tried to show why these results are not vastly greater than we admit them to be—certainly not from any want of promise in the soil, but just because we omit to plough and to sow in hope. Feeble efforts, however, must not be despised; and above all things, we must not allow ourselves to sleep when we should be discerning the signs of the times, and putting forth our activities on behalf of the land to which we owe so much.

It remains to ask what is to be the practical issue of the considerations we have

endeavoured to present. Is our own society, are other societies, to do more for Ireland, or shall they do less? Will wealthy Christians in this country, will our churches sustain the committee of our own society, for instance, in the alternative they are disposed to adopt? or shall we be compelled to say, enough or more than enough, in the judgment of the friends of missions in this country, is done for Ireland; more shall not, at least with our concurrence, be attempted.

It is but right to say, on behalf of the committee to which we refer, that they have anticipated what friends may be prepared to say on this question. Since the last annual meeting divine mercy has placed within their reach additional agency, and they have employed it; not without hesitation—the state of their exchequer has compelled them to hesitate—but what could they do when God opened the fields, and gave them the individuals by whom apparently those openings were to be occupied. They trust in him for the requisite pecuniary assistance. This is not a vain trust. God has given means in unexpected ways before. He will do it again. Every reader of these lines, however, should feel that perhaps of his resources, be they small or large, God may be calling for something towards this expected aid. “If there be first a willing mind, it is accepted according to what a man hath, and not according to that he hath not.”

Many friends have received a circular entreating contributions of five pounds each by the end of the year, in addition to what they may have done for the society already, while the months have rolled on. A debt of £500, in addition to a still larger amount, which, through the kindness of a friend, the committee have been able to provide for, without, as they hope, asking the public to remove it, has rendered these applications necessary. That debt must be paid. Applications were made only to the liberal donors to the Jubilee fund of the mission, since it was thought they were the most likely parties to respond favourably. As yet, but few replies have been received, almost all of them promising the requested amount. One reply from Wales, conveying half that amount, says, “It will perhaps induce some of your friends to give a like sum, and so join with a poor Welshman in the honour of making one of the hundred to do the good service of helping the society out of debt.” It is hoped that during the ensuing month such replies will come to hand as will at once encourage the committee, and assure brethren “in the high places of the field,” that they are cared for and kindly sympathised with in their arduous undertaking.

By one thing the committee have been specially encouraged within the year. It is well known that the late Mr. Cozens visited Ireland in the summer for the benevolent purpose of examining for himself what the society is doing, and the necessity for its labours; as well as to gain a stimulus to his own efforts, by no means small, in aid of the society's operations. It pleased God to shorten his visit and suspend his efforts by a most painful and sudden death. Such notes of this valued friend's tour, however, as he had made, afford unequivocal evidence of the pleasure he felt at what he saw of the grace of God; and in more than one instance, his esteemed widow, who accompanied him, has given substantial proof of the effect of what they witnessed. Particulars need not be given, but we cannot help expressing the desire that other gentlemen would take equal pains to inform themselves on the claims of Ireland. Such a society as ours would not then have to speak of debt, or of hesitating, cautious, and checked efforts to accomplish their heart's desire. Means would be abundant, and God would honour them with his blessing.

Brethren's letters from Ireland, of recent dates, afford the following extracts:

A reader says,

"Where I have found the family within, I have generally been a welcome visitor, they have heard with attention, they have been thankful for my call, and many of them have brought in their neighbours to listen to the good word of the Lord."

A minister says,

"It is pleasing from time to time to have a little progress to communicate. Last Lord's day an aged female, nearly eighty, was added to the church. An old and lately dissipated man was induced to attend,—he received the truth,—and though as yet our friends hesitate to receive him, the change in his character is so evident that their doubts are weakening, and he, I trust, will soon be added to our number. I have lent bibles to some Roman Catholics in this neighbourhood; and, I find, with great pleasure, that these bibles have been circulating. Ten persons profess to have been more or less benefited."

"I believe," says a reader, "that the word has been blessed to the souls of a few whom I visit. Whether the all-important work is effected by the reading or preaching the word, in private houses or the more solemn assembly, it is all of God. 'Not unto us, O Lord, not unto us, but to thy name be all the praise.'"

Mr. ECCLES writes from Coleraine:—

"There is comparatively little variety in the course of my labours here. We are getting on much as usual, but always realizing some degree of success. In four stations, from two to ten miles distant from the town, besides the morning and evening Sabbath services, I continue to preach 'all the words of this life.' Within the last seven months we have baptized seven persons. On the whole, I have to thank God for having given me a considerable share of favour among the people. The truth, in reference to the ordinances of Christ's kingdom, is steadily spreading: its energy is daily displayed, and this too I have reason to affirm, in instances not a few, from which our little community has received no accession of numbers. In one word, we never were exposed to a closer surveillance, we never had more opposition to contend with, and our prospects never were brighter."

"The debt upon our chapel has been, to a cause so weak as ours, a considerable source of embarrassment. I went to Scotland last month, in order, if possible, to obtain the means of diminishing it. To the brethren in Edinburgh and Glasgow I had, the preceding

year, made a personal application, to which they nobly responded. Nevertheless, they now also aided me promptly and liberally; and I take this opportunity of publicly expressing the thanks of the church, and my own sincere acknowledgments, for the very valuable and encouraging personal kindness I received among them. Dr. Carson also preached in our chapel, and a collection was taken on the occasion. A considerable sum, however, still remains unpaid, and as yet we have no vestry or retiring room, the want of which we feel to be a great inconvenience."

A letter from another brother, of Nov. 3rd date, contains the following sentences:—

"I find my countrymen, notwithstanding the excitement that just now prevails, as kind, as attentive, and as anxious to converse about their eternal weal, as heretofore. I do think that soon they will discriminate between truth and error, and that your labours will eventually be crowned with success. Many Roman Catholics have received the knowledge of the truth, but still they retain the name of Roman Catholic, and this class in Ireland is by no means small. A little leaven leaveneth the whole lump; and we might hope, that the good resulting from the views and conduct of such will be of large amount. I continue to have good congregations both at A. and K., and the out-stations generally. That at K. is very encouraging. A good work is going on in that station among the Roman Catholics. The clergymen of the established Church have exerted all their influence to have me excluded from the place, but I find the congregation as large and attentive as usual. I find it a great advantage to have a good teacher. I hope you will continue to estimate and appreciate the labours of this agency in Ireland. When the men are good they are indeed valuable. You saw M. just after he was leaving the church of Rome; he has since much improved, and I do think he is a good man, and one that ought to be encouraged."

Mr. MULHEARN writes at the close of October:—

"We have long felt urgent need for a day school at Conlig, and have been hoping that the committee might soon be able to grant us some assistance for the support of one; and I am now happy to be able to inform you that the Lord has raised a friend in another quarter to render the needed aid. Good Mrs. Cozens, of Amwell Street, Claremont Square, whom you know well, to whom I incidentally made known the circumstances of the case, has very kindly promised to supply what we need.—~~Am~~

pounds a year, at least for the first year. Ten pounds more we shall be able to raise among ourselves by a great effort, and this will support the school. A pious young man, and every way, it is thought, well qualified for the situation, just offers; so that, God willing, in a few days we shall have a school opened in Conlig that will, I trust, prove a great blessing to the neighbourhood. Sincere thanks to Mrs. Cosens, who by her kind promise has enabled us to do so. I wish also to acknowledge the receipt of a parcel from Mrs. Cosens, containing a number of tracts, and *ten copies*, neatly bound, of our denominational hymn-book; for which that lady has my grateful thanks, and those of the friends at Conlig.

—
Mr. BATES writes:—

On Monday morning, the 9th Oct. I left home for D—, which I reached late at night. The following day I went a few miles to baptize a female, and preached at night. This is a pious woman and I believe will be an ornament to her profession. As she lives about fifty miles from this, however, it will be impossible for her to attend. Wednesday I returned to S—, visited a few families, left a few tracts, and preached at night. Thursday, very early in the morning, I went to B—. Visited and inspected the school, which I hope will do well. Went to see four or five families during the day, read and prayed with most of them; left a few tracts, and preached in the evening. I proceeded to C— on Thursday, inspected the school, and preached the same day. Mrs. H—, who superintends this school, is an English lady from near Bristol. She teaches the children to knit *silk socks*, little fancy articles, &c., and then sends them to her friends, near Bristol, where they are sold. Some of the little girls earn 10s. per quarter, and she lays out the money for them either in potatoes, or the purchase of a cow, or clothing, just as she thinks best. But above all, the children are well instructed in the scriptures, and she has thirty or forty every Sabbath in the Sunday-school. Saturday, started for B—; visited three families, read and prayed with two of them, and went on to Mr. S—, of T—, where I remained that night.

In the morning I left to meet the brethren at C—, where we met together to "break bread," and afterwards preached in R— in the evening. Monday morning, visited a few families in the neighbourhood, left a few tracts, and went on to Mr. J— M—'s, where I preached in the evening. Tuesday morning, preached in the neighbourhood; had a very lengthened conversation with a Roman Catholic; gave away a few tracts, and preached again a few miles further at

night. Wednesday, passed over the mountains to S—, preached on Thursday evening, and returned home on Friday.

During this journey I only had one Roman Catholic, I think, that heard me preach. I hope, however, that good is doing among them, as well as the ignorant Protestants. I only want more spirituality of mind, and more gratitude, to make me more happy. The people are all very kind, and though in one house, or little cottage, where I stopped to sleep, there were about eight pigs and twenty geese, yet I am always delighted to see how anxious the poor people are to make me comfortable and happy. The only thing that I feel to be uncomfortable is the smoke, which sometimes affects my eyes, but this, I hope will not hurt. Praying that the Lord may bless these labours and bless us all.

—
A reader writes under date of Oct. 19:—

In my last I mentioned two Roman Catholics who had been in the habit of attending at our prayer-meetings at R—, to each of whom I gave a bible, and I have now the pleasure of informing you that one of them has thrown off the popish mask, and is become a reformer; the other remains neuter, but is still engaged in reading and carefully studying the sacred word, and making a pleasing proficiency in divine knowledge. I trust, ere long, that I will be able to say of him, that he is not only a reformer, but a believer, and a useful man also.

On the 8th inst., being the day of our appointed prayer-meeting in K—, a very intelligent Roman Catholic, named M—, came from C—, a distance of about eight miles, solely for the purpose of religious controversy, as he himself afterwards acknowledged. Immediately on entering the house he introduced a controversial book, the doctrines of which he said he was prepared to support on the authority of the bible. A long discussion of necessity ensued, during which most of the principal doctrines of the church of Rome were discussed, and refuted from the very authority to which he referred. And what I rejoice to have to add is, that to his great credit, the best temper was sustained all through; and also, as an instance of the good effect which I hope may follow, I herewith give his own words, which I copy from a note received from him this morning.

"Dear Sir,—I have since been considering the arguments you brought forward against me last night; but as I have no bible to consult, I cannot do so to my liking. Should you be so kind as to lend me one by the bearer, I would feel greatly obliged. I hope you will not refuse if you possibly can, as I will keep it safe, and return it at any time you appoint.

I expect soon again to see you ; not to argue, but to converse.

Yours sincerely,
J. M——."

This, I thought, was a request too important to be refused, so that I sent him a bible with an accompanying note, in which I referred to the imperative duty and great advantages of studying God's holy word. I hope the divine Spirit may sanctify that word to his soul.

Mr. M'CARTHY writes:—

Some years ago I baptized Surgeon M'Manus and his truly excellent wife. It so turned out, from circumstances over which no finite being has control, that for the last seven or eight years they have been deprived of our communion. A few weeks since I received a letter from his son to say, that after having completed his study at Glasgow, he had located at Ballymore, a place not many miles from this town, and that the truth which had been impressed on his mind in his boyhood, had followed him in strong convictions for sin, and that it had finally ripened in his conversion. A series of letters of deep interest follow this, both with himself and with his very pious father. The result is, his father and mother will be reunited with the church at Rahue, and on Lord's-day, the first instant, I baptized him and another very excellent young man, so that will be an accession of four new members to our church there. At six o'clock the next morning I went by the packet to Tullamore; and here, indeed, the Lord has revived a most pleasing spirit of hearing amongst the people. The time I preached here before, I got four new twelve feet forms, which, with what we had before, were all occupied; and this evening, though the hearers were not quite so numerous, it was wonderful when compared with what we had some time ago. James Sutcliffe, the schoolmaster, does his part admirably in inviting the people, and, by the way, his school is in a very thriving condition.

SOUTHERN BAPTIST ASSOCIATION.

THE quarterly meeting of the brethren of the south of Ireland was recently held at Clonmel. All the services are reported to have been well attended, and deeply interesting.

On the 17th October, in the evening, a meeting for prayer and addresses was held, in which Brethren Trestrail and Watson were chiefly engaged. On the next day, Brother Gould of Dublin preached an appropriate sermon from 1 Timothy i. 15; and on the 19th a public meeting was held on behalf of the Society, at which animated addresses were delivered by the brethren M'Carthy, Gould, Trestrail, John Hamilton, and Watson. The Rev. J. Dill, the Presbyterian minister of the

town, concluded the service with prayer. In reference to these services Mr. Gould says:—

"We had excellent meetings at Clonmel. From all that I could learn while I was there, I was led to believe that our brother Sharman is likely to be made very useful in that town."

Mr. G. adds:—"On last Monday evening I preached at Thurles. We had on the whole a good attendance, and if that station were well occupied I think much good might be done.

"You will, I am sure, be glad to hear that Duffy continues to labour here with much diligence, and his character and diligence were this week much extolled by a church lady, who informed me, that he was considered by those who knew him well, belonging to her own communion, to be an humble and diligent servant of Christ. I wish you could send us another such a man. Perhaps if you were to locate here a young man to work with Duffy, and to be thus introduced to his labours, you might find it to be very advantageous to the Society. I should be delighted to render all the assistance in my power towards fitting any such person for further and independent work."

From the journals of several *Irish* readers we also extract the following:—

During the last month I have visited several places, and spoken to numbers of people, almost all of whom manifested great concern for their immortal souls. These places were once involved in the greatest darkness, where nothing could be heard of Jesus Christ or his atonement. I have twice visited D——, a village about three miles from where I live; the people paid considerable attention while I read the scriptures, and conversed with them about the things that belong to their everlasting peace. I went also on an invitation to a place called G——, a distance of about seven miles from where I live, where the Lord afforded me a blessed opportunity of doing good. It was the Lord's-day, and upwards of twenty persons attended our prayer meeting both morning and evening. My heart was lifted up to God in thanksgiving for the attention with which these people heard me, while I described the wretched state of man in alienation from God, and pointed out the Saviour, Christ Jesus, as the only refuge from the just indignation of an offended sovereign. I had several conversations with some of those persons individually, and if I can judge from the words of their lips, and their willingness to hear the gospel, I think I can say that many of them are not far from the kingdom of God.

Almost every day's occurrences show us the uncertainty of this life, and the value of the

gospel of our Lord and Saviour. Little did you and I think that the poor girl that was lying on the wisp of straw with her mother in the cabin, in E——, would never have the gospel faithfully stated in her hearing again; she died on Monday last. Two more died on the same day in the same neighbourhood. Each of them had heard the gospel stated by me often. May the Lord enable us to be faithful to our trust in warning sinners to flee from the wrath to come, and to come to Jesus for life eternal. I have visited from two to five families each day since the date of my last, and in each family have read and explained a portion of the word of God, either in English or Irish. I gave them several tracts. These meetings are generally concluded by praying with the people, which I have often found to be beneficial to myself and others. I have three prayer meetings every week.

Mr. W. writes:—

I have been recently called upon by several Roman Catholics, and especially by one who seems a sort of deputy or representative of many of his neighbours, to show, independently of the authority of their church, that the bible is the word of God. You are aware, dear sir, that the great sophism prevalent among the people is, that the church through which we have received the scriptures from remote ages, is the true church, and singularly enough, the people seem to think that if the papal church had preserved to us God's blessed word, it has the right of withholding or permitting the use of that word by the vulgar. Happily, my task was not difficult, and it will gratify you to know that for some months past, my antagonist has been studying the scriptures for himself. May the light of truth shine on his mind, so that he may speedily become wise unto salvation!

Though I am in a large town where the English language is commonly used, it would almost surprise you to see to how many of the deluded papists my *Irish Testament* and my Irish familiar explanation of it, gives me access. A short time since, I was called to visit a notorious drunkard—there are a few of these miserable persons still, notwithstanding Father Mathew's benevolent and successful efforts. I told him of the loss of money, of health, of time, and of character, by the vice he indulges, and of the greatest loss of all which it will occasion—the loss of his soul. He permitted me to read certain passages of scripture to him, and thankfully received two tracts, promising to read them. He has read them, and I am glad to have to report concerning him, that the drunkard is reclaimed: he now brings home the wages he formerly squandered, he reads the tracts I leave with

him, and always readily welcomes me when I go to speak to him the words of eternal life.

Mr. M.'s journal states:—

Visited families in F——; some of them Romanists. In one conversed at considerable length on the plan of salvation by free grace, through faith in the Lord Jesus Christ. In another, read a portion of scripture, and added some few remarks. They listened most attentively; and I have reason to believe with profit to their souls. I have visited one of these families (four in number) frequently since, and gave them a copy of the holy scriptures some short time ago; and it is amazing the knowledge of them they have acquired.

29th. Paid visits to six families residing in M——; one of them Roman Catholic. Gave a tract to the woman of the house. Some time ago she was very much opposed to the reading or hearing read these silent dispensers of divine truth; but to-day she received the one I gave her with the greatest avidity; and assured me she would read it carefully, for that the last I left was a most beautiful one. In one of the Protestant houses I visited this day, I met with a Roman Catholic man, with whom I had a protracted discussion upon transubstantiation, purgatory, and praying to saints and angels. In support of these dogmas, he quoted John vi. 52, 53. After he had read the passage and made some remarks thereon, I endeavoured to convince him that the words were not to be understood literally, but spiritually; in proof of which I cited the 63rd verse, where Jesus says, "The words that I speak unto you, they are spirit and they are life." He, however, contended for a literal interpretation of the passage. "Well," said I, "I'll admit your interpretation, for argument sake, and you will soon see the result. If," said I, "we are to understand them thus, then we must infer that your church excludes all her lay members from the hope of ever obtaining eternal life, because Jesus positively asserts, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.' Now you, my friend, never drink the blood of Christ, and therefore, according to your view of this scripture, you can have no spiritual life. Besides, taking this view of it, you confine salvation to those only who partake of the communion, thereby excluding infants and all believers under the Old Testament, as well as believers under the New Testament, who, from various causes, may not have had an opportunity of partaking of the supper prior to their death. A literal interpretation of it would go to prove, likewise, that all who eat the flesh of Christ, whether they be thieves, drunkards, &c.

must have eternal life. Jesus says, "Whoso eateth my flesh and drinketh my blood hath eternal life." Perceiving himself foiled by the remarks thus made on this passage, he immediately brought the subject of purgatory under consideration. In confutation of which, I quoted the case of the penitent thief, the parable of the rich man and Lazarus; 1 John i. 7; Rom. xiv. 13. My remarks on these texts, together with some few on the texts he quoted in support of his view of the subject, had the effect of silencing him on this point; when he presently commenced advocating the propriety of praying to saints and angels, especially to the virgin Mary. His chief reason for thinking we ought to pray to her was, because she was the mother of the Lord Jesus. "Is she not," said he, "the mother of God?" In fact, from his view of the subject, he seemed to think her equal to Christ in the work of salvation. I observed, that

she was the mother of the Lord Jesus as it respected his human nature; but as it respected his divinity, he had no mother, "For, from everlasting to everlasting, he is God;" Micah v. 2. Moreover, I remarked, that she was a redeemed sinner in common with the rest of believers; and quoted Luke i. 46, 47; "My soul doth," &c. "And if you and I," said I, "have the same faith she was possessed of, we too shall be enabled to rejoice in God our Saviour. He seemed quite annoyed at the idea of my comparing any human being to her, and as he became angry, I dropped the subject. I have frequently conversed with this man since, upon various religious topics, and he has recently asked me for a copy of the scriptures, which I intend supplying him with. He is now fully convinced of the futility of praying to saints and angels, and is determined to seek salvation through Christ, and him alone.

The following Contributions have been received since our last:—

	£	s.	d.		£	s.	d.	
From Mr. Davis.				Kirkcaldy—				
Nottingham—				Collection at the Baptist Chapel	5	5	0	
Collection at Rev. J. Edwards's.....	13	4	0	Cupar, Fife—				
Leeds—				Collection at Rev. — John-				
Mr. Benjamin Goodman.....	2	2	0	stone's	1	12	0	
Mr. J. Wylde.....	2	2	0	Mr. Gregg	1	0	0	
Mr. S. J. Birchall.....	0	10	6	Mr Kirkwood	0	10	0	
Mrs. Tilney	0	5	0	Mr. Sharp	0	10	0	
Messrs. Binns and Burras.....	1	1	0	Mr. C. Lees	1	0	0	
Mr. J. Brown.....	1	0	0	Mr. R. Methven	0	10	0	
Mrs. Radford.....	0	10	0			5	2	0
Mr. R. Jowitt	0	10	6	Bradford, Yorkshire—				
Mr. H. Gresham	0	10	0	Mr. M. Illingworth	1	1	0	
Mr. E. Ostler.....	0	10	0	Mrs. Bacon	1	1	0	
Mrs. G. Jowitt.....	0	5	0	J. Ellis and Co. (2 years).....	2	0	0	
Mr. George Goodman.....	1	1	0	Mr. J. Firth	1	0	0	
Mr. J. Town, by Mr. B. Good-				Mr. W. Greenwood.....	1	0	0	
man.....	0	10	0	Mr. J. Greenwood.....	1	0	0	
		10	17	0	Mr. R. Monics	0	10	0
Halifax—				Mr. J. Wade.....	0	10	0	
Mr. J. Walker	0	10	6	Rev. J. Acworth	0	10	6	
Mr. G. B. Browne	0	10	6	Rev. H. Dowson	0	10	6	
Mr. G. Edwards	0	10	6	Mr. D. Illingworth	0	10	0	
Mr. W. D. Hitchin.....	0	10	0	Miss Holdsworth.....	0	5	0	
Mr. S. Swindel.....	0	5	0	Mr. Turner.....	0	10	0	
Mrs. Walker.....	0	5	0	Juvenile Society, Westgate				
Mr. Jonathan Akroyd.....	1	0	0	Chapel.....	2	0	0	
Mr. S. Batty	0	5	0	Mr. J. Hill.....	0	10	0	
Mr. and Mrs. Burgess.....	0	10	0	Mr. T. Hill.....	0	5	0	
Mr. Abbott	0	10	0	Mr. Cole.....	0	7	6	
Mrs. Fawcett.....	0	5	0	Mr. Brogden	1	0	0	
Master J. E. Whitewood.....	0	5	0	Mr. Murgatroyd	1	0	0	
		5	6	6	Mr. Stead	0	10	0
Sheffield—				Collection at Rev. H. Dowson's	3	9	3	
Collection at Rev. C. Larom's...	3	15	6	Friends	0	19	7	
Ditto, Rev. J. Davis's.....	1	8	0	Dr. Caton	0	10	0	
Mr. J. Wilson	1	0	0	Mr. King	0	10	0	
Mrs. Bowman	1	0	0	Mrs. Tetley ...	0	10	0	
Mr. H. Hiller.....	0	5	0			21	19	4
		7	8	6	Shipley—			
Berwick-on-Tweed—				Mr. Hepper.....	0	10	0	
Collection at the Baptist Chapel	9	10	0	Miss Wilcock	1	0	0	
Mr. Paxton	5	0	0	Mrs. Ward.....	0	2	6	
Baptist Church, Ford Forge,				Mr. Teale	0	10	0	
by Mr. Black.....	5	0	0	Mr. Rhoda	0	10	0	
		19	10	0	Mr. T. Aked	1	1	0

			£	s.	d.				£	s.	d.
Mrs. Aked, sen.....	1	1	0			Mr. W. Alexander, Leith.....	1	0	0		
Friends.....	0	1	6			Miss Carruthers.....	0	10	0		
				4	16	0	Mrs. Lyon.....	1	0	0	
Edinburgh—						Mr. T. Robertson.....	1	0	0		
Collection at Elder Street.....	9	10	0			Mr. R. Laidlaw.....	0	5	0		
Ditto, Bristo Street.....	7	4	8			Mr. Gibb.....	1	0	0		
Ditto, Minto House.....	3	12	0			Mr. W. Whyte.....	0	10	0		
Ditto, Tabernacle, Leith						Mr. J. Wigham, <i>tertius</i>	0	10	6		
Walk.....	6	0	0			Mr. R. Whytock.....	0	10	0		
Ditto, Rev. C. Anderson's...	30	11	0			Mrs. Dr. Gourlay.....	1	0	0		
A Friend, by Mr. Anderson....	5	0	0			Miss Walker.....	1	0	0		
A Friend, by Ditto.....	1	0	0			Mr. J. S. More.....	1	1	0		
Mrs. Lyon, by Ditto.....	2	0	0			Mrs. J. Creare.....	1	0	0		
Kennet Bible and Missionary									137	12	2
Society, by Ditto.....	2	0	0			By Rev. Joseph Angus, A.M.					
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Mrs. Dr. Buchanan.....	0	10	0			Masham.....	1	1	0		
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G. and J. Inglis.....	0	10	0						13	6	0
R. B.....	0	5	0			By the Secretary.					
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Mrs. Ferguson.....	0	10	0			H. D. Gimblett, Watchett!.....	0	10	0		
Mr. T. Clapperton.....	0	5	0			Mrs. Geard, by Rev. Joseph Price, Mon-					
Mr. R. Stephenson.....	1	0	0			tacute.....	1	0	0		
Mr. Wemyss.....	1	1	0			Mr. W. W. Phillips, Pontypool.....	2	10	0		
Rev. Dr. Brown.....	1	1	0			Mr. W. Henley, Nottingham, by Dr. Steane					
Rev. Dr. Ritchie.....	1	0	0			(annual).....	1	0	0		

Errata.—In the contribution list of October, Mr. Cates, Fakenham, should have been £4 instead of £1 ; and Mr. Starling, Saffron Walden, instead of £1 10s. should have been 5s.

Subscriptions and Donations thankfully received by the Secretary, Rev. SAMUEL GREEN, 61, Queen's Row, Walworth; by the Rev. JOSEPH ANGUS, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch-street; and the Rev. STEPHEN DAVIS, 92, St. John-street-road, Islington; ROBERT STOCK, Esq., 1, Maddox-street, Regent-street, Treasurer; Mr. J. SANDERS, 104, Great Russell-street, Bloomsbury; at the Union Bank, Argyle Place; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick-street, Edinburgh; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rook Grove Terrace, Strand-road, Cork; by Mr. J. HOPKINS, Cambridge Crescent, Birmingham; Rev. GEORGE GOULD, 1, Seville Place, Dublin; Rev. W.S. ECCLES, Coleraine; Rev. R. WILSON, Belfast; Rev. G. NEWENHAM WATSON, Limerick; and by any Baptist Minister, in any of our principal towns.

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